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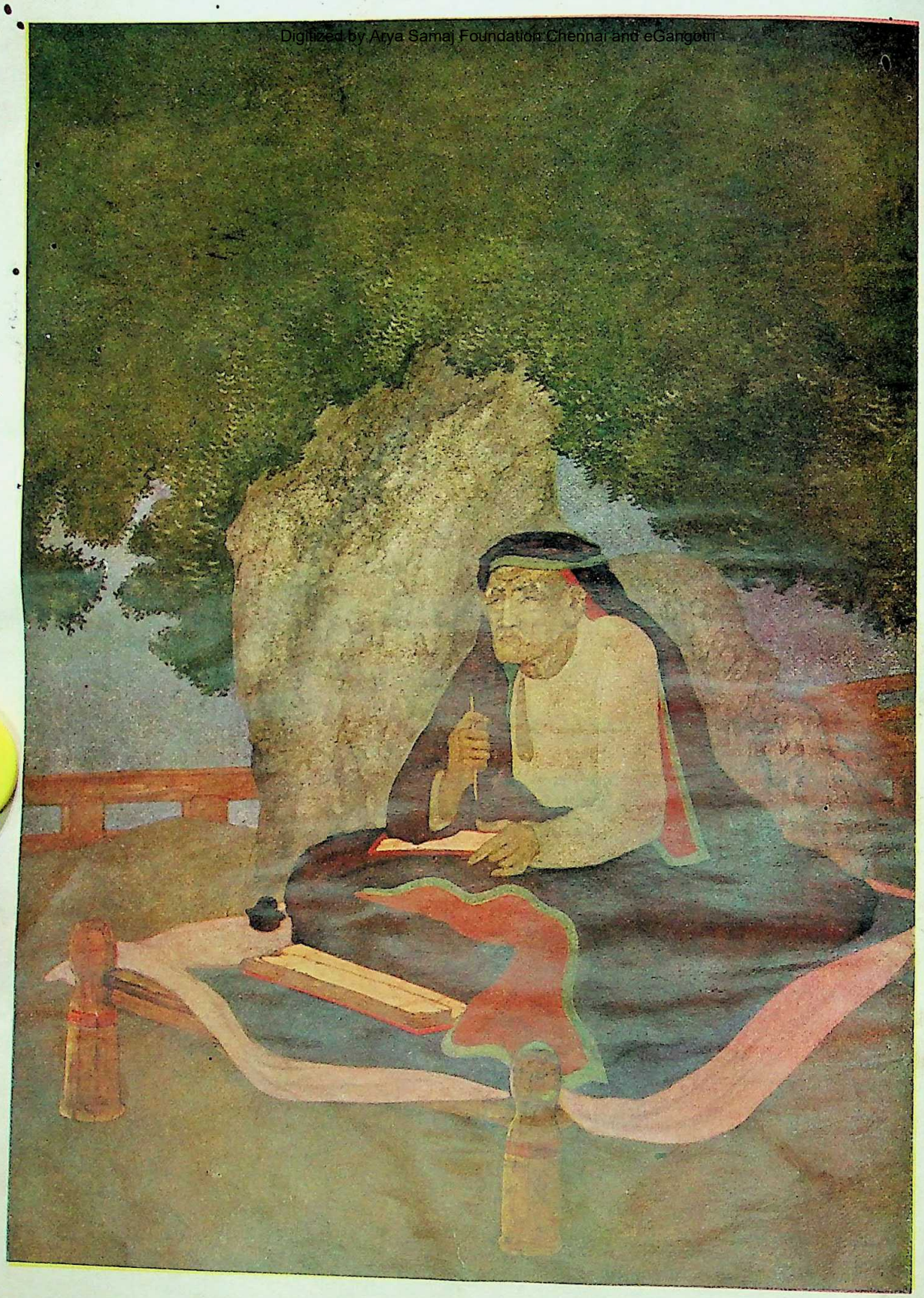

PANINI

The Sanskrit Grammarian

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AMERICA'S INTEREST IN INDIA

By DR. J. T. SUNDERLAND

PART I

THE claim is not infrequently made that India's affairs are solely "domestic concerns of Great Britain"; therefore, they should be left to Britain alone; and any suggestions concerning them, or criticism of the manner in which they are managed, is "meddling", is an impertinence and a wrong. In other words, with regard to everything that pertains to India, Britain has a right to say to the world, "Hands off! It is none of your business."

Is this claim valid? After Poland had been seized by Russia, Germany, and Austria and divided up among them, was then Poland's right to liberty a mere domestic question of her captors? And had other nations no right to object? If so, why at the close of the Great War, did the Allies set her free, and restore her to her old place among the nations?

If to-day China were grabbed by Great Britain or Japan or France, would the question whether that great country ought to be held in subjection by a foreign power, be merely a domestic affair of the nation that had done the grabbing? If so, why did our own and other nations object to Japan's keeping Shantung? On its very face, is not the idea either the extremest folly or sheer insanity, that the political freedom or slavery of a great nation like India, of 320 millions of people—one-fifth of the population of the entire world—can in any true sense whatever be called a domestic affair of a little nation of 45 millions—one—eigth of its numbers—wholly unrelated to it, and located at a distance of one-third the circumference of the globe? The plain truth is, there is no great question now before the world which has less right to be considered a domestic matter or which more justly demands to be recognized as a world concern, that that of the freedom or the enslavement of India. And for three reasons:

1. Great Britain demands to have the largest navy in the world and to control the seas. Why? Primarily in order that she may be able to keep India. No one can deny that the possession of such a navy and of such sea control is a world concern of the first magnitude.

2. Nearly all the wars of Great Britain for a hundred years and more, in all parts of the world (and she has fought far more than any other nation), have been caused directly or indirectly by her possession of India. These wars have all been matters of world concern.

3. The greatest danger now threatening the future of mankind is a conflict between Asia and Europe—the yellow and brown races with the white. What makes that danger imminent is Europe's treatment of China, Persia, Turkey, Syria, Arabia, Egypt; and, above all, Britain's possession of India. If here we have not a matter of world concern then nothing can be such.

To say that England's right to control India is a domestic question, which no other nation has a right to deny and with which none may interfere, is virtually to declare any nation has a right to rule any other nation, if it has the force; which is to give up the whole principle that nations have a right to freedom and self-determination, and that just government rests on the consent of the governed.

If and when any of us in America protest against Britain's tyranny in India, the

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reply is sometimes made by Englishmen, and not without reason: "Physician, heal thyself." "Men living in glass-houses should not throw stones." Sometimes the reply takes the form of a question: "Would you Americans like it if we Englishmen protested against your negro lynchings and your holding of the Philippines against the will of their people?" I think the answer we ought to make is: "Whether we like your question or not, it is just, and entirely proper on your part; and even if for the time being it makes us mad, as it will be likely to, in the end it will do us good. If such questions were asked Americans oftener than they are, they would set us wondering whether it would not be wise for us to substitute for our glass houses other houses less fragile. The fact is, observations by nations of other nations—observations of their superiorities and their defects; outspoken recognition, on the part of nations, of the excellencies of other nations and also criticisms of their short-comings and wrong deed, if made in the right spirit, if made not cynically or bitterly, or to set one's self up above others, but courteously, constructively, and with the purpose of helping to bring about better conditions for mankind—these are among the most valuable things in the world.

The truth is, the world is one in all its deeper and real interests. Every nation is related to every other, and all are related to the whole. No nation can do another wrong without all suffering None can be injured without all the rest to a greater or less extent being injured. None can prosper without the rest being benefited. In the very nature of things, political freedom—freedom of nations and peoples—is a matter of world concern. Every nation held in bondage just so far limits the world's freedom, and thus makes the world a less desirable place for all the other nations to live in. On the other hand, every nation that is free adds just so much to the general freedom of the world, and thus makes world conditions better for all other nations. Therefore, when any civilized people which is held in subjection by another enters upon a struggle to gain its freedom, every other civilized people has a just and necessary interest in the struggle, and ought for its own sake and for the sake of the cause of freedom in the world, to extend to the struggling people its sympathy, and moral support.

We cannot assert too emphatically the broad truth, important to all humanity, that freedom for nations and peoples is not and in its very nature cannot be, a mere domestic question of the nation holding the struggling people in bondage; it is a matter which the whole world should and must trust itself in if freedom is to make progress among mankind. So long as there is one important nation or people in the world held in bondage by another, the peace of the world is imperilled. That oppressed and wronged nation or people is a volcano which at any moment may burst into an eruption of revolution and war, and the war may spread no one knows how far.

Says Bishop Charles H. Brent:

"Moral questions have no boundaries. The world of to-day is steadily revealing itself to be a world of identical moral interests. If we exploit abroad, the downfall of the exploited will eventually become our own downfall."

Gandhi is right when he says that

"India's present condition of bondage and helplessness hurts not only India, not only England, but the whole world."

India held in subjection by Great Britain works much injustice to the United States of America. It ought not to be overlooked that India is a great and important nation with which the United States has a right to have and would be much advantaged by having, free and unobstructed commercial, industrial, cultural, and other intercourse. This we could have if India were free; but we cannot have it with her controlled by any foreign power. For England to hold her in subjection, carry on her government, and manage her affairs with British interests supremely in view, and to prevent her from having commercial and other relations with us and other nations except under conditions which are fixed by England and which give Englishmen advantages over all others, is unjust. It is unjust to us and to every other nation in the world. I repeat, India is a vast land—almost a continent—rich in resources of nearly every kind—agricultural products, forests, fisheries, minerals. In the nature of things all the world has an interest in these. Why should they be controlled by a single power, in the interest of a single power, and that power not India? India is a great market; why should that market be controlled by a single nation, instead of being open to all nations on an equality? India has a great foreign commerce; why should that commerce

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be managed and shaped to the disadvantage not only of India but of all other nations except Great Britain, and to the primary advantage of Britain alone ?

What would Americans say if we were obliged to transact all our business with Japan or China or Russia or Germany or France under conditions fixed by Great Britain and shaped for the benefit of Great Britain ? Would we endure such injustice ? Yet the wrong done us would be no worse than that to which we are subjected now in relation to the great and important nation of India. Britain has no more right to control our business with India, and herself monopolize the trade and commerce of that vast country, than she has to control our business with Japan or France, or monopolize the commerce of those nations. Thus Britain's robbing India of her freedom and nationhood and holding her in subjection to British control, is not only an immeasurable wrong to India herself, but it is a great injustice to this country and to every other nation in the world, an injustice to which neither the United States nor any other nation should submit.

The United States Government called an International Conference in Washington to consider reduction of armaments and also certain other important matters regarding the Pacific Ocean and the Orient. It was essential that India, the second largest nation in the Orient should be represented. Was she represented ? No. Our Government was mocked by having sent to us, by India's foreign masters, so-called representatives of India who did not represent India at all, who were not chosen by India. True, they were Indian by birth, but they were selected under the authority of Great Britain to represent British interests and not the interests of India. If this was a wrong to India, it was also a wrong to the United States and to all the nations represented in that Conference.

The possession and forcible rule of India by Great Britain, has probably been the most powerful single influence in the modern world, against democracy, against just government based on the will of the peoples governed, and in support of autocracy, imperialism, government by force. It has been so because it is by far the most imposing and conspicuous example in modern times of a great nation conquered, ruled, and exploited by and for the benefit of another. We may almost say that it is the *mother-example* of the kind in the modern world. India is so great, both in area and in population; its place in the history of mankind has been so prominent; its wealth and its resources in the past have been so vast; and the wealth that it has yielded to the nation which has ruled and despoiled it has been so immense, that its domination for nearly two centuries by a foreign power takes its place not only as an event of first magnitude in modern history, but as the greatest political crime of modern times,—because it affects more people, is more wide-reaching in its influence, and has been more disastrous to the progress of political liberty and justice among modern peoples, than any other political crime of the modern world.

I have called Britain's conquest and domination of India a "mother-example" of its kind. And a terrible *brood* it has brought forth. For, it has set a precedent so conspicious that all the world has had its attention drawn to it, and so dazzling, so attractive and so appealing to the lower passions and ambitions of nations that it has been irresistable, it has caught and spread like wild fire, until all the leading nations of Europe have felt its influence, and have had aroused in them ambitions to follow, to conquer for themselves dependencies, in Asia, in Africa, in the islands of the sea (and in America except for the Monroe Doctrine), and thus gain for themselves wealth and prestige and power, as Britain has done in India. Even our own nation has felt it. Except for Britain's Indian career, the United States would never have gone away to the coast of distant Asia and seized the Philippines. Everybody, who remembers those days knows that our militarists and imperialists held up what Great Britain had done in India as their strongest argument and justification. And even more than that. It is well-known that some of our most prominent leaders, not only military men but political leaders at that time contemplated and actually advocated in high government circles the procuring for ourselves of a "good fat slice of China," urging as our justification for so doing the example of the European nations in Asia, and especially that of Britain in India. And there seem to be reasons of considerable strength for believing that had it not been for the honorable and inflexible opposition of John Hay, at that time our secretary of State, we actually

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would have proceeded to capture and take permanent possession of a section of China.

No other event in modern history has kindled so much envy and jealousy in other nations as Great Britain's creation for itself of a vast empire in Asia; and therefore no other has had so powerful and wide-spread an influence in causing other nations to say, "We too! Why should we not do what England has done? If she may capture and rule and despoil great India, why may we not conquer and exploit any land in Asia or elsewhere that is not strong enough to resist us? And if Britain claims that her motive is India's benefit, of course, we will proclaim just as loudly that our motive is the same."

This subject need not be pursued further. It is enough, simply to emphasize our contention, that England's domination of India has been in the past, and continues to be still, the greatest of all destroyers of the spirit of democracy in the world. If in the future, the spirit of freedom is to make any headway among the nations, by far the most important single thing to be done is the creation of a world-wide public opinion which will condemn and drive out of existence the shocking spectacle of the oldest and second largest civilized nation in the world held in subjection by a foreign sword.

Many Americans are troubled by what seems to them the marked growth in this country within recent years of an imperialistic spirit. Such a spirit is manifesting itself as appears to them, in many insidious, unexpected, largely unnoticed, but real and threatening ways. Some of these ways are—in the increase in the number of persons among us who speak lightly of democracy, and wonder if a more aristocratic and autocratic form of government is not better; who look with more or less favour upon Mussolini and the Fascisti movement in Italy, and the rise of dictators in several other nations; who scout the ideas of the human equality found in our Declaration of Independence; who boast of 'ancestry" and aristocratic or distinguished "blood" wherever they can find the slightest peg to hang such boasting on; whose highest ambition is to is get admission to British aristocratic society or to be invited to a function at Buckingham Palace, or above all to marry a daughter to an English lord or other foreign titled person; who regard the world as having been made for the white race and especially for Nordics, and look down on all the other races; and who would like to have Britain and America unite against the so-called "yellow peril" and "brown peril" that is, unite to dominate Asia and as far as possible the rest of the world. I say this imperialistic spirit, this anti-democratic spirit, this aristocratic and arrogant spirit (which nearly everywhere allies itself with militarism and largely with capitalism) seems to many thoughtful persons to have been insidiously but steadily growing in this country for some years past.

From what source does it come? It is believed that it comes largely, indeed mainly, from England. Not, of course, from the nobler, truer England, the England which in the days of our American revolutionary struggle pleaded for justice and freedom for America, and which to-day would give justice and self-rule to India; but from that England which in 1776 sided with George III and Lord North against the rights of the American Colonies, and which to-day is determined to retain India in its grip, as then it was determined to retain America.

Every student of English history knows that this undemocratic spirit, this aristocratic, autocratic, imperialistic, "nabob" spirit, is not indigenous to England. England got it from outside and within the last two centuries. From what source? It is more and more believed by those who look into the matter, that the true answer is, she got it mainly from her conquest and rule of India. The evil spirit of arrogance, domination, pride of class, indifference to the rights of others, imperialism which the men who have gone to India and spent half their lives in autocratic rule there have instinctively imbibed there, has been brought back by them to England, on their return from their plan of autocratic rule abroad, to poison the ideals and the political and social life of England.

Nor could this evil spirit—this poison---be confined to England. It was inevitable that it should spread, especially that it should come across the sea to us, because of our close relations with England. It has done so, and it will continue to do so, to poison our ideals and our life, as long as England continues to dominate India by force, and therefore as long as that unjust domination continues to poison England's own ideals and life.

This is one of the reasons why India is America's concern, and why American public opinion ought strongly to demand India's freedom. We should demand it in self-

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defence; and so should every nation in the world.

Part II

Those who claim that British rule in India and India's struggle to escape from that rule, are solely the domestic concern of Great Britain, with which no other nation has a right to meddle, should do a little reading of history. As a fact, have nations struggling to free themselves from the oppression of a foreign yoke never received sympathy or encouragement from other nations? Have we ourselves never extended sympathy or aid to such struggling nations? Has Great Britain herself never done the same? The fact is, the true spirit of both America and England has always been that of wide interest in liberty, and sympathy with nations and peoples in any and every part of the world who were struggling to shake off alien despotisms and gain for themselves freedom and nationhood. England's record in this respect has been very noble. Let us glance at it.

We in America can never forget the sympathy extended to us by several of England's greatest statesmen, and also by many humbler people, in our Revolutionary War. Nor can we cease to remember that in our Civil War the working people of England to a remarkable degree stood by our national government, even against their own interests, because they believed our national cause to be the cause of human freedom.

When Greece early last century went to war to throw off the yoke of Turkey, the English people took a very deep interest in the struggle. They did not for a moment think of it as a mere domestic affair of Turkey, in which they had no right to interest themselves. Lord Byron's dramatic espousal of the Greek cause attracted the attention and was the admiration of liberty-lovers in all lands.

With Italy's struggle to free herself from the yoke of Austria, England warmly sympathized, and showed her sympathy by the strong public utterances of Gladstone and other public men, and also by giving shelter and aid to Italian refugees Mazzini, Garibaldi, and many others—who were driven into exile on account of their efforts to obtain their country's freedom. The enthusiasm with which Garibaldi was welcomed to England after his patriot army had won its entry into Rome was not less than that which greeted Kossouth in America after his heroic struggle for liberty in Hungary. A personal witness thus describes the great scene in London:

"I was one of the number who had the honor and pleasure of giving welcome to the brave Garibaldi when he came to London after his glorious victory in freeing his country. He was met at the railway station by tens of thousands of young and old, rich and poor, and escorted through the streets to the Duke of Sutherland's mansion. It was such a spectacle as seldom if ever has been seen in London before or since. Pen cannot describe it. When we arrived in front of the horseguards those nearest Garibaldi's carriage unhitched the horses, and the carriage with the hero was dragged the rest of the way by thousands who delighted to do him honor. It was the enthusiasm of a liberty-loving people for the work done by that one man not only for Italy, but for the whole world—a victory won for freedom over tyranny."

These facts and incidents show the noble and true England, the England that did not regard the struggle of Greece and Italy as more domestic concerns of Turkey and Austria. If this England had always been in power, India would never have been conquered and enslaved! If this England were in power to-day, India would soon be set free.

Turn now to America. The United States, assisted as she was by other nations in obtaining her own freedom, has manifested throughout a large part of her history an earnest sympathy with nations, wherever located, who were struggling to throw off a tyrannical yoke and to establish for themselves governments based on principles of justice and liberty. Said Washington in a notable public utterance delivered the same year as his Farewell Address:

"My sympathetic feelings and my best wishes are irresistibly excited whenever in any country I see an oppressed nation unfurl the banner of freedom."

When the South American nations were engaged in their struggle to throw off the yoke of Spain and gain their independence, the sympathy for them in the United States was ardent and almost universal. Nobody thought of their struggle as a mere domestic affair of Spain in which we should not interest ourselves. Ours was the first nation to recognize the new republics. This did not occur until 1822, but as early as 1816 Henry Clay urged that we should carry our national sympathy so far as forcibly to intervene in their favor.

President Monroe in his annual message

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to Congress in 1822, expressed in unmistakable languge his own sympathy and that of the American people with Greece in her struggle for freedom. One memorable evidence of America's sympathy is seen in the fact that the eminent Boston philanthropist and educator, Dr. Samuel G. Howe, later the husband of the equally eminent Julia Ward Howe, went to Greece (as did Lord Byron in England) and rendered distinguished service to the Greek people in their war for liberty.

With the revolutionary or semi-revolutionary movement in Germany in 1848, to establish liberal government in that country, the United States manifested profound sympathy from the beginning. Our minister to Berlin, Mr. Donelson, was instructed to keep in close touch with the movement and give it any encouragement he could without diplomatic discourtesy or offence to the Berlin government. He was informed from Washington that an important part of his mission was—

"to manifest a proper degree of sympathy (on the part of America) for the efforts of the German people to ameliorate their condition by the adoption of a form of government which should secure their liberties and promote their happiness."

He was instructed that it was the

"cordial desire of the United States to be, if possible, the first to hail the birth of any new government adopted by any of the German States having for its aim the attainment of the priceless blessings of freedom."

The profound sympathy of this country with the struggle of Hungary for freedom under the leadership of Kossouth, in 1849, is well-known. President Zachary Taylor showed his own interest and that of the American people in the struggle by appointing a special agent with authority to recognize the independence of the new State "promptly, in the event of her ability to sustain it". In his annual message (of 1849) President Taylor declared that he had thought it his duty,

"in accordance with the general sentiment of the American people, who deeply sympathized with the Magyar (Hungarian) patriots, to stand prepared, upon the contingency of the establishment by her of a permanent government, to be the first to welcome Independent Hungary into the family of nations."

"The feelings of the American Nation are strongly enlisted," he declared, "by the sufferings of a brave people who have made a gallant though unsuccessful effort to be free." On the failure of the Hungarian revolution Kossouth and his companions took refuge in Turkey. The American Congress passed a joint resolution (which was approved by the President. March 3, 1851) declaring that the people of the United States sincerely sympathized with the Hungarian exiles, Kossouth and his associates, and concluding as follows:—

"*Resolved by the Senate and House of Representatives of the United States of America, in Congress assembled* that the President of the United States be, and hereby is requested to authorize the employment of some of the public vessels to convey to the said United States the said Louis Kossouth and his associates in captivity."

Accordingly an American frigate was sent to bring the exiles from Turkey. Kossouth arrived in this country in October, and his stay here was an uninterrupted triumph, exceeded only by the welcome given to Lafayette twenty-five years before. He was greeted with enthusiasm at the National Capitol by both Houses of Congress. President Fillmore received him most cordially and invited him to dinner, and Daniel Webster made the principal speech at the great Washington banquet. Said Webster:

"We acclaim the pleasure with which we welcome our honoured guest to the shores of this far land, this asylum of oppressed humanity..... Let it be borne on the winds of heaven that the sympathies of the Government of the United States and of all the people of the United States have been attracted toward a nation struggling for national independence, and toward those of her sons who have most distinguished themselves in the struggle. Let it go out, let it open the eyes of the blind: let it be everywhere proclaimed, what we of this great republic think of the principles of human liberty."

It should not be overlooked that the United States Government was the first to recognize the French Republic in 1848, and also the present French Republic inaugurated in 1870.

One more marked illustration of our hatred of tyranny and our sympathy with liberty abroad should be noticed. I refer to the historic fact that in 1867, our President and Congress compelled Napoleon III to abandon his effort to set up in Mexico an imperial government contrary to the will of the people of that country. In this case we did not stop with expressions of sympathy with Mexican freedom, but we went so far as to offer military aid in its defence.

Such are some of the notable occasions and ways in which, throughout a large part of our national history, the people of this country through our most eminent and honored leaders have expressed our sympathy with nations and peoples struggling for

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freedom. I have set forth the facts in some detail so that the true tradition of America in the matter may clearly appear.

Says Dr. E. B. Greene. Professor of History in the University of Illinois:

"A study of American history shows that the well-established tradition of the Republic has been that of sympathy with popular government abroad; that this sympathy has repeatedly been declared in public utterances of our official representatives; and that we have never felt ourselves bound to suppress in the formal documents of our Government our deep interest in free institutions, and our sense of the essential unity of the cause of liberalism and self-government throughout the world."*

Have these facts of the past no bearing on struggles for freedom going on in the world now? Have they no bearing upon the greatest of all such struggles, that of the people of India to free themselves from a foreign yoke? If Washington and Monroe and Clay and Webster were alive to-day would great India in her brave and just struggle for freedom and nationhood, lack friends, sympathizers and defenders in America? Who can believe it? Our fathers did not regard the struggle of any oppressed people anywhere, to shake off their yoke and obtain freedom, as the mere domestic affair of the oppressing nation. They regarded it as a matter of world concern, which ought to enlist the interest and sympathy of every liberty-loving nation and person in the world. In an address delivered before the India Society of New York in February 1925, Mr. Oswald Garrison Villard, Editor of "The Nation", said:

"I believe that what is going on in India is of such enormous import to America and to the whole world that no American has a right to overlook it. I think the world needs nothing so much to-day as to see the Indian people set themselves with all their minds and with all their strength to the task of self-government, however great the odds with which they must contend. I believe that the heartfelt sympathy of Americans, yes, even those Americans who love England and as I do, should go forth to the people of India in all their aspirations."

In such words as these we hear the voice of Washington, of Jefferson, of Franklin, of the Adamses, of Patrick Henry, of Webster, of Garrison, of Channing, of Sumner, of Lincoln, of all the men who have done most to make this country illustrious and honored by the world as a leader in the cause of human freedom.

Nothing can be more clear than that the true tradition and spirit of America as manifested in all our noblest history is that expressed in the ringing lines of our honored poet, James Russell Lowell:—

"Men! whose boast it is that ye
Come of fathers brave and free,
If there be on earth a slave
Are ye truly free and brave?

Is true Freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?

No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free."

* "American Interest in Popular Government Abroad" page 15. (A pamphlet published by the Committee on public Information, Washington D. C. 1917.

THE DOCTOR'S VERDICT

A Story of Commodore Perry's Expedition to Japan

By KWANKIKUCHI

(TRANSLATED BY TAKEO IWAHASHI AND JOHN A. BRAILSFORD.)

1

A calm beautiful day. On Izu Peninsula lingering tints of cherry blossom tell that the spring is hardly over, while on the slopes gay patches of yellow rape flower are ready to welcome the summer. The waters of Sagami Bay have taken on a more sombre blue beneath a mist that stretches as far as the eye can see. A stream of white volcanic smoke issues from the Isle of Oshima on the horizon.

Near the seashore two *samurai*, with faces

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set and drawn. Their expression is almost that of a mad dog. Each has the ancient head-dress of his class---the big *chonmage.* One is short and has a sword-scar across one cheek. His nostrils are distended and the corners of his eyes wrinkled up with an expression of anger and tenseness. On his hollow cheeks a rough growth of whiskers. His whole appearance betokens weariness. The other, a dark-skinned man, with bushy eyebrows, looks as weary as his companion.

The short man, Torajiro Yoshida, is wearing the typical *samurai* garb. His friend, Jujiro Kaneko, has his figure concealed beneath a sort of overcoat.

The American ships had come, and for more than a week the two had been loitering about in the hope of getting aboard. First they induced boatmen to row them out to the ships' anchorage in Kanagawa Bay at night, but just as they were about to steal aboard, the boatmen betrayed them. Another time they smuggled themselves aboard one of the boats that took coal and water to the strangers, but there were *yoriki* (old-style policemen) in charge, who prevented them from boarding the American vessels.

Then they heard that a party of the Americans was to land at the village of Yokohama, and they hastened there from their inn at Hodogaya, intending to hand them a letter addressed to the officers in command, pleading for permission to come aboard. But when they reached Yokohama, they found nothing but excited, gossiping crowds. The Americans had already returned to their ships.

One day they stole a boat, intending to row out to the anchorage at night—Kaneko being handy with an oar. But when they returned after dark, the boat had gone. They stood in despair, while the noise of the waves and the yelping of stray dogs seemed to mock them.

"I"m just beginning to learn that stealing is not as easy as it looks," said little Yoshida with a laugh, but with no thought of yielding. Then the rain began to pour down, and they were drenched when they got back to their inn at midnight.

They spent two days at the dirty country inn, gnashing their teeth in helpless chagrin. The next night, they understood, would be their last chance. The day was gloriously fine; the beauty of spring seemed to have spread to the ocean. As they waited for night to come, suddenly there was a move-

ment on the ships' decks. The black monsters weighed anchor and made off in the direction of Yedo (Tokio), greatly alarming the Japanese officers who had been commissioned to watch their movements. However, after approaching the Yedo offing, they turned towards the open sea. The rumour spread through the village that one of them was returning direct to America and the rest making for Shimoda. In the bitterness of their disappointment Yoshida and Kaneko cried aloud. However, having ascertained where the ships had gone, they set off on foot from Hodogaya to follow them, passing through Kamakura, Odawara and Atami. On the 17th of the month they sat out from Atami for Ito, and as they set down to take their lunch in an orange grove near the beach about three miles from Ito—where the fragrant orange blossoms were already bursting—they heard voices:

"Look, look! The *sengoku* (thousand-ton) ships! No, bigger than *sengoku.* See, there are two".

Yoshida looked towards the sea and caught a glimpse of the black monsters far out, furiously ploughing the ocean and belching black smoke—the ships they could not forget even in their dreams with sails set and their big paddle-wheels turning, carrying them over the ocean like huge whales.

"Look, how splendid!" said Yoshida, forgetting his patriotic resentment for the moment in the enthusiasm of admiration.

"They're wonderful people, these Westerners," answered Kaneko, adding, with patriotic fervour, "To hell with them, chasing over our sacred seas as if they owned them". He stamped his foot, as if bemoaning that he had no wings to fly.

Yoshida took a mouthful of rice from the bowl he had brought from Atami, and said. "Never mind, mate. Just wait a few years. I'm going to America. I'm going to learn their art of warfare. They will teach me—and then I'll drive them out with their own weapons—see? Ha, ha, ha!"

II

They entered the town of Ito the following morning. The two steamers they had seen were at anchor in the harbour. Having taken a room in an inn, they went to the officials of the port and asked questions in a casual manner. They learned that these two ships had come in advance of the main

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squadron, bringing no interpreter able to speak either Japanese, Chinese or Dutch, so that there was much difficulty in arranging even for their supplies of coal and water. Our adventurers decided that it was hopeless to try to approach the Americans without interpreters. There was nothing to do but wait.

The next morning Yoshida noticed that the rash which had appeared on his fingers and wrists was coming to a head. He had first noticed it when they were leaving Kamakura. Each day those tiny pimples itched intolerably, as if innumerable little insects were crawling over his skin. He scratched and and scratched, but the scratching brought him nothing but more itching. As the days passed, not only did the rash spread, but the itchiness became more intense, so that he could not sleep at night. The disease spread to his abdomen and loins and, with less virulence, down his thigh. He knew then that it was scabies. He thought he had caught it from a person at the Hodogaya inn, who had scratched the hands frequently. He tried not to worry about it, but the attempt was in vain. He could not but fume to think that so small a thing as this itch might stand in the way of the accomplishment of his great ambition. He would try to cure it while waiting for his chance to board the fleet. He was encouraged to hear that the hot springs at the village of Rentaiji, about three miles from Shimoda, had a great reputation for curing skin-diseases. He went there and took the waters.

The next day the Powhatan, with Commodore Perry aboard, entered the harbour, followed by three other vessels. From the 21st to the 26th of the month Yoshida and Kaneko schemed day and night to get aboard. Once they followed some of the foreigners, who were roving in the suburbs of Shimoda, and handed them the letter previously prepared. Each night they would leave their inn, pretending that they were going to stay at Shimoda, and would go down to the shore to seek some means of reaching the American ships. When the night was far advanced, they would settle down to rest in the open.

On the night of the 25th they stole a boat from a stream that runs through Shimoda, but the sea was stormy and they found it impossible to reach the offing. They were well-nigh exhausted when they got back to shore at Kakizaki. Taking shelter in the Benten shrine there, they were soon asleep.

Yoshida and Kaneko—Drawn by Kei

In the meantime Yoshida's scabies, so far from disappearing, was ripening into great patches of white-headed pimples. It seemed such a trifling thing, compared with their great plans, that he tried to make nothing of it—to forget the torment—but to forget was precisely what he could not do.

On the evening of the 27th when they came down to the beach at Hakozaki they found that the Mississippi had changed her anchorage and was less than two *cho* off shore. (A *cho* is about 120 yards). And the flagship, the Powhatan, was only about half a *cho* from the Mississippi. At this good luck Yoshida and Kaneko felt that they were walking on air. And there on the beach below the shrine were two boats, which seemed to be asking to be stolen. They hurried back to the inn at Rentaiji, took supper and made their preparations, pretending, as usual, that they were going to spend the night at Shimoda.

Yoshida packed his few clothes, two Dutch grammar books and a small selection of Chinese poems into two packages. He did not attempt to take anything more.

When they returned to the beach after nightfall, the sea was surprisingly calm, and the dome of heaven was lit with a myriad

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twinkling stars. Their stood the great black forms of the six ships, like islands, each with a blue light swinging at the masthead. Their hearts throbbed for joy. It was disappointing to find that they could not move the boats, which had been left high and dry with the ebbing of the tide; but they settled down to rest in the shrine, awaiting the rise of the tide. Waking about midnight, they could see by the starlight that the water was up to the foot of the shrine. It was full tide. They ran eagerly to the boats, with never a thought but to seize the chance of reaching the stranger ships. But their troubles were not over. The long sculling sweeps with which the boats were worked were there, but the little pivots, without which the oars were useless, had been broken. They tried both boats. The one was as bad as the other. By way of makeshift they tied the oars to the gunwale with their cotton *obi* (sashes). These soon wore through under the strain, and the strong outer *obi*, made of *kokura* silk, had to be used.

The sea had looked very calm from the beach, but in the offing it was quite rough, and they were in no little danger. Moreover, as Yoshida had no experience of rowing, he put forth tremendous exertions to very little purpose, rather spoiling the work that his mate was doing. The boat turned this way and that, now headed straight for the Mississippi and a moment later showing the lights of Shimoda or the trees of Kakizaki above its bow. Their arms ached at first and at length became almost numb. But at last they were alongside the Mississippi.

"Hullo, Americans," shouted Kaneko, placing one foot aboard the ship.

They heard strange voices calling shrilly to one another and saw outlines of human figures appear and disappear above them, Then a glass lamp was lowered over the side. Looking up they could see several foreigners' faces.

Yoshida took out his *yatate* (portable ink-pot and brush-pen) and wrote in Chinese characters:

"We wish to go to America. If thou hast kindness, I pray thee introduce us to thy Commodore."

Holding the paper, he climbed up the accommodation ladder.

Unfortunately, there was no interpreter aboard. One of the foreigners took the paper and wrote something in a foreign language on it, then pointed to the Powhatan making signs to Yoshida to go there.

Although he understood what was meant, Yoshida felt it was impossible for them to row out to the flagship, well-nigh exhausted as they were by the effort of reaching the Mississippi. He pointed to one of the ship's boats and by signs asked the sailors to lower it and take them to the other ship, but the request was not granted.

There was nothing for it but to face the waves again. The further they went out the rougher the sea became. Tired, and with hands badly blistered, they could not get the boat to go as they wished. When, after a long struggle they reached the Powhatan and were struggling to get to the lee side, they were driven in between the rudder and the hull, and the waves banged their boat against the side of the ship with a thump that was sure to be heard by the men on watch. Quickly came the black figure of a foreigner clambering down the rudder. He held a boat-hook with which he tried to push their boat of, shoutiug and railing at them as he did so.

Quick as thought Yoshida leaped on to the rudder, and Kaneko tried to hand him a painter. But the foreigner interfered. So Kaneko also jumped on to the rudder, dropping the line in the confusion of the moment.

The boat drifted off, with their swords and other belongings. But they had not a moment to think of their loss. They were aboard the flagship.

The sailor, thinking they wanted to see the novelties aboard, showed them the compass and other things. They shook their heads and made signs that they wanted writing materials:—theirs had gone with their boat,

Soon came Williams, the interpreter. He asked them to follow him and led them to a cabin, where a big lamp was burning. Bright as day it seemed to them, as they contrasted the radiance of the lamp with the glimmer of a Japanese *andon* (black paper lantern).

Two men were there besides the interpreter —Davis, the Lieutenant-Commander of the Powhatan, and Watson, the ship's doctor. Dr. Watson was able to speak and read Dutch and he had some knowledge of the life of Oriental peoples.

They gave Yoshida a quill pen. He had never used one before, but he wrote in Chinese that it was their earnest wish to go

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to America. Williams looked at what he had written and asked in fluent Japanese what language was that.

"It's Japanese," said Yoshida.

"Looks more like Chinese to me," said Willaims laughing.

His familiarity with Japanese delighted them. Indeed they were pleased beyond words with their good luck—like a baby that has found its mother's breast after long seeking.

Their scheme had become a passion. Here was their chance to fulfil it.

III

A conference was called in the Commodore's room to discuss whether the request of the two Japanese should be granted. Commodore Perry and his staff officers, the Commander of the Powhatan and Lieutenant Davis, Dr. Watson and Mr. Williams, the interpreter, were present. It was already after 11 o'clock, but so unusual an affair had created much excitement. Davis was more deeply stirred than any, having caught something of the enthusiasm of his visitors, which had impressed him as soon as he saw them.

The conference seemed inclined to go against them.

"Is that your idea, then—that we ought to turn them down?" asked Davis, in an argumentative tone.

"Well, I guess it's no use running the risk of complicating things between the two Governments over a little affair like this," said the Commander, who had taken this attitude from the beginning.

Davis rose from his chair saying, "No, No! Excuse me Commodore, but I can't see it that way. Even if it should cause us a little trouble, it's the fair and decent thing to do. I couldn't help admiring them when we got that letter of theirs the other day—clever, too! I'm for them. I like their enthusiasm. I never knew before that there were fellows like these among the Orientals. And their letter was so reasonable. Don't you think so? Say, chief, wouldn't it be just fine to take these fellows back to God's own country and show them a bit of civilisation! Eh! You'll do it, Commodore, won't you?"

Davis rapped on the table as he spoke and his eyes shone with the enthusiasm of youth. He was little more than thirty years old.

"Take a reef in, boy, you're getting excited. We've got to be a bit careful, you know. Better look at the thing from both sides, don't you think?" So spoke the bearded Commander, as if soothing a youngster. "We can't tell what there may be behind this little affair. These Japanese have made a pretty appeal to our sympathy, but what's their little game, I'd like to know. They may be straight or they may be out to get the best of us some way. Even in the little time we've been among these people, we've found out that they're as keen as mustard—real cunning. Ever since we got their letter, I've been wondering whether these two were not spies. Isn't there every reason to think that the Government would employ men who can write in such an appealing way? It looks a sure thing to me that the Government has sent them here---disguised as poverty-stricken beggars---in the hope of tripping us up. You remember what that big highbrow Hayashi told us at Yokohama---that it's against the law of the country to go abroad. So, you see, if we help these young fellows, we'll be running up against the Japanese law, and I'm inclined to think they've been sent here by the Government just to see if they can catch us. See? If we took them away there'd be a hell of a fuss made about it and they might smash up the treaty and everything."

"Oh, no, Cap'n. You're too suspicious," said Davis. "You haven't seen these two. You couldn't think that way if you did. Gee, how their eyes shine at the thought that they're going to see America! No---you could never believe that they were dirty spies. Their clothes are soaked and their hands covered with blisters---they must have had a deuce of a struggle to get here. If they were spies, I guess they'd have found an easier way than that. And in getting aboard they lost their swords, and you know what that means to these *samurai* fellows---almost worse than losing dear life. They're all right. They want to go to America, and they were ready to risk anything for it."

Commodore Perry, who had maintained a dignified mien, now began to speak in a grave tone:

"Yes. I'd like them to come with us, and my reason for balking at it isn't quite as you think, Davis. It's this way: We go to a deuce of a lot of bother to get a treaty signed and our Government and their Government bound by it—and then these two fellows come along and want us to help them to break the law of Japan. We'd like

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to do it, sure ; but it's not a fair thing. Don't you see? I hope to see the day when any young Japanese can come to America and learn all he wants to. But the time will come all the quicker, I reckon, if we turn down these young fellows in their attempt to sneak out. Anyway, I hope so."

Davis thought for a moment and then returned to the charge:

"Thanks, Commodore. You've just about shut me up. But listen. Just let me put this to you—What's going to become of these fellows ? They want to come to our country—they're in dead earnest—not a bit of doubt about that. Well, suppose we turn them down—what does it mean ? They'll have their heads hacked off, both of them. If we put them ashore, the police will arrest them, and there won't be any mercy shown. Why, it's like driving them up to the executioner ourselves. What's their crime, except that they got excited over our coming here, took a fancy to us and wanted to see more of our civilisation ? That's all. And after all, were we sent here simply to get a formal treaty signed ? Wasn't there some idea of waking up these people to their sleepy little island ? And here we've got a couple to wake up—the first of the crowd—and what are we going to do with them ? Isn't it the easiest thing in the world, if we make up our mind to it, to take them back to America without letting any of their own people know ? We wouldn't hurt anyone's feelings. Say Commodore, isn't that the real American thing to do? Can't we let 'em stay''?

Davis's eloquence carried his hearers with him. Even the commander of the ship who had been so obdurate, remained silent. A flush of emotion appeared on the face of Commodore, and it was evident that he was inclined to turn in favour of the young Japanese. He lifted his face and looked around those present.

"Well, gentlemen ? Williams ? ...Watson what do you say?"

Dr. Watson suddenly recalled the skin disease which he had noticed on the wrist and fingers of one of the Japanese as he was writing under the lamp.

"Well. Commodore," he said, "It's up to me to speak as a doctor. I noticed that one of the Japanese had scabies on his hands. Scabies is a disease we don't have much to to do with, but I don't think it's a safe thing to have aboard the ship. I guess I ought to let you know about that—though I don't want to be hard on the young fellows".

This took the wind out of Davis's sails. Another change came over the face of the Commodore. Now he had good reason to disregard the compunction and regret which the thought of refusal naturally aroused. After a long silence, he said:

"You see how it is, Davis. I have as much sympathy as you with these two Japanese. But here is something we've got to take into account before our feelings. It's doubtful whether it would be any kindness to let these men stay. Gentlemen, you will all agree with me—we must consider the health of our men first... well, Williams, put them ashore, please. Smooth them down as best you can. Davis, order a boat out for them, will you please?"

The order was soon carried out. Dr. Watson watched the two Japanese climb down the ladder. That was the end. They yielded to their fate, finding that is was in vain to appeal to the Americans, even with tears. The Doctor observed that, once they knew the refusal was final, they accepted their fate in manly fashion, with good grace.

The Doctor retired to his room—but not to sleep that night.

IV

Two days later Dr. Watson went ashore in the morning with another officer. It was a fine day. After strolling on the beach, they walked to the rear of the town. Many children followed them, keeping close behind with the grimmest tenacity, despite all efforts to shake them off.

They came to a building that looked like a barrack, with a soldier keeping guard at the gate with a spear-like weapon. People were crowding up to the fence and peering through. They moved off as Watson approached, as if afraid of him. He looked through and saw, about two yards from the fence, something like an animal's cage. He could distinguish something moving about in the gloom, and, as he continued gazing, he made out the figures of two men. Two pale faces appeared at the bar and smiled at him with teeth gleaming. He was horror-stricken. Only slowly did he recognise the faces. But they were unmistakable. There was scarcely room for the two in the cage, and they were crouched face to face. The Doctor felt as though a darkness had come over him. Without thinking, he called out in English:

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"By God, what are you doing there?"

Of course, they did not understand, but their faces gleamed with joy as they saw they were noticed by the officer. One of them—he of the scabies—struck his hand to his neck at right angles, to signify what their fate was to be. At the same time he laughed defiantly. His dauntless attitude, which seemed even more stoic than that of Cato, the Roman patriot, made a deep impression on Watson. He felt a quiver run through his hands, which were gripping the fence. He began to think what he could do to save their lives.

Then the young prisoner who had smiled so dauntlessly, made a sign that he wished to write. Watson searched his pockets and found a pencil, but no paper. However, a Japanese boy brought a thin piece of wood from somewhere. Watson could not hand it to the prisoner, as the distance was too great. But, as he was looking for a way out of the difficulty, the old man in charge of the cage came to his assistance.

The prisoner, after looking curiously at the foreign pencil, began to write with a flowing hand. After a quarter of an hour the board was brought back to Watson by the same old man. Every inch of space on it was filled. After nodding a farewell, Watson hurried back to the ship, appealing to Heaven to have mercy on them. He sought out the Chinese interpreter, La Shin, a Cantonese, who gave a translation of the writing on the board. It stated:

"If a hero fails to achieve his ambition, all his deeds are regarded as the deeds of a robber or political miscreant. Such has been our destiny. We are shut up in a gloomy prison, and the people come around to mock us in our captivity. Even the aged folk of the village smile at us with the smile of contempt. Torture! Loneliness! Scorn! Despair! That is our whole life now.

"Freedom to wander all over our country, this little island of the Far East, could not satisfy our longing for the great freedom. We had planned to travel around the wide world. But now where is that long-cherished hope? Ah, it is cruel that this plan for which we had worked so long has so suddenly come to nought. And here we are imprisoned in a narrow cage, with no freedom to eat, no freedom to rest, no freedom even to sleep. Escape is impossible. What shall we do then? Weep? That would be too silly. Laugh? No, any rake can laugh. What then? Silence? Yes, silence be ours, now and evermore."

Commodore Perry and all the other officers who had been present at the conference heard the interpreter's translation and were deeply moved. "He's a brave man—and a philosopher," the Commodore said, as if to himself, with a sigh.

Then came a burst of sobbing. All looked round in surprise. It was Davis. The Commodore came up and patted him on the shoulder:

"Yes, Davis, you were right after all··· Go ashore now, quick. See what you can do to save these men—whatever you think best—I'll back it."

Davis was much gratified and went off in high spirits.

Not so the Doctor. His agony of mind increased. He could not rest. Had he done right or not in speaking as he had done—as a doctor? He thought to ease his mental torture by studying the information about scabies in his books. He plodded from his cabin to the ship's library—a sad man.

[So ends the Japanese novelist's story. Every Japanese knows that the two in the cage were saved on that occasion from the executioner's sword, though Yoshida afterwards paid with his life for having his own ideas of patriotism. Neither of the two ever saw America or any other foreign land.]*

* The story of Torajiro Yoshida, a popular hero of Japan, is known to many from the essay of Robert Louis Stevenson. Here his unsuccessful attempt to get passage to America with Commodore Perry's fleet, in violation of the laws of his country, is the basis of a sketchy tale by a well-known Japanese novelist.

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SIND IN THE EIGHTIES

By NAGENDRANATH GUPTA

VI

German Thoroughness

ON one occasion when I was going to Karachi from Bombay by sea one of my fellow-passengers on board the steamer was a German. He was a Doctor of Science about forty years of age, good-looking and had nice manners. He used to sit by my side at table and also on the deck. He had been sent out by Prince Bismarck to report on Indian agriculture and the Post Office in India. He had letters of introduction from the Secretary of State for India. In Bombay he had stayed with the Governor and at Karachi he would be the guest of the Commissioner in Sind. He could not speak English fluently and sometimes broke off with a smile when he could not find a suitable word. But I had no difficulty in understanding him. He spoke with awe of Prince Bismarck, that giant of a man whose large, bulging eyes appeared to see clean through a man. My German acquaintance had an insatiable curiosity and his inquiries covered a wild field. On arrival at Karachi he went to the Government House, but the next day he called on me with a note-book in his hand and interviewed me in the fashion of a newspaper reporter. He was greatly interested in the Congress movement—he called it "motion"—and took down my answers covering several pages of his note-book. He inquired minutely into the genesis of the national movement in India, its aim and scope, how far it had leavened the feelings of the people and at what rate it was spreading. He put questions about the existing relations between the Government and the people, the social conditions in different parts of India, the employment of Indians in high offices, the relations between Hindus and Mahomedans. He took me methodically through almost every Indian problem and pumped me dry. I do not believe he had any sinister or ulterior motive, or that he was thinking of "der Tag" while he was engaged in extracting from me as much information as possible. Prince Bismarck might have been a man of "blood and iron," but he was far too wise and clear-sighted to be obsessed by any ambition of a world-empire, or the conquest of India. After the Franco-Prussian War of 1870-71 he was all for consolidating the German Empire and maintaining the peace of Europe and the world. The official whom he had deputed to India had definite instructions to enquire into the methods of Indian agriculture and the working of the postal system in this country, but since he was out for getting information he made it his business to collect as much information as possible on all subjects connected with India. It was merely an example of German thoroughness.

Sir Donald Mackenzie Wallace

After the retirement of Lord Dufferin from the Viceroyalty of India Sir D.M. Wallace continued as the Private Secretary of the next Viceroy for a few months, but he soon resigned his appointment and on his return to England was appointed Foreign Editor of the London "Times." His book on Russia was considered a standard work. When leaving India Sir Donald passed through the Persian Gulf and travelled overland through Persia, Turkey and Russia. From Bombay to Karachi he came by a British India boat in which I also happened to be a passenger. Dr. John Pollen, who was then stationed in Bombay, came on board the steamer to see Sir Donald off. Dr. Pollen was very pleased to meet me and introduced me to Sir Donald. Sir Donald stayed all day on deck and at night he had a hammock hung up on the upper deck and slept in it. He abstained from wines at meals and had a big bottle of Rose's Lime Juice Cordial, which he offered to the other people at table. During the two days that we had to pass on the steamer I had frequent conversations with Sir Donald. Upper Burma had been annexed by Lord Dufferin and King Theebaw and Queen Supyalat were kept as state prisoners at Rutnagiri in the Bombay Presidency. Sir Donald defended the annexation on the ground that it was inevitable. I strongly

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protested against the application of the appellation of "docoits" to the Burmans who were resisting the British and the excesses that had been committed by the invaders. Sir Donald would not enter into details but maintained the time would come when Lord Dufferin's policy would be justified in history. He went on to say that he had met a well-known Calcutta journalist and had no difficulty in convincing him of the soundness of the policy pursued in Upper Burma. He was clearly referring to Sambhu Chandra Mukerji of the *Reis and Rayyat*. Sambhu Chandra had been invited to meet Sir D. M. Wallace and Lord Dufferin. From that time he attacked the Congress and defended Lord Dufferin's policy in Burma. He became a personal friend of Lord Dufferin, who subsequently wrote some letters to Mr. Mukherji.

Ladies and Languages

A few months after my arrival at Karachi I brought over my wife and first child from Calcutta, Hiranand followed my example and his wife gave birth to a daughter some time later. A third young lady also came for a short time to stay with her husband in the house. These young ladies had no common language for carrying on a conversation. My wife spoke a few words of Hindustani but Hiranand's wife did not understand a single word of that language. Hiranand took upon himself to teach his wife a little Bengali and my wife a little Sindhi, but his class of two pupils did not make much progress and he gave it up after a month or two. As, however, my wife had constantly to come in contact with Sindhi ladies and visited Hydrabad more than once she learned to speak Sindhi quite fluently in a few months. Sindhi and Cutchhi are almost identical languages and both are very difficult because although the words are mostly of Sanscrit origin the construction of sentences follows the Persian method and adjectives and verbs have masculine or feminine genders in accordance with the subject. I understand Sindhi perfectly but never learned to speak it well because I met only men who spoke either English or the broken Hindustani used throughout the Bombay Presidency. Ladies then observed strict *purdah* and I had no occasion to speak to them.

Meteoric Showers

In 1885 and the following year in the month of September we witnessed at Karachi an extraordinary phenomenon. Meteors or shooting stars are seen about this time of the year or in the summer. But I do not remember having ever seen anything like what we noticed for two successive years at Karachi. About 9 o'clock in the evening I saw meteors flashing through the sky in quick succession. I called out Hiranand and we sat up nearly the whole night watching the meteoric shower. The whole sky seemed to be alive with rushing meteors leaving behind them a trail of light. As the night advanced the shower increased in intensity and reached its height about midnight. There was not a minute's cessation and the sky appeared to be full of living, luminous serpents darting swiftly across the heavens. There was no moon and the dark background of the sky with the glimmering stars intensified the effect. It was an impressive and awe-inspiring sight and I could appreciate the accounts I had read of savage tribes falling down in terror on their faces and shrieking aloud when they witnessed a meteoric shower. Gradually the meteoric shower diminished and finally ceased at about 3 o'clock in the morning. I wrote about the phenomenon in my paper and some people, including some Europeans discussed the subject with me. Next year about the same time the phenomenon was repeated but the shower was not so thick as in 1885.

B. M. Malabari

Behramji Merwaniji Malabari was editor of the Bombay *Indian Spectator* a weekly journal, and also the *Voice of India* a monthly periodical founded by Dadabhai Naoroji. The *Voice of India* was a small publication containing extracts from the chief Indian papers on different questions with a page of introduction. The *Indian Spectator* was a cautious and carefully edited paper. The paragraphs which were attractive were well-written and were often humorous. These were mostly written by Malabari himself. There were one or two leading articles which were usually written by others. The *Indian Spectator* was what may be called an 'acceptable' paper. In a lecture delivered in Bombay by Sir William Lee-Warner, Secretary to the Government of Bombay, he held up the *Indian Spectator* as a model critic. As Sir William Lee-Warner was a typical bureaucrat of the spreadeagle order his appreciation was significant. Latterly, Malabari used to write in the first person

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singular, following the example of Mr. W. T. Stead in the *Pall Mall Gazette* and the *Review of Reviews*. He appeared in the role of a social reformer in 1885. He wrote two notes on Infant Marriage and Enforced Widowhood and circulated them for opinion, and the opinions he received whether in personal letters or in newspapers were published, sometimes with running comments in the *Indian Spectator*. In orthodox Hindu quarters Malabari's social reform campaign was strongly resented on the ground that he was an outsider and had no concern with Hindu society. Malabari felt himself ill-used and wrote several times that he was "only a Parsi." Humanity, however, is higher than communalism and a Parsi, or a Mahomedan or a Christian would be perfectly justified in raising his voice against an evil Hindu custom just as a Hindu is entitled to protest against a Parsi, Mahomedan of Christian social evil in the name of humanity. Whether he can obtain a hearing or not is another question. But there is a great deal of difference in the experiences of a social reformer from inside and another from outside. Malabari was severely criticised by some Hindu newspapers, but hard words break no bones and Malabari had no bitter experiences like those of Pandit Iswara Chandra Vidyasagar or Kursondas Mulji. There was no tangible outcome of Malabari's agitation. It had no relevant bearing on the Age of Consent Act. The most stalwart supporter of that measure in Bombay was K. T. Telang, who in a series of admirable articles in the *Indu Prakash*, then edited by N. G. Chandavarkar, supported the Bill and traversed the arguments of Sir Romesh Chunder Mitter, who had opposed it in the Imperial Legislative Council. I corresponded with Malabari before we met and I stayed with him twice for a few hours in Bombay when he was living in Hornby Road. At one time Malabari had an idea of starting a daily paper. He wrote to me asking for a rough estimate and suggesting that I should take up the editorship of the proposed paper. Some correspondence passed between us but nothing came out of it. I met Malabari again in Lahore and Calcutta and I had a letter from him a few days before his sudden death at Simla. Malabari told me himself that the *Indian Spectator* never paid its way and there was a small loss every month, but he had other sources of income and left a considerable fortune amounting to several lakhs of rupees. Malabari was in high favour with successive Viceroys and Governors of Bombay, and when Lord Randolph Churchill visited Bombay Lord Reay sent him to Malabari's house to meet a select gathering of Indian leaders. He never attended the Indian National Congress even when it met in Bombay and called himself a recluse. Malabari latterly established a monthly Magazine called *East and West*.

P. M. Mehta

Pherozeshah Merwanji Mehta was a striking and imposing personality in the public life of India and on the Congress platform. In Bombay he was considered the first citizen and no other person filled the presidential chair of the Bombay Corporation with such ability and distinction. He was an M. A., of the Bombay University and a barrister with an extensive practice in Bombay. In the Bombay Legislative Council and later on in the Imperial Legislative Council he was an outstanding figure. He was a Rupert of debate and his brilliance in repartee and his flashing rapier play in argument have rarely been rivalled. In conversation he had a frank and hearty manner and he had very high qualities of leadership. When he was elected—the word then officially used was "recommended"—as a member of the Imperial Legislative Council he disconcerted the official members by his outspokenness and crushing rejoinders. The non-official Indian Members of Council at that time were always in a hopeless minority and they never could carry anything against the solid phalanx of the official majority, which faced them like a stone wall. Referring to this unfair poise in the Council Pherozeshah Mehta, addressing the official members, declared on one occassion, "we may have the balance of reason on our side but you have always the preponderating weight of votes." On another occasion he spoke with such fearless independence that Sir James Westland, then Finance Minister, complained that the tone adapted by Pherozesha Mehta had never before been heard in the Council Hall. Commenting on this incident I wrote in the *Tribune* of Lahore, which I was then editing, that Sir James Westland was right because the voice of Pherozeshah Mehta was the voice of the people and had never been heard in the Council Chamber so long as the Indian members had owed their place in Council to nomination, that is, official favour.

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Pherozeshah Mehta had been elected, or "recommended," by the Bombay Presidency Association. He read the paragraph in the *Tribune* and wrote to me at once that I had rightly interpreted the note of "Westland's Wail." For his great services in the Bombay Corporation Pherozeshah Mehta was knighted but he was not the man to seek official favour at any time in his life. When the Congress was threatened with a split in 1906 in Calcutta, which actually took place the next year at Surat much of the bitterness was directed against Pherozeshah Mehta personally. He was jeered at as a knight and flouted as a dictator. At Surat he was assailed with foul abuse and the Deccani shoe which fell in the lap of Surendranath Banerjea and was preserved by him in a glass case was really hurled at the Parsi leader. The cleavage in the Congress marked the parting of the ways but it reflected no dishonour on the older leaders who had served the country according to their lights and who could not appreciate or sympathise with the impassioned call of a new nationalism. The statue of Pherozeshah Mehta in front of the office of the Bombay Corporation and the naming of the Hanging Gardens of Bombay after him are fitting memorials of his distinguished and untiring services to the city of Bombay.

Prosecution and Imprisonment

In 1889, when I was editing the "Phœnix' I was prosecuted on a charge of defamation. That was the only occasion that I had to face a trial during my long association with journalism. Frequent complaints appeared in the paper about the ill-treatment of prisoners in the Shikarpur jail. My correspondent was a teacher in the Government school at Shikarpur. He afterwards became a successful pleader at Sukkur. In a short newsletter of two paragraphs it was stated that the death of a prisoner in the Shikarpur jail was suspicious and there were rumours of foul play. If there was any insinuation it was against the Jailor, who however did not take any action himself. Instead the Superintendent of the Jail, who was a medical officer, applied for sanction to proceed against me. The Bombay Government in sanctioning the prosecution stated that if the Editor gave out the name of his correspondent and satisfied the Commissioner in Sind that he had acted in good faith the case against him need not proceed; nor was it necessary to proceed against the correspondent if he tendered an apology. It was obvious that the Government of Bombay did not consider the matter very serious. A copy of the Government Resolution was sent to me. I was not called upon to offer an apology, but I could not dream of giving out the name of my correspondent, whose good faith I never doubted for a moment. It was a very ordinary case and the only thing noticeable about it was the number of hearings it involved in various Courts before it was finished. The case was first tried by Mr, C. E. S. Steele, the Sub-divisional Magistrate of Sukkur, an able and accomplished officer. In a case of this kind it was impossible to get any evidence from the jail itself. The defence was that there was no intention of defaming the Superintendent of the Jail and the suggestion in the newsletter was for an enquiry by higher authority. Evidence on both sides was taken and the Magistrate discharged me without framing a charge. I knew, however, that I was by no means yet out of the wood. An application was made before the District Magistrate to set aside the order of discharge and to order a fresh trial. The District Magistrate held that of the two paragraphs of the newsletter one, in his opinion, was not defamatory but the other he considered libellous, and he directed a new trial by another Magistrate. Against this order an application was made to the Sadar Court before Mr. Macpherson. The wisdom of this course was questionable on account of Mr. Macpherson's well-known attitude in criminal cases, but my legal advisers and other friends relied on the well-reasoned judgment of Mr. Steele discharging me in the first instance. Mr. Macpherson might have simply rejected the application on the ground that he took the same view as the District Magistrate, but he went further and deliberately declared that both paragraphs of the newsletter were libellous. He did not pause to consider that this would seriously prejudice me in the new trial because the Magistrate was bound to be influenced by the opinion of the highest Court in the Province. The case was next tried by an inexperienced, young Civilian who bluntly asked me the name of the correspondent. I refused to disclose the name and the Magistrate, who displayed both impatience and temper during the trial, sentenced me to simple imprisonment for

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two months and a fine of five hundred rupees. Dayaram Gidumal happened to be officiating District and Sessions Judge of Shikarpur at the time and I was released on bail the same evening. But Dayaram declined to hear the appeal himself and fixed a date for the hearing when he would cease to be Sessions Judge and revert to his substantive appointment as Assistant District and Sessions Judge. In simple gratitude I should mention that throughout this long drawn-out and protracted trial Tahilram Khemchand and Harchandrai Kishindas stood by me unflinchingly. They neglected their professional work for defending me, they raised funds for the defence, they appeared in every court where the case was taken, and their vigilance and sympathy never wavered or faltered. Any man would be proud and deeply grateful to have such friends. The new District and Sessions Judge had the reputation of being somewhat eccentric. When the appeal came up before him Tahilram and Harchandrai engaged Mr. Russell of the Bombay Bar to appear for me. Mr. Russell, who afterwards became a Judge of the Bombay High Court, had come to Karachi in connection with another case, but was persuaded to stay on for a few days to argue my appeal at Shikarpur. Mr. Russell was an Irishman and a pursuasive and eloquent advocate and he did his best for me. But the Judge upheld the conviction and sentence alleging among other grounds that the circulation of the paper had increased on account of my prosecution. There was not a shred of evidence on the record to justify this assumption. I was conveyed to the jail at Shikarpur and was assigned a separate cell for myself. On the second or third day the Superintendent of Police came to visit the jail. At his suggestion I was given a cot. Another visitor was Mr. Jacob, Inspector of Schools, Sind, whom I knew very well. He told me I should have given out the name of the correspondent, but I replied that that was out of the question as he had not acted in bad faith. The jailor showed me great consideration and I requested him to obtain permission for me to do some literary work during my imprisonment. He promised to write to the Inspector-General of Police to obtain the necessary sanction. The warders and such of my fellow-prisoners as could have access to me were very good to me. Meanwhile, Tahilram and Harchandrai did not let the grass grow under their feet. They applied for revision in the Sadar Court through Mr. Russell who was still at Karachi. Luckily for me Mr. Macpherson was on leave and Mr. Hosking, a very able and conscientious Judge, was officiating for him. The Manager of the "Phoenix" filed an affidavit declaring that the circulation of the paper had not increased. Mr. Hosking quashed the sentence of imprisonment but upheld the fine. Tahilram sent me a telegram at once informing me of the order and an Amil prisoner came running to me, evidently pleased to be the first to congratulate me. He was followed a few minutes later by the jailor himself with the open telegram in his hand. He seemed to be both pleased and relieved that it would not be necessary for him any longer to have me on his hands. I told him that he would have to wait for a copy of the judgment before he could let me out. He said it was not at all necessary and if he got a telegram from the Registrar of the Sadar Court confirming the information I had received he could release me at once. He proposed to send a telegram, reply prepaid, to the Registrar at his own expense and I could repay him afterwards. This was done and in anticipation of the reply the jailor took me out of the inner jail and had a bed put up for me in the comfortable verandah of the jail hospital. The reply arrived at about 9 o'clock at night and I was released at once. It was the tenth day of my imprisonment. As a memento of my life in jail I bought a small carpet from the jailor and sent him the price along with the cost of the telegram. There was a carriage waiting for me and I drove to the house of Dowlatram Sarat Singh, Government pleader. The next morning I got a telegram from Harachandrai asking me to stay another day at Shikarpur as they were arranging a suitable reception for me. I telegraphed back that there should be no demonstration and I did not propose to delay my return to Karachi. I left Shikarpur the same evening. At the station while I was waiting for the train with a number of people around me Dayaram Gidumal came in and I sauntered with him up the platform to have a quiet talk. I told him he should not have hesitated to hear my appeal himself. His reply was that my case had affected his personal feelings and it was impossible for him to be in a judicial frame of mind. He added that Mr. Steele should have acquitted me instead of discharging me, and in

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that case the Bombay Government would not have appealed against the acquittal. At Karachi the platform was crowded when the train arrived and some of my friends protested that I should have let them have their way as the people of Karachi were anxious to show their appreciation of my conduct. I pointed out that there was absolutely nothing to make a fuss about and although I was very thankful to be lack again among my friends I should be allowed to return home quietly. But they all insisted on accompanying me to my house in procession. As I have previously stated there was nothing remarkable about the case except that it was heard no less than seven times before different Magistrates and Judges.

I left Karachi and Sind in May, 1891 to take up the editorship of the *Tribune* at Lahore.

ECONOMIC CONDITION OF THE SOMALIS OF FRENCH SOMALILAND

By N. S. RANGA, B. Litt. (Oxon)

DJIBOUTI is the capital of French Somaliland. There is the Governor General to govern this province of the French Republic. There are about 400 Europeans, 200 Arabs, 100 Indians and 25,000 Somalis in this town. There is usually very little rain and this place is very hot and there is scarcely any vegetation. It was only ten years ago that the gardens around the palace of the Governor were decorated with artificial trees but at present there is a very good supply of water which is brought from an inland place and so a few trees could be grown in the gardens. For all outward purposes there are all the signs of western civilisation such as electric light, fans, ice, watersupply, motor cars and horse carriages. A Frenchman boasted that his Republic has converted the desert into a civilised town.

A responsible person once told me that the French Government was losing very heavily on the railway to Abyssinia, on the harbour at Djibouti and on the whole of the government establishment. And it is still true to-day. Yet it maintains its so-called trust for the world's, civilisation because it is anxious to maintain the balance of influence in the politics of Abyssinia at which the French, British and Italian Governments look with covetous eyes. The recent rapproachments between the last two governments are watched with great anxiety by the people of this place.

Abyssinia is the centre of all interest to every one of this place. If the French Government allows the other Powers to get full control of Abyssinia, then the economic organisation of this place will be completely dislocated. At present piece-goods and other manufactured goods are imported into Abyssinia and it is worthy of mention that most of the cloth sold in the Abyssinian market is imported from Japan and merchants find the Indian cloth to be too expensive. Djibouti imports horses (those used in the town are worth only Rs. 30 in Abyssinia) cattle, beef, fruit, hides, coffee and goats.

Nothing is produced in Djibouti. Rice and other food stuffs of very inferior quality are imported into this place from India via Aden. The horse-carriages are brought from America and the hand carts from Austria. A few Italians and Greeks are interested in the import and export business but the export business in coffee and hides is mostly in the hands of Arabs and a few Somalis. The number of Somali merchants has been on the increase since the last six years and there are now three leather merchants, two coffee merchants and a few shop-keepers.

Small donkeys are used to transport sand and earth. But men are employed to pull the hand-carts, working in groups of 4 or 6 coolies and it is these workers who transport everything to and from the railway station and the docks. They get on the whole about 8 francs each per day of twelve hours work in the hot sun. It is noteworthy

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that women are not engaged in this sort of work as they are in Madras and Delhi. The workers who are employed in the store-houses of leather to air and clean leather are paid 6 to 7 francs each per day of 12 hours, and those who are employed for the month are paid only 220 francs. The workers at the railway station are paid 6 francs per day per head if they are bachelors and 7 to 8 francs a day per worker if they are married people. They work for 10 hours a day. The postmen are paid 300 francs per month per person. A Policeman is paid 200 to 275 francs plus board and lodging per month. Porters in a hotel are paid 150 to 200 francs plus food per month per worker and two boys who are of 15 years of age are paid 50 francs each per month with food, and another boy who is only 12 years of age is paid only 40 francs. Somalis who ship things are paid one rupee (15 francs on 20th July 1926) each per day of 12 hours while their brother workers of Aden are paid Rs. 1-8. These and other workers go to fish in the sea whenever there is no work in the town and earn on the whole about 5 francs each per day. The drivers of the horse-carriages are paid 5 francs per hour and each of them is able to earn on the average 15 francs per day.

Only women are employed in cleaning coffee and even though this is a very slack season for coffee business, as many as 250 Somali women were employed on the 17th July. Even girls of 8 years of age and above are employed in this work and they earn nearly as much as women. These workers work between 6 A. M. and 6-30 P. M. with a short break at dinner time. They are paid 5 francs for cleaning one sack of coffee seeds of 20 kilos and an ordinary worker is able to earn only 5 francs a day. Though this work is done in dusty and dirty factories the workers are not provided with special uniforms to be worn while working and the women are obliged to wear the same dirty clothes at home and in the factories. It is very unhealthy for girls to work in these ill ventilated factories.

Still many Somalis are unemployed for many months in the year. Some Frenchmen say that there is no unemployment in this place and that the Somalis are very lazy and do not want to work if they have some money. But the Somali and Indian merchants assure me that the Somalis are as industrious and ambitious a people as any other. I met more than 6 Somalis who went to France and worked as Garcons in the hotels and returned with their savings. One of them who is a Garcon in the Hotel Des Arcades said that he used to get 30 francs a day with food and a room at Lyons while he is now paid only 175 francs per month, with food. He said he could not earn more in the Djibouti hotels as there is not much work in the hotels. He understood better, the reasons for the lower wages and unemployment of Somalis, than many Europeans of this place.

Standard of Living of Somalis

Every commodity consumed by the Somalis is of the most inferior quality and an Indian urban worker refuses to consume the sort of rice, chillies, red-grams, and cholam which are sold, in the local markets of this place. The Somali's daily food consists of boiled rice, chapati (thin bread) made of cholam and rice flour, fish or a little meat and little or no ghee. Though every Somali is very fond of ghee and though it is cheaper here than in Bombay as it is imported in large quantities from Abyssinia, Somalis are unable to get it except on festive occasions. A small plate of boild rice is sold at 50 centimes, a plate of very bad meat and soup at one franc and 2 chapatis at 10 centimes in an Arab restaurant where many prosperous Somali workers eat. A worker eats rice, meat and 8 chapatis and pays 1 franc and 90 centimes per meal and any one who has seen this food will testify that it is not enough to keep a human being in proper working order. Yet a Somali is obliged to work for 12 hours a day and maintain his wife and two children.

A kilo (about 2½ lbs.) of inferior rice is sold in the retail market at 4½ francs and better sort of rice at 6 francs, cholam at 2 francs, redgrams at 5 francs and salt at ½ franc. A cup of very inferior coffee with a little sugar in it and without milk is sold in a Somali restaurant at 12 centimes. It is heart-breaking to see these Somali women begging a few grains of rice etc., in addition to the quantity already paid for. Every night there are crowds of boys around the European hotels to beg mossels of bread and some Europeans drive them away as if they were flies. Starvation is a common feature of many Somali homes and most Somalis suffer from insufficiency of food.

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Many Europeans complained that the idea of comfort of the Somalis is very low and that they do not need and do not want shoes, caps and shirts. But many of the drivers of the horse carriages earned enough in Europe to buy their carriages and they take genuine pride in the clean cushions of their carriages and they wear clean and nice clothes. The Somali women who are employed as maids by Indians dress themselves in better and cleaner cloths than other women because they are paid better. Somali women wear a long skirt, a cloth to cover the breasts and another to cover their heads. These cloths are imported from India and are of very inferior material. Men wear a lungi, a shirt without sleeves and no cap. I saw only very few women who wore shoes and others do not wear them because they cannot afford that luxury.

Most of the Somalis live in small huts made of palm leaves. The floor has no coating of any kind and so the house is very dirty. In such a house we find only one or two cots and one or two stools with mattresses. In the evening the house is practically dark and very few people keep lights in the nights. Most of them have no private water pipes and lavatories as the Europeans have. They have to bring water from the few public water-pipes and no wonder that they do not bathe every day while the Europeans bathe twice a day. They have neither electric fans nor ice and their houses are full of flies. There are no streets as in the European quarter and there are no street lamps. The narrow but long lanes are dusty and dirty and no one cleans them. There is always a very bad smell in their quarters. The local hospital serves the interests of the Europeans better and the venerial diseases contracted from the Whites and the other tropical diseases are not cured by any medical help. An intelligent Somali said that the so-called civilisation is not introduced for their sake but for the comfort of the Governor-General and his administration and that the Somalis are never made able to enjoy any benefits under the new civilisation. Where are the Factory Acts and where are the Conventions of the International Labour Office in Somaliland?

BRITISH INDIA AND INDIAN STATES

I have seen it asserted by persons in authority and holding responsible positions in Native States, who are naturally supposed to be well-acquainted with the relations which exist beween the Native States of India and the Government of India, that the status and position of British India is in no way better than or superior to the more important Native States of India; or that "British India is but a State like other Indian States". They go even so far as to say that "The Emperor of Japan has as much power as any ruler of an Indian State". Or in other words the powers of a ruler of an Indian State are in no way inferior to those of the Emperor of Japan. For instance, Rao Bahadur Sirdar M. V. Kibe, a Minister of the Indore State, makes the following bold statement which is neither justified by Science of Politics nor by the Indian Treaties on which Sirdar Kibe takes his stand and lays so great a stress. Unfortunately few have studied the Treaties with the Native States or followed the subsequent developments. It is, therefore, no wonder that such baseless statements should go unchallenged. Sirdar Kibe has the courage and confidence to declare:—

"But the criterion for admission to the League of Nations is to be found in the status of its members. British India has been admitted as a member of the League. In its relations to the Government of Great Britain, British India is a State like other Indian States. While the relations of the latter with the former are governed by instruments known as treaties, its powers are defined by Acts of Parliament. Like all other Indian States it cannot make peace or war, independently of the British Government; moreover, even its finances are under the control of a member of the British Cabinet. In a word, as stated by the Marquess of Curzon, one of the most famous and masterful Governor-General and Viceroys of India, the Government of India is a subordinate Branch of the British Government. Moreover, unlike the Indian States, as regards judicial matters, it is not selfcontained. Yet, in spite of all these drawbacks, it has

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been admitted as a member of the League. Those Indian States, therefore, whose disabilities from the point of view of Sovereign States are not greater *de jure* than those of British India, cannot but be eligible for the membership of the League".

Before exposing the fallacy and ignorance of the first principles of Political Science which this statement betrays, it cannot be denied "that the treaty position has been changed and that a body of usage, in some cases arbitrary, but always benevolent, has insensibly come into being". That "there is no doubt that with the growth of new conditions and the unification of India under the British Crown, a political doctrine has constantly developed". The political doctrine or political practice so developed enables the Government of India to punish a Native State with fine, by loss of salutes and other honours, by depreciation of judicial powers, and even by deposition of their rulers. Inspite of their being "Self-contained" in judicial and financial matters, they are subject to the Court of Enquiry which can be appointed by the Viceroy to enquire into the misrule of a State which may be the effect either of misuse of judicial powers or of the finances of the State. It is safer to rely on Acts of Parliament under a constitutional system, in which the Native States are at present, than on inaccurate references to International Law or to a position which is afforded by mere arguments drawn from use or abuse of the phrases and which is supposed to be secured to the Native States by their Treaties. A State in its perfect form has, in virtue of its independence, complete liberty of action, and that liberty of action is not destroyed by the fact that it has concluded agreements fettering its action, provided that such agreements are terminable at any moment or upon stipulated notice, or provided that they are not of such nature in themselves to necessarily subordinate the will or the power of the State to that of another power or State. By their Treaties the Indian Rulers got the right, though they never had the power to denounce the treaties. The forms of international law are to some extent maintained, though the conditions which gave validity to those forms had disappeared long ago on the conclusion of the subsidiary treaties. By these agreements the Native States entered into a habit of obedience to a political superior, and from this point ceased to be *sovereign* and they lost *independence*. The Native States of India are neither sovereign, nor semi-sovereign, nor part-sovereign. They are non-sovereign while British India is part-sovereign. Doctor Lawrence says :—

"The questions connected with *Part-Sovereign States* next demand our attention. Though, as a general rule, the domestic government in a political community exercises over the members of that community all the powers of sovereignty, it is obvious that it might exercise a portion of them only, the remainder being vested in the government of another country, or given to some central authority, or even suspended altogether. When the powers thus shared concern internal affairs, International Law has nothing to do with that case ; neither has it when the home government deals with internal affairs, and some other authority possesses complete control of foreign relations, though both cases are important to the student of Constitutional Law and must be carefully classed by him. But when the external affairs of a community are directed by another country, International Law recognises in that community a state unlike fully independent states, seeing that the rulers cannot exercise all powers of external sovereignty, and yet capable of being ranked among its subjects, seeing that the local government does control some portion of the relations with states. Communities of this kind are generally distinguished from independent states by the epithet Semi-Sovereign ; but as the term seems to imply an equal division of powers of sovereignty between the local and foreign rulers. we will use instead the adjective Part-Sovereign, since it more correctly describes a class of communities in which any proportion of the powers of external sovereignty, from nearly all to almost none, may be possessed by the home government."

The Native States of India are in the habit of obedience to a political superior, the King-Emperor, therefore they are not *independent*, nor are their rulers possessed of *sovereignty*. They possess no external or foreign relations and rules of International Law do not apply to them. Their authority inside the State is *divided* between the ruler and the British Government. As such they are subjects of Constitutional Law and not of International Law.

Doctor Lawrence defines a Part-Sovereign State as

"*Political Communities in which the domestic rulers possess a portion only of the powers of political sovereignty, the remainder being exercised by some other political body, or even suspended altogether*··· When a State is neutralised by a great internaicnal treaty, and is therefore deprived of the right of making war for any other purpose than the defence of its own territory from attack, it is in a condition of Part-Sovereignty. We thus obtain three divisions of Part-Sovereign States, and it will be convenient to consider each division separately. But before we do so, we must exclude altogether from our classification such communities

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as the Native States of India and the Indian tribes of North America. The former are sometimes spoken as independent states ; but in reality they are not even part-sovereign in the sense given to that term in International Law, for they may not make war or peace or enter into negotiations with any power except Great Britain."

If Sirdar Kibe had studied the question of sovereignty and had known the connotation of the term Part-Sovereign, he may not have objected to the eligibility of Austria or Bulgaria for membership of the League of Nations, because Bulgaria is bound by a treaty to accept certain financial and military restrictions or because Austria is bound not to have treaty relations with certain foreign states. He forgets that they have not, like the native states of India, lost *all* control over their foreign relations ; and as such they are still recognised as subjects of International Law.

The Native States of India are allowed to exist, under British supremacy, in the British dependency, India. Their rulers, though they owe political allegiance to the King-Emperor, as his subjects, are yet permitted to manage their own affairs as far as possible. The Government of India is part-sovereign, while the Native States are non-sovereign The Government of India, though subject to the control of the British Government in its foreign relations, is master of its own house and is free in its internal government. The Native States have no foreign relations, and their authority of internal government is *divided* between their rulers and the British Government. The foreign relations of British India or the Government of India are its own though controlled and limited. It is dependent or inferior, while the British Government which controls its foreign relations, is its superior. It is practically supreme over its subjects, but not being a member of the international society, it is not externally sovereign, or rather fully-sovereign. Its position can be described as one of semi-sovereignty or part-sovereignty ; it being not necessary for a state to be independent in order to be a state of international law. The Government of India does not stand side by side with the British Government as its equal. Nor is it in Corporate Union with it for internal purposes, although for international purposes they both with others form the whole, one dominion represented abroad by the British Government. The Government of India through its Foreign and Political Department deals with foreign powers such as Persia, Nepal or Afghanistan; and controls the relations with the Indian Ruling Princes and Chiefs through Residents and Political Agents.

Let the Princes be not misled by such spacious arguments, and imagine themselves in a position which is neither warranted to them by their treaties, nor by usage, nor is the Science of Politics willing to concede it to them. The plain truth is that they owe their present position to British protection and can continue their existence by British policy. The policy, in the words of Sir John Strachey, which saved them from Dalhousie's doctrine of lapse and consequent extinction, has been as follows :—

"The mutinies of 1857 showed conclusively that the Native States of India are a source to us not of weakness, but of strength. In the words of Lord Canning "These patches of Native Government served as a break water to the storm which would otherwise have swept over us in one great wave". With hardly an exception, they remained faithful in circumstances of severest trial and difficulty. Before Lord Canning left India a *Sanad* was issued to each of the Principal Chiefs, assuring, in the name of the queen, that, on failure of natural heirs, the British Government would recognise any adoption of a successor by himself or by any future Chief of the State",

Though the times are changing, the Princes can continue their political existence only through the good will of the British Government, their loyalty to the Britirh Crown, good government and contentment of their people. There was a time when the authority of the British Government depended on its prestige the force of arms, and the alliance of ruling dynasties. But in the future, it may have to seek allies not in the Princes but among peasants. It may have to appeal to the appetites of the lower classes, while the Ruling Princes and the territorial magnates of British India who may lose or fear to lose dues and services, may try to oppose the new order. The Princes and the Great Zamindars cannot expect the British Government, with no patience, with no sense of human dignity, with no feeling of pathos of the common lot, to lack the sound and noble gifts which sweeten and inspire public life. It will have to depend on the internal support of the populace, and on appeal from force to conscience. The alliance of the British Government with the Princes, though admirably adapted for its immediate purposes, might be considered as directly opposed to the cause of liberty, and to all the feelings and tendencies which the Reforms in British

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India have encouraged in the thinking class. Although the British Government may be able to fascinate some of the older Sirdars or even intellects of the Natives States, the heart and brain of the younger generation of these states as well as British India whose aim is national unity are sure to be ranged against the policy of inaction, stagnation or reaction. The future agitation will be a movement of peoples, rather than a coalition of princes, which may result in an outburst of passion for political liberty in the people who inhabit the Native States in the shape of a demand for "Roman Citizenship" on a claim to be placed on the same level as His Majesty's subjects in British India. This passion when once stirred will have the support of public opinion all over the world and which both the Princes and the British Government will find themselves helpless to extinguish. The simplest remedy in the hands of the suzerain power against recalcitrant or refractory princes or their coalition will be to espouse the cause of their people, when the tall talk regarding the personal loyalty of their people or their popularity among their subjects will vanish and the princes will find themselves alone and helpless though we know the British Government will never have recourse to such methods. The time is gone when the British Government could declare that it had

"no manner of concern with Maharaja's subjects with respect to whom he is absolute." "The improved means of communication, and especially extension of Railways, have brought about great changes throughout India, and the people themselves in the Native States are no longer as helpless and silent as they once were; they are becoming alive to the fact that in the last resort they can appeal with British Government for protection against oppression".

X. Y. Z.

THE KADVA KANBIS AND THEIR PECULIAR MARRIAGE CUSTOMS

By CHHAGANLAL THAKURDAS MODI

AMONG the Hindus generally the marriages are celebrated in certain months almost every year. They altogether avoid only the year of Sinhastha, i. e., every twelfth year when Jupiter is in the sign of Leo. There are only two sections of the Hindus that have the peculiar custom of celebrating marriages at certain intervals of 9,11,12,15 years, and these sections are the Kadva Kanbis and the Bharwads (Shepherd class) of Gujarat and Kathyawar. The Motala Brahmins, residents of the Surat District, and the nagars of Junagadh in Kathyawar celebrate marriages every third or fourth year. The native place of these Motala Brahmins is Mota, a village in the Surat District, and their population is not large. The nagars of Junagadh celebrate marriages every 3rd or 4th year, and the day of marriage is the same for all families, and fixed by some wealthy and respectable member of the caste. They adopt this custom chiefly with the object, it is presumed, of spending as little as possible in marriage festivities. Such a curious custom does not appear to be prevalent and general in most of the other castes.

In this article detailed information is consequently given only as regards the Kadva Kanbis and the Bharwads.

The Kadva Kanbis

The Kadva Kanbis are mostly the inhabitants of the following districts and States :—

(1) Baroda State—in the districts of Baroda, Kadi, Amreli and Navsari.
(2) Districts of Gujarat proper—Ahmedabad, Broach, Kaira, Panch-Mahals and Surat.
(3) Kathyawar States—Jhalvar prant, Gohilwada prant, Halar prant and Sorath prant.
(4) Cutch, Mahikantha, Palanpur and Rewakantha.

The total population of Kadva Kanbis in all these districts comes to nearly four lakhs and a half. Of these nearly one lakh

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and eighty thousand claim to be the subjects of H. H. the Maharaja Saheb Gaikwar of Baroda. Again 91 p.c. of these inhabit the Kadi district only and about 9 per cent only live in the other three districts. Of the remaining population of nearly 2 lakhs and 70 thousands, the largest population is in Halar prant (nearly 84000 i.e. 30 p.c.) while Ahmedabad district, Mahikantha and Sorath prant claim respectively 62000, 37000 and 35000, i.e, nearly 23, 14 and 13 p.c. of the whole The population in other places vary from 500 to 18000, the least being in Cutch and Panch Mahals

The chief occupation of this caste is cultivation of the soil, as nearly 90 p.c. of the actual workers are agriculturists.

This community appears to be most backward in education. In the Baroda State, owing to the introduction of the system of free compulsory education those who possess some knowledge of reading and writing must be about 50 p.c., but in the districts of Ahmedabad, Broach, and Kaira, the total population of Kadva Kanbis in which is 72000, the male and female literates, according to the census of 1921, are 36 and 4 per cent, while the illiterates are 64 and 96 per cent. The number of English-knowing males therein was only 643 and that of females 103. The Halar prant, which boasts of nearly 84000 males and females hardly contains 20 p.c. of male literates, while the female literates not even the percentage of literates in Ahmedabad, Broach and Kaira districts.

Different interpretations are given as to the origin of the Kadva Kanbis. Some trace the origin to Kush, the second son of Ramchandraji, and give the story as follows—

Lava and Kusha, the two sons of Ramchandraji came to Sidhapur, a town in the Kadi district of the Baroda State, about 64 miles north of Ahmedabad and on the Rajputana Malwa Railway line, on a pilgrimage and thence went over to Unjha, a village of the Sidhapur Taluka about 8 miles on the south, for the worship of the Uma Mata. There they saw some Sudras in an extremely poor conditon, and so appointed some of them to perform the worship of the Goddess. Those settled there by Lava were called Levas and those by Kusha were called Kadvas.

According to another story, the Kadvas all sprung from clay figures fashioned by Uma or Parvati, the wife of Shiva at the request of Uma, inspired the figures with life and founded for them the village of Unjha in Sidhapur Taluka of the Kadi district. Here a temple was raised in Uma's honour. Of this same story another version is given as follows :—Shiva was one day performing austerities while Uma or Parvati amused herself with making 52 (Bavan) pairs of images of males and females. At her request he inspired them with life and so originated the 52 divisions of the Kadvas for whom he founded the village, where they installed mother Umaji as their Kula Devi, and their descendants visit the temple from even the most distant localities in fulfilment of their vows.

Some, again, say that the Kadvas were so named because they had been created from the perspiration of the Ked (waist), and they derive the word Kanbi from Kan-Bij, Kan-grain and Bij-seed, the seeds of grain being required to maintain themselves.

Kadvas are said, again, by others to be "Kar grahis"—one of the six divisions who took hold of by the hand and carried away one of the six girls for marriage. In Bhavishya Uttara Purana, the portion called Sudratpatti. contains a chapter about the origin of Keishi Valas, and these are said to be the same as the Kadva Kanbis.

As stated above the total population of the Kadva Kanbis is said to be nearly four lakhs and a half, and they are distributed over all the five districts of Gujarat and Kathyawar and Baroda State. They are found chiefly in Ahmedabad district, Kadi district and Halar prant. These Kadva Kanbis almost without exception consider the village of Unjha with the temple of Umamata there as the chief seat of their tribe, and they resort to it from long distances, as said above to fulfil their vows. Except in Surat, there are no subdivisions among Kadva Kanbis, who have restrictions about intermarriage.

The village of Unjha which is the chief seat of the Kadva Kanbis contains even at present the temple of Umamata, the Kula Devi of this community. The present temple is a large one erected in about 1858 A. D. It is surrounded by a lofty brick enclosure. It is in this temple that the principal members of the Kadvas in Unjha village meet and get settled the year in which the whole community everywhere should celebrate the marriages. It is said that every 9th, 10th, or 11th year, they inquire of the Goddess as

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to when they should celebrate the marriage rites in their tribe and lots (Chitthis) are drawn to decide whether the solemn marriage day is to be in that year or the next.

Different periods viz. 9 to 12 years are mentioned by different gentlemen and writers about the interval that passess or should pass, between the seasons for celebrating marriages among the Kadva Kanbis, but the interval most commonly observed is 9, 10, or 11 years. As far as human memory goes they do not celebrate marriages within a period of 8 years, neither do they wait for 12 or 13 years for the same.

On inquiry from different sources it is found that during the past 126 years marriages took place, mostly in Vaishakh month in the following years :—

Samvat	A. D.
1855	1799
1866	1810
1876	1830
1886	1830
1896	1840
1907	1851
1916	1860
1927	1871
1936	1880
1946	1890
1957	1901
1966	1910
1978	1922

As referred to above, the year in which marriages could be celebrated is settled in the temple of Umaji in Unjha. Two headmen of the village with Brahmin Astrologers go to the temple in the 9th or 10th year of the last marriage season. It is said that they first worship the Mataji, and then they draw lots (Chitthis) as to the year which is regarded as propitious by the Mataji, the patron Goddess of the Kadvas, and according as the lot falls, the particular year is declared as the proper time for celebrating marriages. When the year is thus known, the astrologers' name a special day, and this is always selected from the latter half of Chaitra masa or from Vaishakha masa. As the Goddess is supposed to have granted permission (Devi Boli—Goddess gave the order) for the celebration of marriages in that particular year all persons of the Kadva Kanbi community perform marriages in their families on that day wherever they may be.

Another day is also chosen for the marriages of those who are prevented from sickness, inability to get a suitable match etc., from performing the marriages on the general day. The day thus chosen is about a fortnight later than the first and is called "Mandaw Rat."

The two days thus fixed are communicated by the Unjha headman to the heads of their Ahmedabad castemen and thence they are communicated to different places wherever this community resides.

The general belief among the Kadvas is that marriages of all girls over 40 days old should be celebrated on the particular day in the particular year fixed, and if any girl remains unmarried, she cannot be married for 10 or 11 years more i.e., before the next season found propitious for the same. Owing to this impression, the parents feel very much concerned and become anxious to find out suitable husbands for their marriageable daughters, in case they are not able to secure such bridegrooms by the date fixed, they resort to different expedients. The most common expedient is to arrange to have a proxy bridegroom. To this man is married one or more girls for whom eligible husbands have not been found in time, and he is paid a certain sum in lieu of the consent that he gives to undergo such a marriage. This man is called "Bayvar" (बायभर) i. e., hired husband. This Bayvar may be either married or single. The day after the marriage the man is paid a certain amount of money and is made to renounce his claim on the bride or brides he was married to as Bayvar, and consequently such girls are considered as widows from that time. In case such a proxy bridegroom is not forthcoming or when the proxy is dispensed, the other alternative is to marry the girl to a bouquet or ball of flowers, which is treated as an actual bridegroom. The flowers are thrown into a well the next day, the Kankans (Marriage bracelets) are taken off from the hands of the bride, and she is made to bathe "Sachai Lasna"—with clothes on and from head to foot, and she is supposed to have become a widow and free to remarry. As widows can re-marry at any time in this caste by undergoing the ceremony of "Natra" or second marriage, the parents find eligible husbands for them at leisure.

The marriage day being common, the Brahmins, who perform the marriage-rites, are very busy and they cannot attend to all families in a village or town. The consequence is that the brides and bridegrooms in different streets are brought in one place and the ceremonies are there gone through. This being the case, it is said that one man gets through as many as a hundred cere-

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monies. The ceremonies, performed in this hurried way by such Brahmins, who are moreover, for the most part not versed in Sanskrit lore, hardly resemble the real rites enjoined by Hindu Shastras.

Inquiries made in several directions to trace the origin of the present custom among the Kadva Kanbis of thus celebrating marriages after 9, 10, or 11 years, do not lead to any satisfactory explanation. There are some works, large and small, in which the custom is referred to, but in none of them is given the cause of adopting such a custom. Looking to the periods intervening the different marriage seasons of the past 126 years, as given above, it appears that no man living from among the Kadvas can definitely state when such a custom was introduced and what the real reason of the same was. Very old men of orthodox opinions as well as young men educated in modern ideas have not been able to explain satisfactorily when or how the custom originated or the reason of adopting it. They at the most say that they celebrate the marriages in this way because it has been the custom in their caste from time immemorial. Different inferences are consequently made as to the origin of the custom or the reason of sticking to it. One of these is that the Kadvas are mostly agriculturists and they have to attend to their field work and labour for producing grain and grass. They thus cannot afford to spare much time every year in marriage affairs at their own place or in such functions at their friends, and relatives, without some loss. Some of the wise and prudent men of the caste, in consequence, it is stated, decided to have one month only for celebrating the marriages, and that at certain intervals. The month of Vaishakh (or between Chaitra 15th to Vaishakh sud 16th) has invariably been the month in which the marriages take place, and that is the month in which cultivators are comparatively free from work connected with tillage.

The other probable reason appears to be the matter of expenditure. When all families of a single caste have to celebrate the marriages of their eligible daughters on the same day, they are not compelled to invite guests—their relatives etc.—for dinner or processions, and expense on account of dinner and other minor matters is thus not incurred by them. Each one therefore can manage to spend very small amounts in marriage festivities without incurring any obloquy, and the custom thus finds favour with them, all, rich or poor, high or low. These Kadvas have no restriction about widow-marriages, and excepting in a few families of high birth or respectability, the widows generally do marry. Consequently, the community as a whole do not feel it a great hardship or very serious inconvenience to wait till the solemn day of marriage is fixed or to see the young female members of the family becoming widows at a very early age. All this evidently shows that there is no religious idea underlying the custom. No religious restriction appears to prevent them from celebrating marriages in different years when the grown-up girls are of marriageable age, as is the case amongst other castes, but it simply appears to be reverence—very likely blind reverence, to maintain the custom, the origin of which they are not able to trace, nor do they care to know the reasons, as it does not substantially affect them, but on the contrary benefits them monetarily to an appreciable extent.

Some years ago Seth Bechardas Ambaidas Laskari of Ahmedabad, a leading member of the Kadva Kanbis, tried to move the Government to reduce the period of interval at least to seven years instead of 9 to 11, but many of his caste people did not like the idea, and did not give him support in inviting Government interference. He had consequently to give up the attempt.

The Bharvads

Amongst the Bharvads marriages are celebrated at intervals of a certain number of years. Some say the period is not fixed, some give a period of 10 years and some say that the period is of 12, 15 or 25 years. In the year 1895, the Bharvads had celebrated marriages in the Navanagar State in Kathyawar, after an interval of 24 years, and over 770 Bharvad couples were married on this occasion,

The population of this community in the four districts of the Baroda State, in Ahmedabad district and in Kaira district is about 32,000. The number of literates amongst them is insignificant.

As a general rule, the Bharvads meet and celebrate the marriages of all brides and bridegrooms in one place. One of the leaders of the community arranges to errect a mandap and a marriage pillar—an ornamental wooden post—and incurs the expenditure of feasting the assembled people. In lieu of

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this trouble and expense incurred by him, the parents of the bridegrooms each pay him a sum of Rs. 12-8-0 (some say Rs. 33). They do not celebrate marriages in the place once utilized by them, and for that purpose the wooden post is erected on the spot.

As the marriages are celebrated at certain intervals, girls are to be wedded in their young age. Polygamy and widow marriage are allowed in this community, the younger brother of the deceased husband having the first claim. Except in some parts of Gujarat divorce is also easy among them.

As in the case of Kadva Kanbis, the Bharvads appear to follow the custom of celebrating marriages at certain intervals with no religious idea, but simply out of reverence for a long prevailing custom and for the sake of convenience.

The Bharvads have no patron Goddess just as the Kadvas have, and have thus not to depend on, or follow the "order" of, any Mataji. How this custom originated amongst the Bharvads is not known and is not explicable, but one of the chief reasons of adopting it or sticking to it must be the question of expenditure.

A PREFACE TO THE HINDU CATEGORIES OF INTERNATIONAL LAW

By BENOY KUMAR SARKAR

Section 4.

International Jurists of the Sukra Cycle.

(a) *Pre-Grotian.*

An account of Hindu international law and custom on the lines indicated above, such as might correspond to Cybichowsky's *Das antike Voelkerrecht* or Taeubler's *Imperium Romanum* (*Staats-Vertraege und Vertrags verhaeltnisse*) is not possible in the present undertaking. We are here concerned with *Sukraniti*. It is a book of political philosophy and has hardly anything to do with positive law and custom, at any rate, until certain solid evidences be forthcoming to point to the objective, historical character of some of the passages. For the present we are interested in the categories of international law such as the Sukra authors developed in the course of their speculations on the *saptamga*.

An important technical question arises at once. Are we justified in employing the term international law, or the categories of this branch of jurisprudence, in the analysis of the philosophical speculations of the Sukra cycle? The question naturally has its European counterpart. And it may be worded, as it has often been done by Western scholars dealing with Western topics, as follows:—Can the concepts and categories of international law be credited to the philosophers, jurists or politicians who preceded Grotius (1583—1645)?

It will be noticed that the problem before us is but parallel to the one discussed in the previous two sections. Only there the subject-matter was actual international law, the positive customs. In the present instance, on the contrary, the subject-matter is the theory of international law. Whereas the other question was primarily historical, the present one is mainly philosophical. The scepticism in regard to the existence of positive international law in the pre-Westphalian periods is matched by the scepticsm in regard to the existence of a philosophy or speculation on the same subject in the pre-Grotian world

Curiously enough, Grotius and Westphalia imply virtually the identical date in culture-history. Grotius died in 1645, just three years before the Peace of Westphalia. And his book on the laws of war and peace appeared in 1625, the seventh year of the Thirty Years' War.

Now, in the realm of institutional

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achievements of a legal or constitutional character Hindu India is pre-Westphalian. In my *Political Institutions and Theories of the Hindus* the conclusion has been reached that whatever be the actual dates of the political institutions in the Hindu states, *substantially* speaking. i. e., in terms of quality they are "pre-modern" (*i. e.,* preindustrial revolution in certain respects, and even pre-Renaissance in certain others). To characterize the entire *corpus* of Hindu achievements in 'public law" as pre-Westphalian would therefore be in the main quite appropriate.

In regard to the Hindu *philosophy* of politics in all its branches the conclusion is identical. Whatever be the exact chronology of the authors of the legal, financial, economic, constitutional and other texts, their thoughts and ideals are essentially "pre-modern". The point has been emphasised again and again in the present publication as well as in others. The speculations of the Sukra cycle in regard to international law will be found on examination to be pre-Grotian.

(*b*) *The Grotian Complex*

The term "pre-Grotian" is being employed here in a strictly technical sense. We are taking Grotius, for the purposes of this book, not as the individual Dutch philosopher who lived from 1583 to 1645 and published his great book in exile at Paris in 1625, but as a synonym for all those ideas and ideals, no matter who the promulgator was in which the foundations of modern international jurisprudence were laid.

This philosophical complex comprises, for our present purpose, four other names besides that of Grotius and covers about two centuries biographically speaking, from 1480 to 1660. To this group belong two Spaniards, (1) Vitoria (1480—1546), the Dominican monk, and (2) Suarez (1548---1617), the Jesuit Father. Of the other two one is an Italian, Gentilis (1552---1608), who because of protestantism, the new religion to which his father became convert, had to live the life of an exile and enjoyed a successful professorial and legal career in England. The last name is that of Zouch (1590—1660), an Englishman, professor, lawyer and judge. It is evident that with the exception of Vitoria all the others were contemporaries of Grotius, Suarez and Gentilis being but seniors by age.

Not all these names* are of equal importance in the history of legal philosophy. Posterity, at any rate, has not assigned the same value to the work of the five different thinkers. But ideologically speaking, they belong together and should be regarded as constituting but one group.

In regard to one name, that of Gentilis, † at any rate, the judgment of scholars has been very flattering. He has often been appraised as almost a co-founder with Grotius of modern international law. His *De Jure Belli* or Law of War 1588---1598) is considered universally to be the best work on war previous to Grotius's book which came about a generation later Hautefeuille in his *Histoire du droit maritime* goes so far as to say that if the human spirit had not produced Grotius's work, Gentilis's treatise on war would have remained until to-day one of its greatest masterpieces.

In recent judgment Grotius and Gentilis have more and more appeared not so much as rivals as complements to each other. For, where Grotius is weak Gentilis is strong and where Gentilis is weak Grotius is strong. Gentilis is fundamentally historic and positive in spirit whereas Grotius is essentially a philosopher and idealist. Contemporary practitioners in positive international law find therefore greater points of contact with Gentilis than with Grotius. On the contrary, those jurists who wish to investigate the basic and fundamental "principles" of the law of nations find Gentilis entirely disappointing. To them Grotious is the veritable master. For our present purpose, therefore, we are justified in including Gentilis in the Grotian complex as but part of a whole.

Why, now, do we bring in the theologian Suarez § into the same group?

It is because although he is by profession as non-political as possible his work on law, *De Legibus*, embodies an eminently modern conception of international law (which he calls *jus gentium*) and more especially that of a community of states.

However "perfect" *i.e.*, self-sufficient the

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* For all information about these five founders of international law I am indebted to five of the ten monographs in *Les Fondateurs du Droit International* (Paris. 1904) with a preface by the editor, A. Pillet, professor of the history of treaties at the University of Paris.

† For Gintilis see *Les Fondateurs*, pp. 89-91.

§ The merits of Suarez are discussed *Ibid.* pp. 100,—101, 103, 110---117, 119, 123"

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communities may happen to be, says he, none can live without the help of the others. The states themselves are "sociable beings". And in order to establish this conception of a society of a state Suarez does not have recourse either to Roman law or to Canon law. Rather, he establishes the need of certain new laws and customs, called *jus gentium* that can *regulate* this international community.

These two principles formulated by Suarez were unknown in the ancient and medieval world. But it is on these postulates, so to say, that the Grotian system is philosopically founded.

It is for the same reason that the other Spaniard and Church 'Father, Vitoria, * although his work is about a century older than Grotius's, is being accorded a place in the Grotian system. In his *Relections Theologicae* or Theological Lectures (1557) the term *jus inter gentes*, *i. e.*, law of nations is used for the first time in the history of legislation. And this term he uses in his definition of *jus gentium* (international law).

Further, in the same spirit as Suarez, Vitoria announces the interdependence of states. "There is a *societas naturalis*, a natural society, of nations," says he. "It is not permissible to a Frenchman to forbid the Spaniards to travel or even live in France, and vice versa". The juridical organisation of an international community is sugested by Vitoria. And this is to include non-Europeans and non-Christians as well, *e. g.*, the American Indians and Moslems as clearly explained by him on various occasions.

Thus, although a theologian he happens to be the "laicizer" of international law. And this both from the standpoint of the relations between Christians and non-Christians as well as from that of the Pope's relations with the sovereigns of Christendom. Vitoria's "modernism" is equally manifest in many of his principles of war. These have become commonplace in and through the international deliberations of the present generation. Last but not least, he has the credit of proclaiming the principle of independence for the American Indians, a principle which the African Conference of Berlin (1885) has placed on record in our days.

In philosophical workmanship it is difficult to analyze the depth and extent of a thinker's spiritual indebtedness to others. One does not know precisely how much of his ideology Grotius owes his senior contemporaries and precursors in the same line. The work of Suarez is perhaps unknown to him. But Vitoria he knows intimately. And as for Gentilis, Grotius has not only made use of his writings but has also liberally borrowed of them the references to past history. The Grotian complex can therefore be described as a philosophical unit in no arbitrary sense.

Now remains Zouch * to consider. He wrote a number of books on problems of international law, but his orginality is considered to be virtually nil. According to Wheaton, Zouch's chief merit consists in paraphrasing the work of Grotius.

Grotius was unpopular or rather hardly known in England, for by t e *Mare Liberum* (1608) he advocated the freedom of the seas, a thesis not to be swallowed by the English people, to which indeed Selden (1581-1654), the English publicist, wrote a reply, *Mare Clausum* (1635). It is the constant references of Zouch in his *Jus Feciale* (1650) to the theories of Grotius that made the Dutch philosopher popular among the English students of international law. It may be said, therefore, that 1650 is the date by which Grotius became a British commondity and since he owes this "conquest of England" to Zouch, the latter's contribution to the Grotian complex will be conceded to be quite considerable.

It may be added, finally, that the term "International law" was, as we have noticed In a previous section, coined by Bentham in 1780. But he got it by translating the phrase *jus inter gentes* which occurs in Zouch's work. One must not, however, give Zouch the sole credit for this expression, for, as we have seen, it can be traced back to Vitoria. In any case, as it is to Zouch that the modern world owes the term through Bentham Zouch has another claim to be associated with the Grotian fathers of international law.

(c) *Modernism in the Ancients*

It is beyond the chronological limits thus established for the ideological system known

* Vitoria's contributions to "Grotianism" may be seen *Ibid*, pp. 7, 8 15, 19, 34---35.

* See the chapter on Zouch, *Ibid* pp 321—322, 328—330. It may be mentioned incidentally that although he is the popularizer of Grotius his work is more historical than philosophical. He belongs, like Gentilis, to the "positive" school of law.

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as the Grotian complex that we have to locate the speculations of the Sukra cycle in international law. But it will have to be noticed very often that the Sukra jurists employ categories that belong to the Grotian world. Even in the matter of substantial contributions the conceptions of *Sukraniti* will once in a while appear very "modern." The Hindu professors of international law who are responsible for this treatise speak at times the language as well as the thought of Grotian fathers from Vitoria to Zouch.

The distinction between the ancient and the modern is, as a rule, deep indeed, and yet it is not always quite sharp and clear. The "survivals," persistences of the primitive the innate universals, the eternal verities, the fundamental uniformities etc., are too many and to conspicuous to be ignored or minimized in the history of philosophical evolution. Even although as curios, these identities or resemblances between the past and the present deserve observation and study in an analysis of the manifestations of the human *psyche*.

We have seen how in the field of institutions the French Revolution could not do anything but abolish the *droit d'aubaine*, unjust and inhuman as it was, and go back to the "primitive" Roman law of aliens (*peregrins*) as embodied in the *jus gentium*. In other words, the modern conception of equality had to be imported by Europe from the example of the ancients. Or rather, the ancients knew how to solve certain problems and the moderns have but learnt to do alike.

Similarly, the old Hindu law of *Stridhana* (women's property) established an institution the like of which has been attempted by modern mankind only so late as in 1886 (The Married Women's Property Act of England. Another instance of how a human achievement chronologically primitive, may still be substantially modern.

The history of public finance will furnish an interesting case. In the Middle Ages, as Brissaud tells us in his *Histoire du droit public francais* "taxation" as an institution all but disappeared. The lords or *seigneurs* knew only tolls or fines such as could be exacted from vassals or serfs for the use of the masters' properties. It was not before the birth of the nation-states in the fifteenth and sixteenth centuries as a "public" function of the state *i. e.*, as the right of the ruler to compel the citizens to pay out of their property began to be established in Europe. And yet in India under the Mauryas and the Cholas * and likewise in the Roman Empire the rulers knew how to demand "taxes" from their subjects as subjects *i. e.*, not merely as tenants or vassals on their personal estates. "Modernism" is thus an ancient phenomenon.

Such instances can be multiplied. They will not serve perhaps to disprove that the dynamic march of history has cumulatively established a state of things which *ensemble* is fundamentally different in form and spirit from that prevailing in the older epochs. But they none the less can serve to convince us that one should not be surprised if here and there certain items be brought forward in which the moderns and the ancients appear but as doubles of each other. †

It is only in this sense that the following judgment of Pillet in the general preface to *Les Fondateurs du droit international* is acceptable. Speaking of the pre-Grotians he says: "The law of nations as a scientific doctrine is not the fruit due to the progress of our epoch, not even a product of the French revolution or of the religious reform of the sixteenth century. The law of nations is much older than all this; and if it is impossible, inspite of Grotius, to retrace it back to the Greeks and the Romans, its origins must have to be sought, if one is to be just, in the remotest time of the Middle Ages."

The international jurists of the Sukra cycle have had no Hindu Grotiuses to continue and develop their work until today. So far as Hindu thought is concerned it would therefore be absurd to claim for its creators a retrospective continuity from the moderns backwards, just as Pillet does for the medieval thinkers of Europe. But in an impartial examination of the laws of war and peace as developed in the Sukra cycle the touchstone of the Grotian complex will not fail to furnish us with many significant data regarding the juristic sense and political tendencies of the medieval mind.

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* Articles on "Finance" and "English Finance" in the *Encyclopaedia Britannica* (11th ed.); *Pol. Inst. and Theor. Hind*, p. 117.

† *Supra*, ch. III, See 2 (c), (d), sec. 3 (c).

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THE PSYCHOLOGY OF THE KU. KLUX. KLAN.

By A. K. SIDDHANTA M.A., S.T.M. (*Harvard*)

1. Introductory remarks :

AN impartial statement on the K. K. K. is very difficult to obtain from the press because the secrey of the Klan combined with the temper of the modern press would not allow that.

Placing the anti-Klan Hearst (American) publications on one side and the secret Klan literatures on the other, one can however see the two extremes.

As an alien who has no interest in acquiring an American Citizenship, the writer has found it rather easy to see the Klan from an impartial view-point. A few illuminating articles in that famous American Weekly, "The Outlook" (by Stanley Frost) and Prof. Mecklin's book on the subject have helped the writer to strike the 'golden mean.' The Klan literature handed over to the writer by a Klan-member were of the greatest help (especially the Ashville Report, July 1923).

To be frank, the Klan, inspite of its strength, has not appealed to the writer with any amount of real strength. To a sensible American, the Klan will not be thought of as a 'national' help : it is a good protestant fraternity for whites alone but when it talks of America as a whole it reminds one of the mother of two, who will not allow one of her children to enter its home because she loves the other one alone.

2. The Historical background

According to the latest edition of the "Webster International'.

"The Ku Klux Klan is a secret political organisation in the Southern States (U.S.A.) active for several years after the close of the Civil War, and having for its chief aim the repression of the political power of the freedmen : after this organisation had come to be chiefly made up of the more restless and lawless elements and had committed numerous outrages, the Government, in 1871, by the passage of the Enforcement Act (popularly known as the Ku Klux Act or Force Bill) took steps to suppress it, and thereafter its activity gradually ceased."

According to Prof. J. M. Mecklin (his recent book "Ku Klux Klan"), in 1873 the Klan was outside the South, a synonym for the most sinister and dangerous forces in American life. No one dared to prophesy at that time that within less than half a century this secret, oath-bound order, which was once associated in the North with clandestine murder and masked rebellion, would be resuscitated and spread to every section of this great country. Such however is the fact. From the original 34 members with which Mr. Simmons started in 1915 the number has now (1924) reached more than five millions* All the principal journals and papers in this country are daily printing lines, columns or pages which are directly or indirectly concerned with the Klan.

When, however, we enter into the topic we must first distinguish between the two stages of the Klan organisation that have occured during the last ten years (1915-1924).

3. 1915-1924 : The Klan Kreed

The Modern Klan was organised by William J. Simmons in 1915, enjoyed a precarious existence for several years, suddenly assumed proportions of national importance in 1920 (after the Clarke-Tyler conjunction) survived the attack of the powerful 'New York World' and a searching investigation by a committee of Congress, and today boasts of a following that approximates more than five millions.

(*a*) Simmons-Clarke regime

The first stage of the modern Klan life starts from Oct. 16, 1915, when Colonel William Joseph Simmons together with 34 friends (three of which were bona fide members of the Old Klan) signed the petition for a charter. The charter was issued by the state of Georgia Dec. 4, 1915, and a special charter was granted by the superior court of Fulton country, Georgia, July 1, 1916

The following is taken from the Constitution

* The number is however now, 1926, on the decline.

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and By-laws of the Order---a Summary from the Klan pamphlet--"Yesterday, To-day and Forever" by the Imperial Wizard

(OBJECTS AND PURPOSES) ARTICLES II (SUMMARISED).

Section 1. The object of the order shall be—a common brotherhood of strict regulations for the purpose of cultivating and promoting real patriotism toward our Civil Government, to practise an honorable clanishness toward each other; to exemplify a practical benevolence; to shield the sanctity of the home and chastity of womanhood to maintain white supremacy, to teach and faithfully inculcate a high spiritual philosophy through an exalted ritualism, and by a practical devotedness to conserve, protect and maintain the distinctive institutions, rights, privileges, principles and ideals of a pure Americanism.

Section 2. To create and maintain an institution by and through which the present and succeeding generations shall commemorate and memorialize the great sacrifice, chivalric service and patriotic achievements of our original society—the Ku Klux Klan of the Reconstruction Period of American history.

Section 3. This order is an institution of Chivalry, Humanity, Justice and Patriotism; its peculiar object being, *first* to protect the weak and the innocent from the lawless and the brutal *2nd*, to protect and defend the U. S. A. constitution and law. *3rd*, to aid and assist in the execution of all constitional laws.....to do the duty without fear and without reproach.

As to what it is,—the Klan is, according to Emperor Simmon's words, a standard fraternal order promulgating fraternal conduct and not merely s 'social association.' It is a duly incorporated, legally recognised institution, honest in purpose, noble in sentiment and practical in results that should command the hearty respect of all real Americans throughout the nation. It is not encouraging or condoning any propaganda of religious intolerance nor racial prejudice. It is an association of *Real* men who believe in *Being* something in *Doing* things worthwhile and who are in all things *100 per cent Pure* American, yet it is vastly more than merely a social fraternal order.

As to the prerequisites to citizenship in the Invisible Empire, the Imperial Wizard's statements may be boiled down thus :—

(a) This order is not an ultra-exclusive institution, but its membership is composed of "picked" men .b) The member of the order must take his oath seriously, must swear an unqualified allegiance to the U. S. A. government, its flag and its constitution,

(c) No man is wanted in this order who does not esteem the government of U. S. A. above any other government, civil, political or ecclesiastical, in the whole world.

(d) Only native-born white American citizens who believe in the tenets of the Christian religion and owe no allegiance of any degree or nature to any foreign government, nation, political institution sect, people or person, are 'eligible.'

(e) The organisation stands for such principles as —maintenance of law and order among themselves; suppression of graft by public office-holders; preventing the cause of mob-violence and lynching; sensible and patriotic immigration-laws; separation of church and state and freedom of speech and press, a freedom of such that does strike at or imperil our government or the cherished institutions of our people.

(f) The Klan has no intention to make any fights on the Roman catholic church as a religious organisation but it opposes any attempt to combine the church and state in the U. S. A. Further the Klan does oppose the attitude of the Catholic church on our public school system.

The Klan is not anti-Jewish : it is strictly a Christian organisation and hence Jews cannot sincerely be a part of it.

The Klan is not anti-negro : only it believes in the god-given inferiority of that colored race; so long the negro stays by itself without claiming social equality and intermarriage he will be left undisturbed.

(g) The while race is the ruling race by right of inheritance and so long it has not to surrender this right or to compromise it with any other race black, red, yellow or brown, it won't bother with the others.....Let all the non-white race understand that in the long run the white man is the truest friend and safest counsellor of all other races.

The first five years of the Klan life (1915-20) were very slow in growth. The Imperial Wizard Simmons had proven himself to be a capable "spellbinder" but an unpractical dreamer with little organising ability. His society was in financial straits and it had a membership of not more than five thousand. At this juncture two expert organisers joined Simmons: Mr. Edward Young Clarke and Mrs. Elizabeth Tyler were both experienced organisers and proceeded to "sell" the Klan to the American public (to use Prof. Mecklin's phrase). That was in June, 1920. And by the next year (October 1921) when the Klan was investigated by Congress, the Klan had grown to about 100,000 members.

This period of remarkable expansion was accompanied by a wave of lawlessness and crime which rightly or wrongly, was associated with the Ku Klux Klan. The New York World, inspite of its altruistic intentions could not prove conclusively the accusations brought before the Congress against the Klan. The World's exposure was published in 18 leading dailies, including such southern papers as the New Orleans Times Picayune, Houston Chronicle, Dallas-News, Galveston News, Columbus (Ga) Enquirer-Sun, and the Oklahaman.

Perhaps the secrecy of the order and the loyalty of its members towards the Klan saved itself from an untimely death.

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For the want of definite legal proofs, no ground for Federal action against the Klan was established. The Klan, in consequence, got a better footing and ever since that year (1921) it has flourished like a green bay tree and to-day (1924) there are about five millions of Klan people.

(*b*) The Evans' regime

The Congressional inquiry, the exposures in newspapers and magazines, and the storm of condemnation which followed nearly broke Simmon's heart. He understood it very little as Stanley Frost puts it ("Outlook" Dec. 26, 1923). Although the Klan was so organised that he could never have been ousted, he resigned, undoubtedly under pressure from the Evans' crowd.

If Colonel Simmons was a preacher and a dreamer, Dr. Hiram W. Evans, a Texas-dentist was a practical man. About the first thing that Evans did when he took charge two years ago was to cancel Clarke's contract—a contract with Simmons whereby this clever organiser of drives was getting 80% of the initiation fee of $10 (ten dollars) each. Clarke had built a splendid home in Atlanta but Evans lived for a while in a $65-a month flat and his present home is a modest one. When Evans took charge, the Klan treasury held about $100,000. The Finances, by the way, as Stanley Frost puts it, are under complete control of the Wizard. By July 31, 1923, the treasury held assets of $1,087,273 and liabilities of $1,705 only.

After attending to the graft-question, Dr. Evans took up the question of lawlessness. The practical mind of Evans discovered that 'non-violence' would strengthen the Klan cause considerably in the North. First he attended individual cases of violence and when he found out that this was not enough, called a meeting last July (1923) at Asheville, North Carolina. The full text of all the papers read at this July meeting of Grand Dragous (i.e., State heads)—which have been kindly lent me by a Klan member reveals a newer-light. Of those 26 or 27 papers read in that meeting some are as bright and cheerful as the others are gloomy and dangerous. There is the same stress given on the white skin, on its non-Jewish and non-Catholic but its protestant side; the racial ideals e.g., 'we stand for white supremacy' and that 'we must keep this a whiteman's country' were preached to the extreme; but more thought was given to make the Klan a solid and widely expansive body. Among the constructive program placed before the meeting the one read by the Grand Dragon of Oregon (on the Junior Klan question for boys) seemed something very interesting to me and I shall critically examine it in a new section later. Be it remembered here, the Evans' regime did not change the ideal originally set by Simmons which I have already quoted partly: all what Evans did was to re-word them only in a few cases and follow a practical and safe method to achieve the end. Evans accepted the Simmons' ideals, purposes, and organisation and tried to achieve success in a better method: with this attitude Evans had naturally to retain all the weaknesses that were present in the Simmons' Klan.

4. The Old Evils in the Evans-Regime.

We have already noted the several pre-requisites to citizenship in the Invisible Empire and I have quoted to the effect that the Members of the Order must take the oath seriously. This Oath of allegiance to the Klan is covered by four sections with 'blank' spaces to be filled up by the intending member. The sections are on (i) Obedience, (ii) Secrecy (iii) Fidelity (iv) Klannishness. Anyone interested with the actual wording of the Oath may apply to any Klan-offices which are in these days (1924) open almost day and night or can see part of it quoted by Stanley Frost in "Outlook" (p. 21) of January 2, 1924.

When General Forrest, the Grand Wizard issued an order which dissolved the original Klan in 1869 after its four years of life, the idea behind his act was the abolition of 'an Organisation of Terror'—an organisation which was so effective that its creators destroyed it carefully and completely.

Yet this is the organisation which the new Klan has imitated and of which it claims to be the heir: this is the tradition it took over. What is worse, the new Klan (Simmons' and Evans') has added to the formulas and purposes of the older order, which drew no line against Catholics, Jews or alien borns, consequently, some members of the older Order now opposes the Klan, as started by Simmons, systematised by Clarke and polished by Evans. One such member wrote, (quoted in "Outlook" Jan. 2, 1924).

This outfit is a plain imposter. There is nothing of the Old Klan about it but the name and nonsense. * * The old Klan had Catholics in it, and Jews.

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No man who loves the memory of the confederacy is going to join a crowd that would bar out (1866) Judah P Benjamin, General Beauregard, and a dozen like them. No, Sir!"

Thus we see the twentieth century Klan which as Simmons says (Mecklin P. 4) he took twenty years to think out as to how to launch, came out after all in 1915 as a very narrow organisation---narrowed down to native-born, white, Protestants only. From the protestant point of view. Simmons' attempt might have had its bright side, but from the national---nay from the really Christian point of view it was very narrow indeed. As a 'crusade' as a 'curing agent' within Protestantism itself, the Evans' Klan has undoubtedly its value but the Christian 'brotherhood of man' does not necessarily mean white, Protestant brotherhood only. The Klan is claimed to be a white Protestant fraternity with its own *secrecy* and rituals. Talking of secrecy, however, the Klan differs from the secrecy maintained by others in that it hides its members as well. Yet this 'hiding' is very necessary for the success of the Invisible Empire: quick and effective work is thereby easily attained. Time is perhaps coming when the hoods and masks will be replaced by that 'Klan button' all the time. The invisiblity of this Klan Empire make itself utterly irresponsible except to the consciences of Klansmen : it is a great risk no doubt ; the public would naturally oppose a 'power' which has unlimited scope and power in the dark. Further, the implied threat of the mask is a weakness to Klan structure itself. The mask itself is a threat and public opinion would naturally reach against it, besides, an irresponsible adventurer or a disguised criminal can find an easy shelter within this masked band, if, of course, he has the tact to retain his disguises carefully within the Order.

Further, in a democratic country like America the Empire idea with an emperor at its head is not very encouraging. The power and autocracy with which the Imperial Wizard reigns and controls the funds does certainly not suit the mind of America : the form of organisation therefore must be changed. The old 'order' need not be adopted now ! Why adopt those grotesque and ludicrous names and language. Stanley Frost says, 'By official title its officers are an array of mythological monsters and nightmare absurdities which just naturally start chuckles (P. 22. Jan. 2, 1924 Outlook). For example, gathered round the Imperial Wizard, are a Kloncilium composed of the following "genii" all "imperial"---Klaliff, Klazik, Klokard, Kludd (chaplain) Kligrapp (secretecy) Klabe (Treasurer), Kladd, Klarago, Klexter, Klousel, Night-Hawk and four Klokann...

The proclamation of the Klan constitution reads.

"To all Genii, Grand Dragons and Hydras, Great Titans and Furies, Giants, Exalted Cyclops and Terrors, and to Citizens of the invisible Empire" etc.

The days of the week in the Klan Kalender are, "dark, deadly, dismal, doleful, desolate, dreadful and desperate"; the weeks are "woeful, weeping, wailing, wonderful and weird" and the months are, "bloody, gloomy, hideous, fearful, furious, alarming, terrible, horrible, mournful, sorrowful, frightful and appalling". Thus the revised Klan constitution (by Dr. Evans) was officially proclaimed on Nov. 29, 1922 or on the Doleful Day of the Weird Week of the Terrible Month of the year of the Klan LVI" (original Klan dates to 1866)

All this symbol of 'alarm' and 'terror' is not only funny to the public mind but quite unpsychological for an intelligent member to take seriouslv as he ought to. It was asserted by Dr. Evans that all these difficulties together with many others are partly or wholly real ones and that he was making attempts to remove or modify them. But the Imperial Wizard defends the mask and hood very earnestly because they are very valuable as an advertising feature and are impressive to the average mind at least. All this is necessary to gain more and more members : thousands are being initiated at every initiation ceremony so that before the November election (1924) the order might control members enough to control the helm of the government by ousting all non-protestants and non-whites.*

Is the Klan trying to bring out the Kingdom of God in America on a strictly sectarian, basis ? All Americans, have to face this question with an open and a critical mind.

5. The Klan-Mind.

Eliminate the 20 millions of Catholics, the 12 millions of Negroes, the two or more millions of Jews and 20 millions of foreign-born---54 (or so) millions in all ; and from

* Fortunately for U. S. A. the Klan people did not succeed as well as many outsiders expected.

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among the 50 millions that is left find out your Klan-member.

The Imperial Wizard Evans openly declares that the Klan is mainly for the average people and hence the background, rituals and work of it would be such as to impress such a class more than the others. It is true that the Evans-regime of the Klan boasts of a pretty good number of the better sort of people,---protestant preachers, businessmen or students; but most of them do not react on the 'popular' external aspect of the Klan as the others do. The preachers who think of Catholicism as nothing but a bundle of old-type formulæ, the businessmen who need some protection from the more efficient business-like Jews, and the students who want to see more of life through a big organisation or who were brought up in an uncritical homogeneous atmosphere---such people would naturally add to the members of the Klan. The presence of such an element might do the Klan some good in the long run when the betterside of humanity, the really moral side that is now lying hidden in such 'qualified' folks would take the upper hand and change the Klan wholly from inside or destroy it altogether when the time comes.

The Klan originated in the south and even now it has its stronghold in the south where the majority of the native whites are intensely protestant. Originally Presbytarians, they are now mostly Baptists and Methodists (Mecklan P. 100). It is no wonder then why the Baptists—not all of them—are not anti-Klan. Why criticise the Roman catholics? These Southern Protestants are no better than the catholics so far as the strength of 'unreasoning loyalty' goes: Uncritically and loyally these 'Southern Protestants swallow the crute ejaculations of Mr. Bryan and the Fundamentalists against Evolution and Modernism in religion'.

It is this mental background with its provincial fear of all things foreign and its uncritical but loyal Americanism which places the people in a better situation to fill the Klan —throng. The strength of the Klan lies in that large, well-meaning but more or less ignorant and unthinking middle class, whose inflexible loyalty has preserved with uncritical fidelity the traditions of the original American stock. Let the truly partriotic American, the American who believes in a true Democracy find out if the most dangerous weakness in a democracy is the uninformed and unthinking average man!

But the Klan is not confined to the South: it has spread considerably to the North as well: it is so because there are Psychological factors which are common to the mind of America as a whole.

This organisation with its mysterious signs, its queer name, its fantastic costume, and its ritual offered some relief from the deadly monotony of small town-life. Its moral idealism which is so superficial and cheap from the international and interracial point of view, fills a need not met by business or social and civic life. Poor *dry* souls! Has Protestantism been failing through its want in rituals etc,? Why not go then to Catholicism and take something from them as the Church of England has—instead of going away from it to find something akin to it in some unreligious way? Sinclair Lewis, through his "Main Street" portrays the dreariness of small-town life in the middle West (U. S. A): no wonder the Klan is popular in parts of this region as in the south:

Thus we see that the Klan has learned, as its inveterate enemy, the Catholic Church, learned long ago, the power of the appeal to the spectacular and the mysterious. Are we entitled to draw the conclusion then that "the Klan is a refuge for mediocre men, if not for weaklings and for obvious reasons"?

The Klan talks of 100 p. c. Americanism and so one finds on every page of the Klan literature an insistent, imperative and even intolerant demand for *like-mindedness*: the eternal quarrel of the Klan with the Jew and the Negro is that mental and physical differences seem to have conspired to place them in groups entirely to themselves so that it becomes to all intents and purposes impossible for them to attain with anything like completeness this like-mindedness synonymous with 100 p. c. Americanism.

Behind this like-mindedness of the Klans' insistence there is a measure of *democratic commonsense* however. The modern Klan, more or less a post-war organisation, undoubtedly represents the natural reaction of conservative Americans against the perils of revolutionary and un-American ideas. It is a militant attempt to secure team-work in national life (Mecklin P. 111).

Back however, of the Klan's crude insistence upon like-mindedness, there is a shallow and superficial thinking. To the average Klansman what appears on the surface

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of things to be alike is alike, what appears unlike is unlike. The mere accident of a black skin is a great excuse for the negros' total elimination from the charmed circle of 100 p. c. 'white' Americanism.

That it is God's wish that a Negro be a subordinate citizen to his white Church-brother, and that every Catholic and Jews are consciously or unconsciously 'alien' in nature---these are too sweeping generalisations for a thoughtful mind to accept. 'All the Klan asks is a superficial conformity'---says Prof. Mecklin on this point.

The problem of the Klan is the problem of stubborn, uncritical mental stereotypes. Thousands of Klan-members have stereotyped conceptions of all foreigners as Bolshevists, of labor unions as socialistic, of men with black skins as essentially inferior to men with white-skins, of the Pope as the Anti-Christ of the book of Revelation and of every Catholic as an actual or potential traitor to his country. Much might be said in defense of stereotypes as part of our mental furniture. They are useful in that they are economical. The average man, for whom the Klan is ever open, is saved by the mental stereotypes of all the mental wear and tear which would otherwise have been a bar to his progress. *But* our stereotypes should at all times be our mental servants and never our intellectual tyrants. Does the average Klan folk go any way better than the Catholic Churchman in this respect?

Lastly, the part played by the feelings aroused by the war must not be ignored in the Klan-Psychology. The war, with its hymns of hate, its stories of poison gas and human carnage, its secret spyings upon fellow Nationals, its account of Belgian atrocities, its imprisonment of radicals, its fearful tales of Bolshevist designs upon American institutions, had opened up the fountains of the great deep of national feeling (Macklin P. 122). The Klan offered just what the war-torn distraught emotions of the nations demanded. The irrational 'fear' psychology that followed on the heels of the War has had a great influence on the Klan. The fear of the Negro in the south, the fear of the Catholic in power, the fear of the Jew in business—all these fears have compelled the Klan to build a fortified wall round its protestant boundary. The fear-Psychology has taken a great part in America's modern Immigration policy. America is a great business-country. The highly individualistic protestant has a lower position in this business world than the Catholics and the Jews—the latter two having better co-operative instincts guiding them. Is the Klanism then just an attempt to make the protestants more like the other two enemies in unity and co-operation in business?

6. Klan and America:

America is more like India than it is like England at least in one aspect: I mean in its heterogeneity of race-mixtures. On my way to America from England I met with the world represented in one boat. These people, who have been coming in great numbers so long and would still be coming on now though in lesser number, have to be assimilated. If there are non-assimilable elements they must not come here: those who have already come but have been living so long as aliens must either be assimilated or suffer the consequences. That is what may be termed the sentiment of a fullblooded American.

The Klan's attitude towards the Immigration policy of U. S. A. is very natural and justifiable. The patriotic motive of the Klan-man is very praise-worthy: he is right when he pleads for a reduction of the number of immigrants: but when he pleads for the superiority of the nordic race and the inferiority of the mediterranean races there is some doubt in our mind as to the real motive of the Klan-man behind such ideas.

Further, when the Klan-mind goes to Americanise America by pleading for abolishment of all parochial schools it is going a little too far: the sentiment of the Catholics is as valuable as that of any others. If the Catholic father feels that there is no religion in America's modern public schools, he has a right to break his boy or girl in a more suitable atmosphere: Religion does not keep a man from being patriotic. The American Catholics are not Roman Catholics in the strict sense of the term: To a Catholic the Pope may be great but in times of 'need' and 'call'—the country comes first. This was exemplified in the last war. America fought with Germany and yet many German Americans fought against their fatherland. As a country itself, America has a great assimilating power. The welcome the new comer gets here (The black-skins alone excepted), the previleges and liberty he enjoys in this country turns him at once as one of the many. Any one who has worked in an American

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Catholic home knows how different is he from the others of his faith outside America. The aged alien may not easily assimilate but his children could if only they are not discouraged. The Klan is now thinking of opening a *Junior order for the American boys*. Such an act would but prepare America for another civil war in the future—a War between the Protestants and non-Protestants. The Grand Dragon of Oregon in his speech in the July meeting (at Asheville, last year) said, "the boys of America have been much neglected so far: The Y. M. C. A. The Boy Scouts of America, the De Molay and various Church organisations have done much but have all fallen far short of the wholesale achievement and permanent service which the growing needs of the boy require." Then the Oregon Dragon describes what the Junior Order of the Klan could do in this line: the gospel of *hate* would be preached complete and the future American would grow up in a narrow atmosphere if he is allowed to feel differently about the non-Protestant and non-white from the very childhood. The international bond of love and fellowship that is so well fostered by the 'scouting' and other Kindred Organisations can never be surpassed by a sectarian, narrow fraternity. If the Klan feels for America first and for America as a whole, it should think twice and see how the different elements up here can live more in peace and harmony. All what Dr. Evans and his associates need now is a little bit of thinking in the truly Christian way.

The Klan in politics is a very interesting figure in these days. As there are both Democrats and Republicans who are Klan members, it cannot come forward and have a platform of its own: because in such an attempt as that it will destroy itself. So all the Klan can do now is to name its 'pet' candidate.* The Klan is trying to capture the whole country by and by; and the first step to that effect is to enlist as many members as possible. The quality of the membership has naturally now been deteriorating everyday and when the elections are over, if Dr. Evans eliminates most of the undesirable elements that are now pouring in the Order there will come a danger to the Klan itself from all such rejections as has already come from the Simmons-Clarke pact. If however all members be retained inside the Order without question then too the the danger is there: the worse types will contaminate the better ones and hence the quick dissolution might come as it came in 1869 so suddenly.

7. Criticism and Conclusion

The Klan gives its first importance on the 100 p. c. Americanisation. Well, the conditions of nationality are 1) Homogeneity of mind (2) inter communication (3) Leadership (4) a clearly defined national purpose (5) international rivalries (6) administration of backward people (7) continuity of existence. Let us see how far is the Klan helping America to form a real nation.

(1) The American Government through its laws, liberty and principles of education is doing its utmost to produce a 'homo'-out of the 'hetero'-geney' but the K. K. K. is trying to produce a white protestant homogeneity on a principle which does not back the broad principles of the Government which is *for* the people and *by* the people. In its wording of its principles the Klan does not preach hate but outside its circle it amounts to that: narrow sectarianism can not lead to a universal brotherhood.

(2) If by 'national life' is meant the white protestant life of America, there is the 'freedom of communication' there; but between the K.K.K. and the non protestant world there is a thick wall.

(3) Lack of good leadership has been a great factor in the Klan so far: time will show if Dr. Evans is a good leader; to me he is all right as a Klan-man and might do well as a President of Klan America but certainly not of the broader and more sensible America.

(4) The Klan has a clearly defined purpose but it is hardly 'national'. The Klan ideal is only for 50 p.c. or less of America. If the Klan wants to unite the white protestants it might be a great success but let it please stop talking of the national policy of America as a whole.

(5) Through rivalries alone the Klan might be doing a great good to the country if, of course, such rivalries lead through the proper channels. Through rivalries, each organisation might find its good and bad side with reference to the whole (which is the 'Constitution of America' in this case) and could lead itself towards the common goal.

* In the last U. S. A. elections they did support their pet candidate but not very successfully.

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We shall wait for the coming constructive programs of the Klan. But the danger comes when the rivalry is based on religion or on some such delicate issues.

(6) This nation would do itself good if instead of 'letting go' the Negro problem, i.e., instead of being either bitter or indifferent to them, the Klan takes up the problem in a constructive mood. When the Klan comes forward and stops all those lynchings, when it seeks to give the Southern Negroes their share of education then only it would be doing a great 'good turn' to the nation.

(7) America so far has been a very new country and it can assure its future continuity of existence through a common, co-operative thinking,—a step which is impossible for the Klan of to-day.

So taken as a whole, the Klan is not doing so much of patriotic service to the country as it thinks it is. It is a great white-protestant experiment for average people and as such is a blessing to such people but so long it stays on its narrow unchristian level, America as a whole does not much expect from it except as a 'menace' to the other loyal American citizens who are outside the Klan. Its attitude towards the color of the skin is ignorant and amusing; its arguments for a white-supremacy is unscientific and unhistorical (For ex. it says, "Distinction among races is not accidental but designed"); its sentiment for keeping America a white man's country is rather a 'late' effusion and is paradoxical: the economic life here wants Negroes to come but they must stay as ignorant and obedient people: thus the Klan pleads for a subordinate citizenship for the Blacks: 12 millions of these blacks have so much scared the 'whites'! The 'purity of blood' question is a great thing and the Klan can start the work by first educating the white males and then the blacks as well. The right type of education, and not laws and external regulation, can only stop the intermixture of blood.

In short, when the Klan attempts to make the average white protestants unified in business, Church life and in politics—it might be a success but it should not talk of attempting anything higher so long it sticks to its present ideals.

STATUS OF INDIANS ABROAD

(A HISTORICAL SURVEY)

BY R. DAYAL, I. C. S.

[Communicated by the President, Indian Unity League, Cambridge]

INTRODUCTION

THE problem of the Indians overseas is of vital importance not only to India but to the whole human race. For India, it is a question which affects her honour and self-respect; but for the rest of the world, its right and just solution means the stability of peace and harmonious relations between different peoples. The Indian problem is only a part of the greater and more complex iter-racial problem,—the problem of the whites and the coloured. The general racial prejudices are in no slight degree responsible for the embitterment and resentment felt towards the just aspirations of the Indians to acquire equal rights with the European races, wherever they happen to live together. They are almost completely resident in the different parts of the British Empire and only a small number are in foreign countries. But the problem involves not only the status of the few millions that are resident abroad, but the status of the whole Indian race.

The question splits itself in two parts. The first refers to conditions regulating the admission of Indians to other parts of the world, in particular to those of the British Empire: the second bears on the disabilities of those Indians who are actually domiciled in those parts.

I

To take these two aspects in order, we

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shall first deal with the Emigration of Indians. From 1800 onwards Indians crossed to Sumatra to work on the sugar, spices and cocoanut plantations. The emigrants mostly belonged to the working class and this has much to do with the later complexities of the case. The officially assisted emigration dates sometime after the abolition of slavery in 1833. In 1830, some 150 emigrants were taken over to Bourbon by a French merchant. The abolition of slavery was unfortunately followed by its worse (because it was disguised) version in the form of 'indentured labour system'. One need not be surprised if the private diaries of British statesmen in these times were to reveal that the prospect of commanding a large number of Indian labour had much to do with the acquiescence in the abolition of slavery, accorded by the British colonists and planters. The French, the Spanish, and the Dutch colonists depended on Negro-labour, and so did the British for a long time. But when once in possession of a great country like India, the British got an advantage over their commercial rivals in respect of labour. Did this influence the British lead in the matter of Abolition of Slavery? Perhaps. Be that as it may, it is interesting to notice the chronological sequence,- slavery abolished in 1833; the system of indentured labour, that has been regularly described as semi-slavery was started in 1834.

The Emigration Act of 1837 permitted emigration to Mauritius, British Guiana, and Australia; later it was extended to Jamaica, Trinidad, Natal and Fiji. The Indentured labour system was looked down upon by the emancipated negro, and always pricked the conscience of the Government of India, as also of the Imperial Government. This is evidenced by the numberless committees appointed to look into the abuses of the system, the various suspensions and resumptions of the system. A few dates will help to see clearly how the abuses of the system were apparent from the beginning, and how yet the system was allowed to continue, under protests and petitions of the planters. In Mauritius, the system was introduced in 1834, suspended in 1837, resumed in 1842 again suspended in 1844, resumed in 1849, finally abolished in 1911. In British Guiana, the system was introduced in 1837, suspended in 1838, resumed in 1844, suspended in 1848, resumed again in 1858, and finally abolished in 1917. In Natal, it originated in 1860, suspended in 1869, resumed in 1872, and finally abolished in 1911. The evils resulting from this system of semi-slavery in the form of degraded economic, moral and political condition led to its abolition altogether in 1922. The Emigration Act of 1922 provides for the assisted emigration of the unskilled only on such terms as the Governor-General in Council may specify after they have been approved of by the Indian Legislatures.

Ceylon and Malaya are exempted from the provisions of this act. Deputations from Fiji and British Guiana visited India after the passing of the act and laid schemes for the future settlement of the emigrants in the colonies. The Indian Legislature consequently appointed a Committee to report on the conditions in British Guiana. The Report makes a very sad reading. It is not unanimous. The majority report of the Indians is strongly against the resumption of emigration unless material improvements are made in the conditions of the colony, and unless the colony gave (i) a guarantee of equality in political status, (ii) extension of educational facilities, (iii) a recognition of Hindu and Muslim marriages, (iv) better housing especially for married emigrants, and (v) improvements of the supply and quality of drinking water &c. The English member saw nothing objectionable in the conditions in British Guiana, and thought that emigration affords Indians a good chance to improve their material condition. The Indian Community in the Colony does not favour emigration from India till 1930, as they want time to settle down and raise themselves from the present state of backwardness. They are opposed to a purely 'labour scheme.' Under these circumstances, it is unlikely that emigration to British Guiana will be resumed; but the report brings out the main points about the Indian situation. It may be remarked that the conditions in the other Colonies e.g., Fiji, Jamaica and Trinidad are equally bad.

There are two facts which may be noted in this connection. The first is that the Colonial Government has always showed itself solicitous of the interests of the planters only. The colonies are really commercial concerns. Questioned about the inadequate housing provisions for the married people and the immortality prevalent, one of the sugar magnates of British Guiana said, "Sugar plantations being business

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concerns, have to be run on business lines, and that they had to consider proposals involving additional expenditure, recurring or non-recurring, from that point of view etc. The penalties imposed on labourers for trivial offences and the general treatment meted out are deplorable. The state-interference, when and if it comes, is in the interests of the planters. Thus it is that more than 250,000 coloured people, 125,000 of which are Indians, are kept by about 10,000 Europeans in a state slightly better than that of slaves. The favourable scheme put forward in 1920 was repudiated by the Colonial Government in 1922 when the Indian Deputation arrived there,—because the economic boom of 1919 had been superceded by a depression in 1921 and the planters had no need of any emigrants. The flow of Indian labour is thus to be regulated by the need of the European planters, and their conditions of life there are to be judged and decided by them !

The second fact is the great difference between governmental professions and governmental practices. In some cases, Indians suffer from no disabilities on paper, but in actual practice they do not enjoy the privileges they deserve in virtue of citizenship and constitution of the Colony. The Indian is considered to be of an inferior race and is described in the official records as of the 'Coolie race'. It is a matter of satisfaction, that after an injustice done to India for over a century, the system of indentured labour is now abolished.

So far the question of Indian emigration has been dealt with. It rested with the Indian Government, which was responsible for its introduction, and which has now abolished it. The right of entry into other parts is at the disposal of the respective governments, and we shall now see how Indians have fared in that respect.

Except for the few colonies where the European members are still anxious for immigrant labour, the other dominions of the Empire have shut out the Indians. Australia, New Zealand, Canada and South Africa have been fighting for the policy of white dominions for long and have been fairly successful. The United States of America have after a long time, joined in the racial strife and is determined on shutting out the Asiatics. The reasons for such an attitude are given in different forms by different governments and may be briefly considered here.

The whole question of immigration came forward in an urgent form in Australia in 1896. Several of the states had already passed laws restricting the immigration of the Chinese, and in that year agreed to extend these anti-Chinese laws to the other Asiatics as well. Bills for the object were prepared by the states and sent up for the approval of the imperial government. New Zealand and Tasmania, however, exempted Indians from the provisions of the bills. The imperial government reserved the bills and discussed the whole matter at the colonial conference in 1897. Mr. Chamberlain described these bills as unsatisfactory, and approved of only the Natal Bill. While fully sympathising with "their desires to check the influx of these people, whom he described as alien in civilization, alien in customs, alien in religion and alien in traditions, he said that to exclude by reason of their colour only, all Her Majesty's Indian subjects would be an act so offensive to those peoples, that it would be most painful to Her Majestys' government to sanction it." It may be noted that the Imperial Government had no idea of disallowing the bills, and what Mr. Chamberlain cared for was simply the form under which exclusion could be secured. He wanted, in fact, the states to frame bills similar to the Natal Bill.

Now the Natal Bill embodied a test of being able to write in a European language, besides excluding of course paupers, idiots, diseased persons, criminals and prostitutes. According to Mr. Chamberlain's wish several states passed laws on the lines of the Natal Bill, in a couple of years.

On the coming into existence of the Commonwealth a General Immigration Act was passed in 1901 which provided for a language test, and this amended in many particulars in 1910, is still in force. This, however, is rarely applied, for the mere existence of the test keeps out coolies, and further an imformal agreement between the Government of India and the commonwealth in 1904 allows free entry to merchants, students and similar people who do not desire to settle down in the country permanently. But, even a domiciled Indian cannot get permission for his wife and children to stay in the country, if they have not legally acquired as residents a domicile in the Commonwealth.

Canada

In Canada British Columbia is the cause of disturbance of peace. Since 1897

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Canada had been trying to restrict immigration of the Japanese and Indians; but could not successfully do it till 1908. The laws previously made were disallowed and declared void by the courts. The Japanese Government agreed (in that year?) to see that not more than 400 Japanese went to Canada every year, the Canadian Government agreeing on its part to allow admission to every Japanese with a passport. The Government of India did not accept any system of restriction. Determined to prevent the entry of Indians Canada framed rules which, in effect though not in form, completely shut out the Indians. The rules require for instance that a would-be immigrant must travel to Canada by a continuous travel from his original place, or purchase a through ticket in advance, must possess 200 dollars in his own name and must not belong to the artisan or skilled or unskilled labour class. Now there is no direct steamship service between India and Canada; and thus no Indian can go and stay there, except for temporary purposes such as study, business and travel.

South Africa

Natal passed the Immigration Act and in 1897, and mention has already been made that it was accepted as a model for similar acts by the Australian States. The Cape Colony followed in 1902, and introduced the dictation test in a European language. In Transvaal Indians were efficiently kept out of the country after the Boar War by the use of wide powers under the Peace Preservation Ordinance of 1902. One of the first Acts of the responsible Government of Transvaal was to pass in 1907 an Immigration Act which absolutely excluded the entry of any Indian, not already domiciled there. It also gave the minister-in-charge wide discretionary powers, to remove from the Colony any person, deemed to be dangerous to the 'peace, order and good government.' The imperial government assented to the bill after assurances being given in respect of the entry of visitors of ruling chiefs, distinguished persons, and high officials; and also in respect of legislative restrictions on the use of the discretionary powers by the minister. The Orange Free State excluded Indians freely.

After the Union of South Africa came into existence, the Government of India decided to stop all immigration to S. Africa from July 1911, on the ground that there was no security that Indians would be allowed to become citizens of the Union, if they so desire, after the expiration of their indentures. On the other hand, the Union Government passed an Immigration Act on the usual lines, with a short language test. Free immigration of the Indians among the different parts of the Union was not allowed. There were no Indians in the Orange Free State, and it was felt to be most undesirable that either there or in the Transvaal State it should be possible for the large population in Natal to penetrate. It was forbidden. To meet some of the grievances put forward by the late Mr. Gokhale an Immigration Regulation Act was passed in 1913. It defined the prohibited persons as "persons or class of persons deemed by the minister, on economic grounds on account of standard or habits of life to be unsuited to the requirements of the Union or any particular State thereof," or persons who are 'unable by reason of deficient education to read or write any European language to the satisfaction of the Immigration officer.' The same year, the minister of the Interior declared all Asiatics to be unsuited to the requirements of the Union,---and the validity of this declaration was upheld by the Supreme Court in 1923. The act permitted the entry of the wife and children under 16 years of age, of any person who was legally domiciled, including the wife and children of a lawful and monogamous marriage duly celebrated according to the rites of any religious faith outside the Union. Now, when the occasion came up for the application of this principle, as in the case of one Kulsan Bibi, the courts declared her to be not eligible for entry into the Union, although she was the wife of a person domiciled therein, and held that no Indian marriage could be deemed monogamous, if by the religious faith of the Indian in question he could have more than one wife without illegality. Feelings of resentment were roused, and this interpretation was described by Sir Narayan Chandavarkar as a legal fraud, if there could be any, and he argued that if such a marriage could be polygamous, so could be a Christian marriage, since a Christian may marry another after divorcing his first wife. Mahatma Gandhi restarted his Passive Resistence Movement to get redressed this as well as other grievances. The question was referred to a Commission with which the Passive Resisters non-co-

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operated. The Union government accepted the findings of the Commission and passed an act in 1914. The Act provides for the appointment of a priest of any Indian relgion as a marriage officer to solemnise marriages, which will be recognized as legal marriages and respected as such. It provides for the registration of the marriages which are *de facto* monogamous. It further authorises the introduction into the Union of the wife and children of any domiciled person, notwithstanding the religious faith of the person allowing him to have several wives, on condition of course, that he is not married to a person in the Union.

The question of the admission of Indians to other parts of the Empire was considered at the Imperial Conference of 1917 and 1918, and the resolution adopted runs as follows :—

I. It is an inherent function of the Governments of the several Communities of the British Commonwealth including India that each should enjoy complete control of the composition of its own population by means of restrictions on immigration from any other communities.

2. British citizens domiciled into any British country should be admitted into any other British country for visits, for the purpose of pleasure or commerce, including temporary residence for the purpose of education ; such a right shall not be extended to a visit or temporary residence for labour purposes, or to permanent settlement.

3. Indians already permanently domiciled in the other countries should be allowed to bring in their wives and minor children, on condition that not more than one wife and her children be admitted for each such Indian and that each Indian so admitted, shall be certified by the Government of India as being the lawful wife or child of such Indian.

In virtue of the first part of this resolution the Dominions have adopted various restrictions already mentioned, or better these restrictions are now endorsed by the resolution. New Zealand prohibits entry of any person who has not received in advance, a permit from that Government, and this is refused to persons 'unsuitable' to settle in that dominion. Newfoundland imposes no restrictions, India on her part has assumed power to regulate the admission of immigrants from any other parts of the Empire or foreign countries by means of passports ; and a Reciprocity Bill was passed in February 1923. Under this Bill the Governor-General in Council is empowered to make rules for securing that persons not being of Indian origin domiciled in any other British possessions, should have no greater rights or privileges as regards entry into and residence in British India than are accorded by law and administration of such possession to persons of Indian domicile. The Bill excludes from its scope persons in service of the Crown.

The Crown Colonies

With regard to Crown Colonies and Protectorates, the Government of India has always maintained the attitude that there is no justification for placing any restrictions on the immigration of British Indians, which are not placed on other British subjects. The Colonial office acts up to this, whenever it is convenient. The question has mainly cropped up in connection with Kenya. The White Paper on Kenya issued in July 1923, while professing that racial discrimination in immigration would not be in accord with the general policy of His Majesty's Government, said that "some further control over immigration in the interests of the Natives of Kenya is required. The primary duty of the Colonial government is the advancement of the African and it is incumbent upon them to protect him from an influx of immigrants from any country that might tend to retard his economic development." Further the White Paper defined undesirable economic competitors as "small traders, subordinate clerks in Government and private employ and mercantile labourers." What a strange coincidence that this definition covered the Indians ! Is the exclusion on racial or economic ground? We cannot answer the question better than in the words of Prof. Keith. "The restrictions of Indian immigration and the refusal to the resident Indians of the franchise on the same terms as it is accorded to the British settlers is definitely to deny racial equality even within that part of the Empire which is controlled by His Majesty's Government.

... If, as is just, the interests of the African population should be the determining motive in the British Policy, it seems clearly to follow that to British immigratian no less than to Indian strict bounds should be set.... That the Indian settler desires to exploit the native race may be admitted, but the same

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contention applies equally to the British; all experience notably in South Africa should have established by now that to create a dominant white population is inconsistent with normal Native development."

Mandated Territories

The position of Indians with regard to mandated Territorries is inconsistent with the position of India as a member of the League of Nations. The former German Colonies of New Guinea, W. Sam and S. W. Africa are now administered by Australia, New Zealand and S. Africa respectively under the League mandates. The League empowers the mandatory nation to administer these areas as integral portions of its territories and under its own laws. Thus, the immigration laws of these dominions are extended to the mandated territories, and Indians are barred from entering them. The position for the Indians is thus worse than what it was before the war. Naturally resentment is felt against this policy of exclusion. Political autonomy and socio-economic ideals made India acquiesce in the exclusion laws of the Dominions; but the promotion of the Native interests in the mandated territories does not appear incompatible with economic equality of all the nationals, of all the members of the League. In any case, the Mandatory power cannot be allowed to be the sole judge of how 'this trust of civilization' is discharged. India herself should be one of the trustees. The question is not of a theoretical importance only. It has a practical significance. These tropical countries which are mandated are well-suited for Indian colonization. They are, besides, sparsely populated, and hence no immigration of Indian labour need really conflict with native inhabitants. But India has protested in vain.

So far admission of Indians to other parts of the British Empire was considered. With regard to foreign countries we shall only consider here the United States. Indians began to emigrate to that country in about 1899 when some fifteen persons migrated. By 1910, the number increased to 1872. Since then restriction measures were adopted. In 1917, an Immigration Act was passed extending prohibition to native labour of territories within a defined geographical zone which embraces the greater part of Central Asia and the whole of India, excluding China and Japan. Permission is given to students, merchants and travellers.

Now, what are the reasons of the doors being barred and bolted against Indians,—and Asiatic in general? One of the reasons put forward is the fear of the whites being swamped by the coloured. Now, our population does not mainly account for the presence of the Asiatics in other countries; not certainly of Indians in any way. They did not emigrate to settle down. Their religion forbade it. The system of indentured labour has been primarily responsible for the large numbers of Indians elsewhere. It is on account of the Westerner's feverish activity to better his own economic standard that Indians have suffered. As Mr. Andrews puts it, for the last 1000 years the only migration from India of any Indians has been brought about to supply cheap labour to the British Colonies. "The picture of hungry Indian hordes entering Africa is a pure myth."

The other reason that is generally advanced in favour of the policy of excluding Asiatics is purly economic. It is pleaded that different communities have different standards of living, and different capacities for work. It is feared that the industrial and economic competition by the Asiatics, who are, as a rule, more hard-working and require less for their living, constitute a great danger to the whites. This is the agreement advanced by Canada, U. S. A., S. Africa, Australia &c. Whatever the justice of this contention, as facts stand India has silently acquiesced in it. The Imperial Conference Resolution in 1918 leaves every dominion to leave open or shut and bolt the door of her country against any immigration. And Mr Shastri could not do better than acquiescing in the White Australia Policy.

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THE ORIGIN AND DEVELOPMENT OF THE BENGALI LANGUAGE *

(A Review)

By G. TUCCI

of the University of Rome

"This work is the result of a happy combination of proficiency in facts and of familiarity with theory and exhibits a mastery of detail controlled and ordered by the sobriety of true scholarship". In this way such an authority on Indian Vernaculars as Sir George Grierson expresses his opinion on the book of Prof. S. K. Chatterji. After the judgment of such an eminent scholar one should prefer to give up any idea of writing a review of the book. In general the reviewer is not satisfied if he does not find something to criticise, something about which he can make a show of his knowledge and induce in the readers the impression that he is a better authority than the writer of the book to be judged. But I do not belong to this kind of critics: and therefore I am glad to begin these notes on the recent work by Prof. Chatterji with the words of Sir George Grierson, whose judgment I completely share.

The "Origin and Development of Bengali Language" is indeed the accomplishment, the *siddhi* of that *sadhana* of patient and unin·errupted work to which the author has dedicated the best years of his life. But so far as the Bengali language is concerned, he had no *guru* before him. Except the brilliant and forerunner essays by Rabindranath Tagore, neither Indian nor European scholars had yet worked in a serious and scientific way at the solution of the complicated problems of the origin, development and formation of the Bengali language. Either the traditional system of Sanskrit grammarians or some too often fanciful comparisons and theories (as those of Mr. Majumdar) had prevented to build up a real scientific idea about the evolution of Bengali. Yet the way how to work was already shown in connexion with other dialects by some great linguists. The "Comparative Grammar of the Gaudian Languages" by Hoernle, the essay on the Rajasthani by the late lamented Italian scholar Tessitori, the masterly book on the Marathi language by Jules Bloch can all be considered as epoch-making works. Taking his *diksha* about the method of research from these scholars, from Prof. Meillet whose lectures he attended in Paris, and from Sir George Grierson himself whom he met during his stay in England, the author had to do everything anew in the field of Bengali.

Those who have an idea of the history of Bengal and of Bengali literature can only too well realize how difficult this·task would be. First of all, the linguistic documents which can give us an idea of Bengali in the earliest stages of its evolution are very scanty, or preserved in a modernized or Sanskritised form. Secondly, the races that have met each other in that vast country which is now called Bengal have been so many and so various, the languages which have been spoken there are so manifold, and the influences which have worked on Bengali are of so many origins and kinds, that no attempt to trace out the history of the language would have proved successful without a sound knowledge not only of Indo-European linguistics merely, but also of the fundamental dialects and linguistic groups which have developed in or come in contact with the country and possibly may have contributed to some extent to the actual characterisation of Bengali. As the author has studied all the questions directly or indirectly connected with Bengali, the title of the book does not perhaps say completely what it contains; in fact, we can say that it is of a capital importance not only for those who are particularly interested in Bengali only, but also for the scholars who work in the difficult field of Prakrit researches. Having made for several years the Prakrit dialects (or the Middle Indo-Aryan) according the terminology employed by the author, the object of my studies, I was glad to find in the book many an important question regarding the Sauraseni, the Magadhi, the Ardha-Magadhi, the Apabhransa etc. thoroughly discussed with an up-to-date information In fact, in the *Introduction* which covers 235 pages as well as in the text, the author has not only given a careful synthesis of the results of modern, research, on the various topics of Indian Vernaculars in the different periods of their evolution, and in this way traced out a clear idea of the linguistic area and of the various elements which co-operated in the formation of Bengali, but also very often has come into details and brought into discussion new elements and data, in order to elucidate, with a new light, many a difficult or uncertain question.[1] I quote for instance the interpretation that he gives (p. 245 ff.) of the 'Prakrta Prakasa' *sutra* xi. 5 (*cavargasya spashtata tathoccaranah*), correcting the views expounded by Grierson and proving that in Maharashtri and in Sauraseni, at least during a stage of their evolution, the intervocalic palatal stops did not have a

* Suniti Kumar Chatterji—The Origin and Development of the Bengali Language: Calcutta University Press, 1926: Two Volumes, Foolscap Octavo, Clothr Bound (Vol. I—Introduction and Phonology, pp. i-xci, 1—648; Vol. II—Morphology, Additions and Corrections, and Index of Bengali Words, pp. 649-1179) · Price Rupees Twenty.

[1] For the pronunciation of ancient Bengali many an important hint can be had from a Sanskrit text transliterated into Tibetan which has been published by Hackin, *Formulaire sanscrit-tibetain.*

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dental affricate but rather an elided pronunciation. The examples which he quotes from the Sauraseni of the 'Mrcchakatika', and to which it would be easy to add some others also, are decisive. As it is known, another question of capital interest is that of the division of the dialects of New Indo-Aryan. The theory of a twofold immigration in India by the Aryan invaders, first postulated by Hoernle, has been later on developed on a linguistic basis by Grierson, who in a fundamental article published in the 'Bulletin of the School of Oriental Studies, London' (1920) tried to demonstrate that there are in India an *Outer* and an *Inner* group of languages, the one represented by Lahndi, Sindhi, Gujarati, Marathi, Bengali, Bihari, and Pahari, and the other by Western Hindi. This theory of Grierson although based on very many facts, cannot be considered as definitive, inasmuch as there is almost the same amount of linguistic arguments which stand against it. It is a merit of Prof. Chatterji to have collected the largest number of these arguments and to have shown that on many points at least we have to admit a similarity of Bengali with Western Hindi much more than with the western dialects. I myself had serious doubts about this classification by Grierson: all the dialects of Middle Indo-Aryan, although they developed very soon some peculiar characteristics, show yet a general unity which can be explained quite well by the fact that they are the common offshoots of the Vedic language. As pointed out recently also by Meillet, there is no need to suppose in ancient times the existence of another dialect other than that which is represented by the Vedic.

We cannot follow here the author in the thousand pages in which with an up-to-date documentation he studies the various phonetical and morphological aspects of the Bengali language, in their evolution, and in their type. A book on pure linguistics, in which the various laws are to be discussed on the basis of facts as they appear in words and forms, cannot be summarised. Moreover, this would compel us to come into minute details which do not befit a literary journal like the present one. Anyhow I cannot help pointing out *Appendix B* in which the author studies the Dravidian influences in Bengal. The importance of this subject can be well realized by those who know how modern research emphasises the contribution of pre-Aryan and non-Aryan peoples to Aryan civilisation and language, whose presence is also sufficiently witnessed by toponomy. Many a question of great interest in the history of Indian literature is discussed in the *Introduction*. I must mention, for instance, the conclusions of the author about the fatherland of Vijaya, who, according to some Pali chronicles, went to Ceylon from *Lala-rattha*, his homeland. Against the opinion of many scholars who thought this *Lala* to be *Radha* or West Bengal, he is quite right in supporting the equation *Lala-Lada*, Skt. *Lata*, the *Larike* of Greek geographers (p. 72), on the basis of some linguistic facts, which are very important in order to prove the relation between Ceylon and Gujarat (Section 8). And I think that we shall have also to accept as sure the date proposed by the author for Gorakshanatha and Kanhu-pada (XIIth century), on the basis not only of the internal evidence but also with the help of the tradition preserved in the 'Jnanesvari' and the date contained in the colophon of a manuscrit of the 'Hevraj' arpanjika Yogaratnamala.'

To sum up: We can say that the work by Prof. Chatterji is the first scientific contribution of Modern India to linguistic studies. With his book the author has shown the way how to work, to his younger countrymen who are inclined to this kind of research. Linguistics cannot be based on mere *rapprochement* of sounds: but it has to establish rules and laws which must be proved by the linguistic facts themselves. Fanciful hypotheses are no more allowed, but only those the probability of which is the result of a thorough discussion of all the documents available.

Of course, books like this cannot be an easy reading, since science, real science, cannot be always merely amusing.

Navadwip, November 3, 1926.

INTERNATIONAL INJUSTICE TO INDIAN GIRLS

By JYOTI SWARUP GUPTA

Vakil, High Court, Allahabad

IT appears* that in his speech before the League of Nations the Maharaja of Kapurthala took credit on behalf of the Government of India for the recent increase in the age from sixteen to eighteen years in three sections of the Indian Panal Code, viz. sections 366, 372 and 373 which deal with the inducing to illicit intercourse, selling and buying (for prostitution or any unlawful and immoral purpose) respectively of a minor. Those of us who have followed the history of these amendments know full well how the remarks of the editor of the *Modern Review*

* *Vide* a note under the caption "Speech of the Maharaja of Kapurthala" published in the *Modern Review* for October, 1926 at page 456 over the initials (R. C.) of the editor of the *Modern Review*.

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"that the Government of India put obstacles in the way of these amendments being made quite effective" are fully borne out by the very unhappy attitude which the Government took from the very beginning when the question was first mooted at Paris in 1921 and all through while the amending bills were on the floor of the Indian Legislature. If the Maharajah had been a representative of the Indian Nation and not merely a nominee of the alien government which happens to rule India and had been properly briefed by a minister responsible to the Indian people and not by a bureaucratic executive councillor, he would never have added insult to injury by claiming credit for something which really deserves to be condemned.

It will, perhaps do our soul a little good to recapitulate the history of the amendment as told by the official reports of the Legislative Assembly debates. It would also help us to understand the attitude of the Government as also the seriousness of the injustice to our Indian sisters. It might awaken the interest, which it rightly deserves, amongst our social and political thinkers and also succeed in drawing the attention of some of our new M. L. A.s, who would doubtless introduce an amending bill to remove the gross injustice under which we are suffering and put us on a level with our sisters in all other civilised countries at least as regards the safety of their person is concerned.

The International Convention for the suppression of the traffic in women and children, which had assembled in 1921 under the auspices of the League of Nations passed the following resolutions on the lines of an earlier convention which had met at Paris in 1910, to discover ways and means for the suppression of the sale of white girls in foreign countries:—

"Whoever in order to gratify the passions of another person has (i) procured, enticed or led away, even with her consent, a woman or girl under age for immoral purposes or (ii) by fraud, or by means of violence, threats, abuse of authority or any other method of compulsion procured, enticed or led away a woman or girl over age, shall be punished notwithstanding that the various acts constituting the offence may have been committed in different countries."

For the purposes of these resolutions "a woman or girl over age" was defined "as a female over 21 years of age" a female below that age being termed "under age."

Mr. Edwards, a retired police officer, who represented the Government of India at the convention did not find himself in a position to accept this innocent resolution of an international body. This wise representative of a wise Government rose on his legs in that august body and pointed out that the age in the analogous section (viz. s. 366) of the Indian Penal Code was 16 and therefore contended that India would only subscribe to this resolution if she was allowed to maintain the age of 16 years instead of the proposed 21 years for every other constituent member of the League. He said in substance :—

"As matters stand now a proposal to enhance the limit from 16 to 21 years (a) would in all probability be found to be in advance on the general body of orthodox and conservative Indian opinion (b) would be in conflict with established physical facts, it being well-known that the climate conditions of Indians result in maturity being reached at an earlier age than in Europe and (c) might involve impolitic interference by the state with religious and social customs which are observed and followed by certain tribes, castes and communities in various parts of the Indian Continent."

In all representative gatherings the representatives of different bodies, would gladly make any exception in the way of a further advance or progress not reached by the other countries, but they would never dilate on their weakness and would never think of making a reservation in the direction of backwardness. If they will realise that their country lags behind other countries on any point they would return to their own country with a fixed determination to make up their deficiency. But the representative from India would be nothing if he did not make a display in the International body of India's backwardness and retrogression and show Indians as a mass of orthodox and conservative people following peculiar religious and social customs from which they would not budge an inch.

Early in 1922 Sir William Vincent, the then Home Member, moved a resolution in the Legislative Assembly which was ultimately carried inspite of the view of a section of the house that the age should be further raised. It authorised the Indian Government to sign the resolution of the Convention subject to the reservation that India could in its discretion substitute 16 years for 21 years. This resolution committed the Government of India to introduce legislation to give effect to the articles of the Convention. Consequently, the Government introduced a bill to amend section 366 of the Indian Penal Code as it could by a slight change be made to cover the articles passed by

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the Convention. The old age of 16 was allowed to remain as it was and no change was made by the Government with respect to it.

The Government view all through was and it was strongly maintained that it will not be proper to raise the age from 16, that the whole penal legislation was based on that principle and for the reason much the same advanced by Mr. Edwards, it consistently maintained that it will not be in the interest of India that the age be raised beyond 16, on the other hand, there was a considerable section of non-official members which pressed that the age should be the same as adopted by the Convention or at least raised to 18 because women in this country are more helpless, more uneducated and need more protection than their sisters elsewhere. Whatever might be the opinion of different people about the marriageable age of their girls, no religion, social custom or orthodox and conservative opinion, worth its name, will ever warrant that a person should approach a woman of any age much less an innocent girl of the age of 16, 18 or 21 with a suggestion that she should sell her body and soul and honour and everything which is at once the dignity and treasure of womanhood. The Hindu and Muslim religions are very vigillant and insistent over the purity and chastity of their women. They will stake everything to guard this priceless treasure of their women and certainly the orthodox and conservative Indian would be the first to punish the man who dare make indecent overtures to any woman.

The second argument that Indian girls attain maturity early is quite irrelevant and does not arise in the discussion of this question because the attainment of maturity (supposing that it arises much earlier in the case of Indian girls) cannot permit the commission of crime. Moreover, what we have to consider is not physical maturity or fitness to lead a married life, but maturity of judgment, discriminating powers of mind and development of character which a sound education alone can bring.

At the age of 16,18 or 21 a girl's mind is certainly not mature enough to enable her to form an independent judgment, especially in the critical and tempting conditions in which she may find herself when face to face with an unscrupluous person.

As for "the religious and social customs", mentioned in the third ground probably they exist more in the brains of Mr. Edwards than in actual practice, and even if they exist, is it not the imperative duty of every civilized Government as the *pater patriae* to destroy them root and branch? What is to be the function of a government if it is to be a silent spectator to the commission of immoral acts and the consequent ruin of innocent souls under cover of socalled religious or social customs? It is, therefore, fortunate that the amendment to raise the age to 18 was carried when this change was effected with the force of Indian opinion and inspite of the persistent and insistent opposition of the Government it felt compelled to correspondingly increase the age in sections 372 and 373. But Indian public opinion both orthodox and conservative as also liberal and advanced-must insist that the age should be raised to 21 and thus brought on a par with all other civilised countries. There is yet another very important reason why the age should be raised to 21. The amendments relating to "girls under age" have been incorporated in the Indian Penal Code as sections 366A and 366B. They read thus :—

"366A. Whoever by any means whatsoever induces any minor girl under the age of eighteen years to go from any place or to do any act with intent that such girl may be or knowing that it is likely that she will be forced or seduced to illicit intercourse with another person shall be punishable with imprisonment which may extend to ten years and shall also be liable to fine.

366B. Whoever imports into British India from any country outside India any girl under the age of twenty-one years with intent that she may be, or knowing it to be likely that she will be forced or seduced to illicit intercourse with another person, and whoever with such intent or knowledge imports into British India from any State in India any such girl who has with like intent or knowledge been imported into India, whether by himself or by another person, shall be punishable with imprisonment which may extend to ten years and shall also be liable to fine."

Thus inducing a girl under 18 to go from any place in India to any other place in *or outside* India is a penal offence while importing any girl up to the age of 21 is punishable. This difference in the age, when girls are open to be induced to illicit intercourse—if I may use a very unhappy phrase—certainly degrades the Indian sisters and puts them in the wrong before the whole civilized world. It means that the innocence of India might be exploited and exported with impunity between the ages of 18 and

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21 while importing such girls would be a grave offence. This is an international insult and injustice to our womanhood which no civilised and responsible Government can witness complacently and, what is worse, be a party to it. The evil consequences of this sordid differentiation would be much more collosal than the injury and insult to our sense of self-respect. The evil disposed persons who carry on this sort of nefarious trade, finding that in all other civilized countries, they cannot carry on their dirty business of inducing girls until they are above 21 years of age (when beyond the disadvantage of age it would be very difficult because of the maturity of judgment, to induce them to such things) will naturally turn their eyes eagerly towards and concentrate their energies in the fair and rich soil of India where they can quietly and legitimately induce innocent, uneducated and simple girls without any check or hindrance from the State. Hitherto India's children were only exported for labour but now the Indian girls stand the risk of being exported for immoral purposes ! Would our new legislators watch and silently see or would they immediately see to it that the age is raised to twenty one and the danger is thus forthwith removed ?

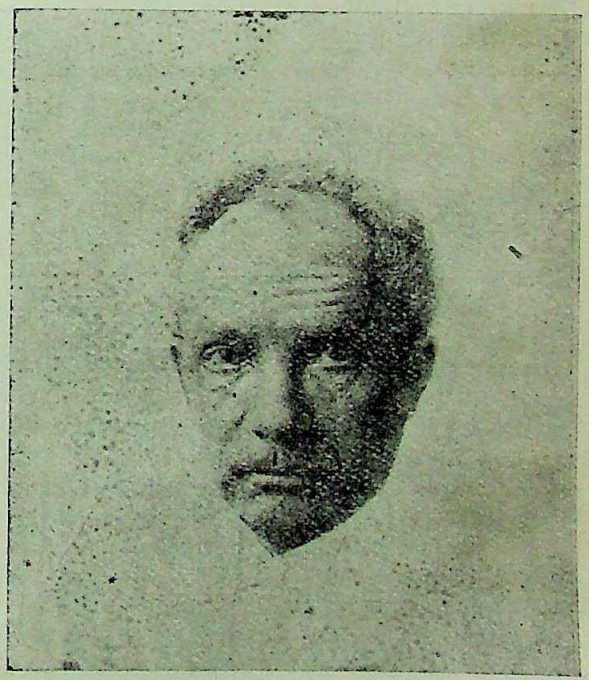
THE SALZBURG FESTIVAL PLAYS

By AGNES SMEDLEY

TO see the Salzburg Festival Plays, or other events of a similar nature in Germany, is not merely to stand in admiration before the genius of the German people and understand the national events by which they keep alive the memory of their great dead and deepen their racial culture; but instead, it is to think of what India might do were it an independent nation, free to release and develop its creative energies in every direction; to revive and cherish, as do the Germans, its great dead; and to overcome the degeneracy of the present and face the possibilities of the future.

There is, for instance, a little north-Austrian town, Salzburg, where a musical and dramatic event of international importance occurs annually. This may seem far removed from India; but it is not, for it is a suggestion of what India might do.

Two developments of outstanding importance centre about this international event in Salzburg. The first is that since the War, throughout the German lands of Austria and Germany, there has been a revival of the people's theatres that, in past ages, were an intimate part of the life of the masses. In East Prussia, in Brandenburg, in the Rheinland, and above all in the Alpen lands of Bavaria and north Austria, this folk theatre movement has grown with instinctive rapidity. Men and women teachers in towns or villages, for example—give their spare time



Richard Strauss, the noted Austrian composer, conductor of the orchestra in the Vienna State Opera, who came to Salzburg to direct his opera, "Ariadne in Naxos".

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to it; there are a few men and women who do nothing else, and in Berlin is the central organization of folk theatres, for manufacturing costumes and properties, and for publishing in cheap editions the historical, religious, ethical, fairy, or other dramas in which the masses are interested. This means that the theatre—in Germany this is a combination of drama, painting, and music---is no longer the monopoly of artists of the city who make it their life's profession ; it is becoming an expression of the people, as it once was in Gothic and in Baroque times, from the 12th to the 17th centuries. What this theatrical development means we can but vaguely guess. To India it may mean nothing for in India the theatre is not a place where the best productions of the human mind may be seen or heard ; but the theatre is instead outcast, and a thing of shame. In Europe, however, the opposite is true. Everyone who thinks knows that the folk everywhere

Alexander Moissi, the eminent Russian actor, in the role of Everyman in the drama "Everyman".

Helena Thiming, the actress who played the role of the Chinese princess in the old Chinese fairy-tale, "Turandot".

possesses dramatic genius that needs only to be awakened and used, and this is one reason why creators and thinkers of Germany view with deep interest the development of the folk theatre. Not only is it a cultural advancement. but it is of undoubted psychological value that in turn reacts on social and political life. We know that in the soul of every individual, as of the masses, both social and anti-social instincts slumber, and that anti-social instincts denied creative outlet or application, break out in open or subtle anti-social actions,—in cruelty, crime, and even in War. The possible value of the theatre as an institution for using up and sublimating this energy cannot be underestimated it gives the opportunity to act out every kind of emotion, not in an evil, but in an artistic and creative manner. When mankind has the opportunity to live out creatively everything within it, war, with its dramatic appeal and its opportunity for

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lawlessness of every kind, will have no hold on the masses.

It is for this reason that every theatrical development, such as the folk theatre movement, culminating in the Salzburg Festival Plays, is of such social importance. In the past Salzburg was one of the centers of the peoples' festival theatres. Their theatres were generally in the open air---in the public gardens of Salzburg, or in the natural rock theatres outside the town.

The second outstanding feature of importance about Salzburg is that it was the birthplace, in 1756, of one of mankind's greatest geniuses —Wolfgang Amadeus Mozart, the composer, whose music after nearly two centuries of changing social and political conditions, after war upon war, remains as fresh, as young and modern as when he wrote it : a time-test which the works of few creators can endure.

During the War, a number of artists conceived the idea of uniting the historic folk festivals of Salzburg with the name of Mozart, and creating an annual national German festival. They were undoubtedly inspired by the very ancient peasant Passion Play (the drama of the life of Christ) of Oberammargau, and by the annual festivals at Beyreut and Munich in Germany where the operas of Wagner are produced annually before international audiences. In 1917 a number of artists founded the Salzburg Festival Plays Union, in Vienna; some of their most outstanding names were; Hugo v. Hofmannsthal, the eminent author and dramatist; Max Reinhardt, Germany's most distinguished regisseur and producer; and Richard Strauss, one of the most noted living composers, and conductor of the Vienna State Opera orchestra. As soon as the War ended, the plan matured and despite political and economic defeat and collapse, the world of German and Austrian artists---musicians, actors and actresses, writers, painters—began their work of building a cultural event of international importance. That this event has developed, until today music and drama lovers travel from every country of Europe and America to witness it, is an indication of the sort of thing that causes other nations to hate and fear the German people; for they are a people who build and create even on ruins. Such a people are dangerous, for they cannot be destroyed.

When the Salzburg Festival Plays idea at first originated, it was intended to make it a Mozart Festival, where Mozart's operas, serenades, symphonies, quartettes, requiems, masses, and other such compositions, would be given. A careful selection was to be made from among the more than six hundred compositions that had poured like a flood of gold from his pen. But the idea of the festival developed in other directions. It reached out and included the works of other great Germans, and then the works of international writers. Mozart's "Magic Flute" and Goethe's "Faust" were placed in the center

Wolfgang Amadeus Mozart, (1756-1791), in whose memory the Salzburg Festival Plays have been created. After a century and a half Mozart is a source of inspiration to musicians today, and the Festival Plays are an indication of how the German peoples honour their great dead.

of the program; the Spanish were represented in Calderon, the French in Moliere; Shakespeare in "The Tempest" and "A Midsummer Night's Dream"; the antique world of Greece was represented, and this year two Italian dramatists, one of them Carlo Gozzi, whose lovely old Chinese fairy-tale "Turandot" was given.

The Festival extends over the last three weeks of August of each year, beginning just as the Wagner Festival in Munich comes to

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an end. This year Goethe's "Faust" and Mozart's "The Magic Flute" were not given because the special Festival Play House that has been built was not complete enough to give them. The special stage that is essential for such a great production as "Faust" will not be complete for a number of months yet. Instead of these, Hofmannsthal's "Every man" and Gozzi's "Turandot" were placed in the centre of the program.

The Salzburg Festival Plays as they have developed are not folk festivals as in the

Luis Rainer, the actor who played the role of Death in the drama. "Everyman"

past; they have instead, called into their service the greatest artists of the German and Austrian stages. Hofmannsthal and Reinhardt are the directing forces. This year the following took part in the program: the entire Vinna State Opera; the Ballet of forty classical dancers from the Vienna State Opera; the Vienna Philharmonic Society; the Rose Quartette; the Vienna Men's Chorus; and among the distuinguished individuals: Richard Strauss; Bruno Walter, Germany's foremost conductor, of international renown; Alexander Moissi, the eminent Russian actor; Max Pallenberg, the German; and a long list of German and Austrian actors and actresses, with a Hungarian name or two appearing among them.

The program was a brilliant one that drew an international audience. The audience however, was, as perhaps most theatrical audiences are, a mixture of everything. There were Germans and Austrians who love music and who had come at a sacrifice, and who were only able to purchase standing room or the cheapest back seats. There were artists of all kind, some of them wealthy, who had come to rest and study and gather new ideas for their own work. Then there was an overwhelming majority of rich Americans, with their automobiles, servants, and elegant clothing who were determined to be "cultured or bust"; there were but few Englishmen—perhaps because, as George Bernard Shaw has recently written, England is a land that regards art as immorality, to be enjoyed if at all in shameful secret; also perhaps because the English already know everything and no other people can teach them *anything*. There were a number of interesting French people to whom art is more than political prejudice and who regard Salzburg as a very excellent artistic achievement. There were a few Italians. a number of Hungarians (including the Prime Minister and his family); and Russians and Scandinavians of interest. The press called it an elegant international audience of the intellectual elite, but that statement may be seriously questioned in so far as a part of it was concerned, for many present had come to gather material for light tea-table chatter at home.

The Festival opened with a morning's concert of historical music in the Salzburg Cathedral. Apart from the great organ, there was an orchestra, a four-part chorus of a hundred voices from the Mozarteum,—the Mozart Conservatorium of Music—and two very fine soloists from the Vienna State Opera, one man and one woman.

On the second day "Everyman" began. This is a very old religious drama of Gothic origin (about the 12th century, I believe), rewritten by Hofmannsthal. On rainy evenings it was given in the Festival Play House, a

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very large and interesting structure, with a stage extending down to and in the midst of the audience---an arrangement so beloved of Reinhardt whose mass dramas are made to appear a part of the audience and of life, instead of just dramas on a stage. The theatre is a very long, broad oblong, with two balconies in the back. The old theatres of the middle ages have been copied, for there is not one gaudy or elaborate effect in the building. Plain rough beams, dyed a dark brown, form the walls and ceiling. The entrance corridors have wall paintings of folk themes done by well-known artists, and inside the theatres painted banners, such as existed in the middle ages, hang here and there from the first balcony. The entire impression created is one of fundamental, natural values---a very healthy reaction against the elaborate, guilded artificial theatres of today with a box stage in front.

On pleasant evenings "Everyman" was given, not in the Festival Play House, but in the open air, as are folk festivals; in the Cathedral Square, surrounded on three sides by the walls of the old Court and the old Catholic University, and on the other by the beautiful 16th century Baroque Cathedral. The seats for the audience were of plain, unvarnished boards, arranged facing the Cathedral facade, which furnished the background for the low stage erected before it. Beyond reared the heights of Hohensalzburg---the old castle-fort on the hill where once the warrior---archbishop-princes lived, ruled, with an iron hand, crushing the movement of freedom among the citizens and peasants on the one hand, and on the other, supporting the theatre, musicians, and building the historic monuments of old Baroque architecture which characterize Salzburg to this day.

"Everyman" is the story of a rich man whose life is one of luxury, selfishness, cruelty and thoughtlessness. A man who like many a man today, builds pleasure gardens for himself, his friends and women, while the masses starve. Therefore, although of Gothic origin, the play is ever new. It shows man, however rich and powerful, finally standing alone, face to face with death, deserted of friends and relatives and beloveds, stripped of wealth, power, prestige, with nothing but his life's work as support and comfort when he passes into annihilation. The drama ends in a spectacular Catholic pageant of angels with wings and haloes and so on, and of the rich man,---known as Everyman---accepting the Christian faith and the church. Everyman tries every means of escape from death, but in the end enters the Cathedral in the back, then returns prepared to meet his fate, and calmly descends into the grave, followed by the white-robed figure of the woman representing his life's work--and both followed by the dark-draped form of death.

Mrs. Hedwig Bleibtreu, the noted actress from the Vienna State Opera, who played the role of Belief, in "Everyman"

The costumes of the drama, the manners, the gestures, and the dancing, were careful studies taken from old Gothic wood-cuts, and an attempt, not entirely successful, was made to give the entire drama a wood-cut effect. A low undertone of sacred music accompanied the speaking and acting throughout. Alexander Moissi, the Russian actor, played the leading role of Everyman.

On following evenings there were repeated concerts by the Rose Quartette, a string quartette that has gained renown for its rendering of the quartette masterpieces

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of Mozart, Haydn, Beethoven, Schubert and other masters.

The Philharmonic Society from Vienna gave four concerts, directed by Bruno Walter from Berlin, and by Clemens Kraus and Franz Schalk of Vienna. (Clemens Kraus is a young man in his early thirties who has already won for himself a place of importance in the musical world.) The Vienna Men's Chorus gave a number of concerts, as did individual artists of international repute.

Bruno Walter, the noted German conductor of international renown, who came to Salzburg to conduct some of the orchestras for the Mozart operas, as well as the Philharmonic Society concerts.

Mozart's operas "The Abduction from the Seraglio" (known better as Il Seraglio), and "Don Juan" were presented in the Salzburg Opera a number of times by the Vienna State Opara. "Don Juan" was especially magnificent, Richard Tauber, the young Austrian tenor, and Marie Nemeth, the Hungarian dramatic soprano, bringing the audience of trained opera goers to its feet with deafening applause.

The Ballet of the Vienna State Opera gave six performances of the most exquisite, graceful nature imaginable. The first part of their program was the story of Don Juan in rhythm, with music by Gluck, the second part a lovely little drama with music by Mozart. With the exception of the Russian ballet, one can seldom see any classical dancing of this sort. Two or three of the young women dancers, and two of the men, were excellent.

The opera "The Bat", by Johann Strauss, was repeated a number of times with unparalleled success. This was chiefly due to the conducting of Bruno Walter who seemed to be the living embodiment of the music and who dominated and inspired not only his orchestra, but all the singers. Richard Strauss' opera "Ariadne in Naxos" was also given with great success, Richard Strauss himself coming from Vienna to conduct it. Carlo Goldini's comedy, "The servant of two master's" was presented a number of times in the Festival Play house, and the old Chinese tragi-comedy "Turandot" was given twice a week, alternating with "Everyman". "Turandot" was shown as a spectacular pageant. Over the play with its thread of adventure and romance, hung the spirit of delicate humour. Special music, a blending of old Chinese melodies with Mozartian motives, had been especially composed by Bernhard Paumgarten. This music was undoubtedly the best part of the entire drama.

Of all the actors in "Turandot", Pallenberg the German actor, was the best. His intimate heart-to-heart conversations with the audience on the virtues of the play, on love, adventure, the princely life, and similar themes made him the high-light in the production.

The Salzburg Festival Plays are a very real and beautiful tribute to the memory and genius of Mozart, whose influence dominates the little town of Salzburg after the elapse of nearly two centuries. Throughout the Festival one's mind is centered upon him and his sad, short life. There are the three little rooms on the top floor of an ordinary house where he was born—rooms now converted into a Mozart Museum ; there is the Cathedral where he was organist; there is also the Mozarteum, the Conservatory of Music,—in fact a University of Music in

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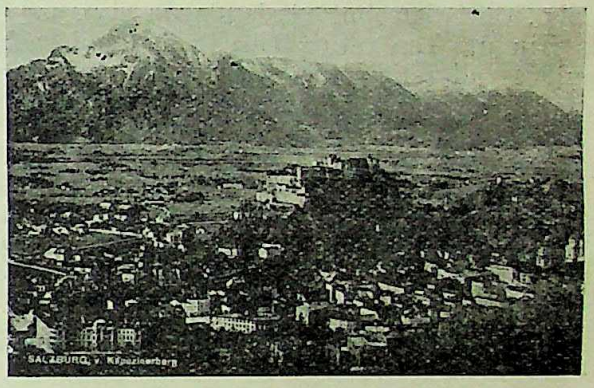
whose lovely halls many of the Mozart concerts were held throughout the month. Then there is also Mozart Square with his statue in the centre, and on Capuccian Hill stands the one-room hut in which he composed "The Magic Flute". His memory is as young and fresh today as is his deathless music with its sublime undertone of pain.

The Salzburg Festival Plays are an international event of importance in the musical and theatrical world. There one can hear the best music and see the greatest artists. Yet with all its virtues; and its suggestion to the artists of India, it has a number of disadvantages: on the whole, only people with a certain amount of money can afford to attend it; the intelligentsia in Central Europe to whom music, the drama, and art, is the bread of life, do not have the money to attened it. Nor do the masses. Instead, rich people filled the theatres and streamed through the poor little rooms in which Mozart was born. One thought of the child Mozart who, from the age of six, had been made a living sacrifice before the rich and noble classes of his time—all for their idle pleasure, and all for money and fame of his father. At the age of eight years he began to compose his first little compositions. Childhood was denied him that he might please others; from the age of three he knew nothing but ceaseless practice on the piano and the violin. At the age of nineteen he was a famous man, at twenty-five he had composed some of his greatest masterpieces. He was famous---and poor; for spiritual geniuses have always been exhibited before the aristocracy and the wealthy as are animals in the zoological gardens, but their genius is not considered as of much value as things to be worn and eaten. In Mozart's time, as today in every land, we human beings are so materialistic, so unspiritual, that we value and will pay heavily for pieces of cloth and expensive food and physical comfort; but things of the spirit which we cannot see and touch and taste are considered of less value. India is by no means superior to Europe in in this respect---in many respects it is less spiritual. And so it was that Mozart, a genius such as mankind seldom produces, died at the early age of thirty-five an undeveloped, worn out man, so poor that he was buried in a mass grave with many unknown poor in Vienna. No one knows where his used-up body really lies, but a great monument has been erected over the mass grave where he was supposed to have been buried.

One listens to his music today—that strange music for ever young. It is difficult to live or feel the same after hearing and understanding Mozart for he was the very embodiment of music. There is something in it by which we know that Mozart had passed beyond expressing pain in tears or in speech---he expressed in music a spiritual hunger that lies at the heart of creation—man standing before eternal values of this existence and speaking in a language of which Mozart was master. It is said that he was a joyous man and that his music laughs; that it is a tumbling golden water-fall of sound, I also listened



The old historic town of Salzburg in north Austria. This is a town settled in pre-Christian times by the Celts. Later, in the 3rd and 4th Centuries A. D. It was one of the northern outposts of Imperial Rome. It contains old catacombs of early Christians, and some of the best architecture of the Baroque period—16th and 17th Centuries.

for the laughing—but instead I heard pain; whether in his last great requiem, finished on his death-bed, whether in his exquisite arias, or whether in the seductive strains of Don Juan the conqueror of women, there was a pain that tugged forever at the heart. Don Juan may have had the thousand conquests attributed to him, but the Don Juan of Mozart is a man searching for something and never finding it, a man whose songs of wild defiance or of gentle caresses carry with them a longing and a pain deeper than words.

Mozart was a poor man, as many men are poor today. The wealthy few from the four corners of the western world steam through the little rooms where he first drew breath—the wealthy few who always honour the poor after they are dead. Today their

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money, the system they support, kills many an undeveloped Mozart, many a genius who cannot live because a few must eat luxuriously and dress extravagantly. So it is that one cannot be deeply impressed by such people who travel first class in luxus trains of Europe and go to Salzburg to get an appetizer or a new emotional thrill from the music of a man who was so poor that he could not pay for a piece of earth six feet by three as his last resting place.

Then where was "Everyman" which apart from its historic and dramatic value, one cannot but criticize. Everyman was a rich man who lived his wild life, but embraced Christianity a few minutes before he died ; then the angels came and took him home ! It must be said that such a philosophy is not only Christian, but it is Islam also, and it is Hindu. The ruling idea in that philosophy guides all religions and all nations today : it is that a man may do what he will on this earth : crush and destroy his fellowman : reduce him to the position of a servant, a serf, or slave ; ruin him, rob him, murder him ; leave this earth a heritage of poverty and misery. But—in the end, turn cowardly pious, accept some one or another faith, and save his own miserable, individual soul.

It is a fine, soft philysophy we human beings have manufactured for ourselves. The drama of "Everyman" is a symbol of it. Such a philosophy prevents us from wiping out the injustices and evils and poverty that burden the masses of every land.

The spectacle after the production of "Everyman", as after the operas written with the heart blood of Mozart, was but a confirmation of this philosophy---one by no means confined to the Christian world. After the elegant international audience had witnessed the soul of man facing death in stark lonliness and horror, it left the theatre in highpowered automobiles and drove to expensive hotels. Poor people, unable to buy even standing room, lined the streets to watch them fly past. Once inside the hotels, the dining saloons were opened to them, and there their banquets were spread as had been the banquet before Everyman. One of those dinners cost as much as a working man uses for a week or a month for himself and family. There was silver and crystal, champagne, and the most delicious of food. After the dinner the elegantly clad couples drifted into the adjoining ball room where the jazz orchestra thumped wildly and the couples swang their legs in the abandon of the Charleston. "Everyman" had been only a pleasant evening's entertainment!

INDIA AND CHINA

By DR. PROBODH CHANDRA BAGCHI, M. A., D. LITT. (*Paris.*)

The Beginning of Historical Relation

THE history of India is inseparable from the history of the whole of Asia. From the most ancient times, the migration of races or the cultural movement of one country has affected the other. India has never been an exception to it and her apparently insurmountable natural barriers have never succeeded in shutting her up from the rest of Asia. The problem of India therefore is an Asiatic one and she has got to look up to her neighbours with greater interest than ever. China with her vast population of 438 millions, with the great resources at her command and with the increasing promises she is making everyday draws our attention more than any other country.

It is not a mere accident that China is still known to the outside world by a name which India gave her for the first time (*China* skt. *Cina*) and the chinese nobility by a name derived from Sanskrit (*Mandarin-Mantrin*). Though these two great countries of Asia have lost since last few hundred years, all consciousness of their former relations, the archives of the historian still cherish the reminiscences of a glorious past ; still in the solitary corners of the far eastern countries

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the monasteries zealously guard the sacred memories of India. Still the pious monks bow towards the Western land of *T'ien ch'ou* (India), the land of Sakyamuni, the paradise of Fa-hien and Hiuan-tsang.

But the science, of late, has come to the help of a rising national consciousness and the patient labour of scholars is being utilised to lay the foundation of international amity. It is high time for us, the Indians, not to remain contented with our lot but to try to understand what our forefathers achieved towards the diffusion of Indian culture abroad. That profitable study will no doubt contribute a good deal to the establishment of a better mutual understanding between ourselves and our neighbours, the Chinese. We will therefore try to trace the history of this ancient cultural movement in its briefest outline.

In the middle of the 3rd century before Christ China was still divided amongst nine feudal chiefs. A Central Government, that of the Chesu existed but it was more or less ephemeral. Chong siang, the chief of the principality of Ts'in, destroyed successively a number of other feudal states and grew up sufficiently powerful to attack and defeat the central authority. During three years of his reign he constantly fought against the princes which disputed his supreme authority. This fight was successfully continued by his son Cheng, a man of uncontestable genius. He pursued energetically the destruction of the feudalism and became the true founder of the Chinese empire and its national unity. He assumed the title of She Houangti i. e. the first sovereign emperor. But the work of unification and organisation which he had commenced was not completed during his life-time. It was continued by the Han dynasty which succeeded the Ts'in. They founded the Chinese nation on a definite basis by giving to the intelligentsia the "*droit de cite*" in the government. "She Houang-ti demolished the feudal citadels and suppressed the nobility, but the Hans founded on the devastated soil a now civilisation where the power did not belong to the noblest but to the wisest."

Of the Han dynasty, the epoch of the Emperor Wu (140-80 B. C.) was the most remarkable on account of its external policy which opened up routes to the foreign countries and laid the foundation of international relation. And it was in this period that China came into touch with India. In the year 138 B. C., in order to fortify better his position against the *Hiong-nous* (the Huns), the hereditary enemies of China, Han Wu ti entrusted a certain Chang Kien with a mission to search for an ally amongst the Great Yue che (Ta Yue che) people, who occupied at that time the north-western valley of the Oxus. Chang Kien returned to China in 126 B. C. after an absence of 12 years. Although his mission was not successful, his expedition had a considerable effect in opening up to China an entire new world. The report which he submitted to Han Wu ti contained precise information about different occidental states. *Ta yuan* (Ferganah), *Ngan-si* (Parthia), *Ta-hia* (Bactria) etc. He made another important remark, while he was in the country of *Ta hia* (Bactria), he found to his great surprise; the bamboos, and cotton stuff of the southern provinces of China, Yun-nan and Sse-chuan. He came to know from the natives of the country that there was a rich and powerful kingdom called *Shen-ou* (India) and the caravans which brought the product of south China passed across that country up to Afganistan (*Kao-fu*).

Henceforth Han Wu ti turned his attention into two directions. He wanted on one hand to take away from the Hiong-nous, the small states which they occupied to the west of the province of Kan-su and in the eastern part of Turkestan and on the other hand, to open in the south the route of India. In 115 B. C. Han Wu ti succeeded in annexing the Western territories now known as Leang cheou, Kan cheou, Su cheou and Touen hoang, and driving the Hans towards the north.

Henceforth embassies were frequently sent by the Chinese Court to the foreign countries. Intimate relation was established with the country of *Ta Yuan* (Ferganah), which possessed the most beautiful horses. Friendly relation continued till 102 B. C. when a rapture took place and a Chinese army was sent to besiege the capital (Ouratape) of Ferganah which was soon reduced. The people of Ferganah submitted and promised to send tribute to the Chinese Court.

In order to command well the routes of Eastern Turkestan, which had established commerce with the West, the Chinese resolved to annex the Western territory to China, in the first century A. D. In 73 A. D., the general Pan chao was entrusted with this mission; after 16 years of continual War, he succeeded in submitting most of the

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states of the Tarim region, either by diplomacy or by force. He fixed the seat of his administration, at Kucha in 91 A. D, Military posts were founded along the great routes and henceforth safe and regular communication with the Western countries was established.

But even before the beginning of this official communication we have historical data to prove that unofficial relation existed between India and China. We will leave aside the pious legends about the arrival of 18 Indian missionaries of Asoka to the Chinese capital in 217 B. C.—a legend certainly forged at a later date. We will leave aside also the much disputed question of Indian influence on the philosophy of Lao tseu, the founder of Taoism.

It is at present an established fact that the name China (Cina) given to the country has been current amongst foreigners through its Indian form. The form *Sinae* (*Thinae*) which Ptolemy mentions is no doubt based on the Sanskrit form *Cina*, which was derived from the name of the Ts'in dynasty which rose to prominence under she Houang-ti. From the middle of the XVIIth century the Father Martini proposed to derive the name of *China* from the name of the Ts'in dynasty (249—207 B. C.) The opinion was accepted for a long time till Von Richtofen and Terrien de Lacowperic started new theories based on imperfect knowledge of Chinese philology. All these theories were at last definitely discussed by Professor Paul Pelliot who established that the explanation of Father Martini satisfies all exigencies of philology. The report of Chang Kien proves without doubt that commercial relation was already existing between India and China in 2nd century before Christ by some land route which connected South-Western China and India. So there is nothing impossible if a century earlier the name of the conquering dynasty of Ts'in had penetrated the South-Western provinces of China (Sse chuan, and Yun-nan) and reached the ears of the Indians through these countries. It was certainly at this time that the name *Cina* appeared in India. During the advance of the Indo-Scyths towards Bactria in the 2nd and 1st centuries B. C. The Indians heard about the Chinese from the north-west. Later on in the first century A. D. when regular commercial relation had been established between India on one side and Indo-China and Insulindia on the other, Indian sailors followed the coast line and reached Tonkin where they met the Chinese. Already used to call the Chinese *Cina*, the Indian navigators continued to call them by the same name. The Chinese however had no difficulty to recognise themselves under that historical name.

The Roman orient was called Ta Ts'in on account of the fact that men of those countries were similar to the people of China. In the Chinese version of Lalitavistara prepared during the latter Han period (25—220 A. D.) The language of China is translated, as the language of Ts'in. Even in later translations of Buddhist texts, China is mentioned as the land of the *Ts'in*, the character is the same in the name of the Ts'in dynasty.

It will be therefore idle to dispute all these evidences and try to take back the name *Cina* to an earlier date than the 3rd century B. C. For us it is sufficient to point out that the mention of *Cina* in Indian literature already presupposes an intercourse between India and China long before the introduction of Buddhism.

Besides, it has been now shown that Indian stories migrated to; China at an early date we find traces of them in the writings of some Chinese authors of the second century B. C. The prince Licou ngah, otherwise known as Houai nan tseu (died in 122 B. C.) is an well known author of the 2nd cen. B. C. His writing contains reminiscences of an Indian story. Houai nan tsen speaks of the great Yu who "while going to the country of the naked people left his clothes before entering and put them on when coming out, thus showing that wisdom can adapt itself to circumstances." The story is the reminiscene of the *avadana* of a Budhisattva who did the same thing when he went to the country of the naked people for doing commerce. "From these indications" concludes Professor Chavannes, it can be ascertained that long before the introduction of Buddhism in China the Indian stories must have penetrated the country and the far East. It is still to be known however, if these stories really came from India or were derived from some common source.

The introduction of Buddhism in China took place before the beginning of the Christian era. There is however a class of traditions which would have us believe that the missionaries of Asoka, went to China in 217 B. C. to preach Buddhism. They were

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imprisoned at the order of the Emperor, but were soon released when they produced some miracle. In the end of the second century B. C. (121 B. C.), the Chinese general Ho Kiu ping, after his war with the Huns, returned to the capital with a golden man. This was, the tradition says, an image of Buddha. There is, however, another set of traditions which would place the first arrival of Buddhism in the year 68 A. D. When Ming ti of the Han dynasty, dreamt of a golden man, and came to know from his courtiers that it was Buddha. He sent two ambassadors in search of the followers of Buddha. The two ambassadors, says the tradition, soon returned to the capital with two Indian Monks, Kasyapa Matanga and Dharmaratna, who translated the first Buddhist texts into Chinese.

None of these traditions, however, is trustworthy. The political condition of Central Asia in the time of Ts'in She Houan-gti, when the 18 missionaries are supposed to have come to the Chinese Court, do not permit us to dream of any relation of China with the west. The dream of Ming ti is also false. It was towards the close of the 1st century B.C. (2 B.C.) that the first Buddhist text was brought by a Chinese ambassador (Tsiang King) from the Indo-Scythian court. Besides in the middle of the first century B.C. we hear of the existence of monks and laymen in the court of a prince of the imperial family, ruling in the valley of Yoang tse kiang. The story of the dream of Ming ti, also shows that the courtiers of Ming-ti were already familiar with Buddhism. But there is no reason of disbelieving the arrival of the two monks Kasyapa Matanga and Dharmaratna, as some of their translations, are still preserved in the Chinese Tripitaka and bears a very ancient stamp. The first Buddhist monastery which was built for them in the capital of China (Ho-nan fu), viz, Po-ma-sse, "the white horse monastery" played a great role for long centuries in the history of the Buddhist church in China.

THE COMPARATIVE EFFICIENCY OF INDIAN LABOUR

By RAMANANDA CHATTERJEE

IT has been repeatedly said that one of the causes of India's industrial backwardness is the inefficiency of Indian labour, and it is generally assumed that this inefficiency is due to racial and other irremovable causes. It is therefore necessary to inquire whether, the environment and other conditions being the same with other labourers, Indian labourers are really as inefficient as they are thought to be.

Such an inquiry was held a few years ago, under the auspices of the Bureau of Labor Statistics, United States (Government) Department of Labor, by Rajani Kanta Das, M. Sc., Ph. D., former lecturer in economics, New York University. The result of his inquiry is embodied in his book on "Hindustani Workers on the Pacific Coast." * It is divided into eleven chapters, dealing with Immigration, Geographical Distribution, Occupational Classification, Employment and Unionism, Conditions of Work, Industrial Efficiency, Wages and Income, Standard of Living, Social Life, Traits and Achievements, and Principal Problems. We shall here deal briefly with the subject of the industrial efficiency of our countrymen in America, and the allied topics of their morals and cleanliness, as these have a bearing on their efficiency.

As in America the word Indian is used to denote the aboriginal inhabitants of that continent, Dr. Das uses the word Hindustani to mean a native of India.

In America our laborers are for the most part without the advantages of home life and the influence of social opinion. Moreover, most of them go there without any knowledge of the language of the country. Inspite of

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these disadvantages, as we shall see, they are generally as efficient as, and sometimes more efficient than, men of other races.

Dr. Das's book is as free from patriotic bias as is generally to be expected. He writes in the true scientific spirit, scrupulously mentioning everything which goes against his countrymen. Yet the final verdict is not unfavorable to them. It is not possible in a brief article to reproduce or summarise all the evidence and conclusions contained in his work; for that the book itself should be read. We will present to the reader only a few of them.

Dealing with the question of the aptitude and adaptibility of Hindustani workers the author says that they become quickly familiar with the process of cultivating land with modern machinery. "The work in saw-mills was also a new venture to them, but here also they adapted themselves very rapidly and have become expert in many of the operations in a short time."

As regards regularity of attendance, Dr. Das records :—

"The Hindustani workers stand very high in the estimation of their employers on this score. Not only are they punctual but always steady in their attendance. Whenever they accept a job, they stick to it until it is finished."

In application and endurance, "the Hindustanis stand very high." Employers and superintendents speak of them in these respects as either "good," "execllent," "steady," "reliable," or "industrious." They also enjoy a high reputation for speed and dexterity.

"In the different industrial activities in which most of the Hindustanis are at present engaged on the Pacific Coast, they are regarded as very skilful and ingenious."

Dr. Das quotes evidence to prove his conclusions.

As regards the comparative efficiency of the Indian workers on the Pacific Coast, the author observes :—

"In the present study, a special attempt was made to ascertain the efficiency of the Hindustanis as compared with that of the other nationalities. Some of the results were verified by a large number of persons of different occupations, such as employers, superintendents, foremen and landowners. With the exception of one or two unfavorable criticisms, the people generally spoke very highly of the efficiency of the Hindustanis."

The unfavorable criticisms are quoted below :—

"Their industrial efficiency I have found is not to be compared with that of the Americans," writes Mr. H. L. Miller, a former manager of the State Employment office at Chico, California.

Says Mr. W. F. Toomey, fruit grower of Fresno, California; "Japanese and Hindus are about equal; Americans, regular ranchers, better than either Japs or Hindus; average man from city not as good as either the Hindus or the Japanese; Mexicans and (American-) Indians slower than above-mentioned, and not as industrious as any of the above races."

The favorable opinions are far more numerous. We quote a few below.

"Comparing them (the Hindustanis) to other nationalities as to their efficiency, I can say that they are as good as or better in some cases than the Japanese workers, and far above the Mexican and Chinese workers. The Chinese are a slow class of workers and the Mexicans have to be watched all the time," is the statement of Mr. John A. Greene, manager of the Public Employment Bureau of the State of California, at Stockton, California.

"I consider them very efficient", writes Mr. Kelt Gould of Clovis, California, "really the best workers we have among the people other than Americans".

Mr. Carson C. Cook of the Rindge Land and Navigation Company at Stockton, California, found the Hindustani farm worker "as capable as the average farmer of any race."

"My opinion is," remarks H. B. Graeser, Holtville, Cal., "that the Hindu ranks well in intelligence with the American laborer and I have met a number who will rank much higher."

The author sums up thus :—

"In spite of the difference of opinion as to the exact degree of efficiency, we might say in conclusion, that compared with other races and nationalities such as the Mexicans, Chinese, Japanese, Americans and Canadians, the efficiency of the majority of the Hindustanis is of a very high order in the different fields in which they are engaged."

As regards cleanliness, Dr. Das points out that "one of the essential qualities of Hindustani life is personal cleanliness", and in proof mentions the habits of daily bathing, daily cleaning the teeth, always washing the hands after returning from the toilet, always having the linens and underwear clean, etc. One of the reasons why in spite of these facts, the Hindustani worker is often considered uncleanly is thus stated by the author :—

"It must be pointed out that the Hindustani does not dress himself with special reference to society. He may have taken his daily bath, washed his hair, brushed his teeth and donned clean underwear, yet he fails utterly to appreciate the idea that he must adjust his dress according to the social etiquette. His shirt, though freshly washed, is frequently unironed; his suit, though clean, is often unpressed; his shoes, though costly, are unpolished; and these peculiarities make the Hindustani look untidy."

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Dr. Das quotes from "India's appeal to Canada" the following testimony of Dr. S. H. Lawson, M. D. :—

"There is one phase of the Hindu question concerning which the majority of the public seem to hold most erroneous opinions. I refer to his personal habits regarding cleanliness, use of alcoholic liquors, etc. As ship surgeon on the C. P. R. Steamer *Monteagle* and later the *Tartar* at the time of the greatest influx of Hindus, the majority of those people passed under my close observation. It was my duty to make a thorough physical examination of each immigrant at Hong-Kong, and although at first I was strongly prejudiced against them, I lost this prejudice after thousands of them had passed through my hands and I had compared them with the white steerage passengers I had seen on the Atlantic. I refer in particular to the Sikhs and I am not exaggerating in the least when I say that they were one hundred percent cleaner in their habits and freer from disease than the European steerage passengers I had come in contact with. The Sikhs impressed me as a clean, manly, honest race. My more recent impressions as surgeon in mining camps among thousands of white men, where immorality is rife, has increased my respect for the Sikhs."

A special attempt was made, says the author, to ascertain the amount of vice and crime among the Hindustanis on the Pacific Coast. One of the points of investigation was the prevalence of venereal diseases. The evidence quoted shows that these were not commoner among them than among other races. Dr. Engel, Calexico, found that these diseases among them were less than among others." "From the standpoint of health and morals", observed Dr. Corry, "I think they compare favorably with any other class of citizens."

The evidence quoted also shows that in criminality the record of the Hindu is not worse, but rather better, than that of other races in America.

The author also quotes evidence to show that in integrity and the spirit of self-respect the Indian labourers in America stand high.

Dr. Das's book ought to be translated into the chief Indian vernaculars—particularly Hindi.

He has rendered a national service which, we hope, will be duly recognised and appreciated.

OSKAR VON MILLER, GERMAN ELECTRICAL ENGINEER VISITING INDIA

PROF. Benoy Kumar Sarkar, Editor, Journal of the Indian National Chamber of Commerce has received a communication form Excellenz Geheimer Baurat Dr. Oskar Von Miller to the effect that under the auspices of the Norddeutscher Lloyd, a German Shipping Company, he has been visiting Singapore, Java, Bali and the other islands of the group. Dr. Von Miller is electrical engineer and founder director of the *Deutsches Museum* (German Museum of Natural Science and Technology) at Munich in Bavaria.

The object of his travels is to study the collections in the field of the natural sciences, the historical monuments as well as the sources of water-power. He is expected to be in Calcutta by the last week of January and is likely to spend a month or so visiting Benares, Delhi, Jaipur, Bombay, Madras and Colombo.

As some of our engineers and industrialists as well as persons interested in economic development, science and technology may like to make the personal acquaintance of the distinguished traveler, a few items of his professional and scientific career are being enumerated below :

1881. Visits the Electro-technical Exhibition at Paris as the "government commissioner" of Bavaria.

1882. Organizes the International Electrical Exhibition at Munich, the first of its kind in Germany.

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1882. A Private society sends him to the United States *Via* England to study the electrical works.

1883. Invited by the Austrian Government to help the commission preparing the legal regulations relating to the industrial use of electricity.

1884. Leaves government service on the invitation of Emil Rathenau, the industrialist, to be associated with him in his newly founded "German Edison Co" (which afterwards has grown into the world-famous *Allgemeine Elektrixitaetsgesellschaft*, General Electric works, for the manufacture of electrical machineries.

Almost at the same time the *Berliner Elektrixitaets-werke* is established by Rethenau and Von Miller with the object of furnishing Berlin with electric light.

1890. Returns to Munich and begins his independent practice.

1891. Invited to Frankfurt to organize the International Electrical Exhibition. Water-power is used and electricity is carried to a distance of 180 kilometres (roughly about 113 miles). He "compels the distant cascades of the Neckar," as sings a poet, "to function on the banks of the main." A wonder of that epoch of electrical industry and science. Germany wins world-recognition as an electrical power.

Dr. Oskar Vm Miller
Electrical Engineer and Founder of the Deutschs Museum.

1891-1900. Undertakes the establishment of electrical works of all sorts for (i) Munich the *Isar-Werke* to operate the industrial section of the city, (ii) Hermannstadt in Roumania (utilizing the water-power of the Carpathian Mountains), (iii) Meran and Bozen in Southern Tyrol, Austria, now in Italy, (utilizing the water-power of the Etsch River) (iv) Tettnang in Wuerttenberg (electrical railway), (v) Strassburg in Alsace (now in France), (vi) Wiesbaden, (vii) Riga in Russia (now in Lettland), (viii) Ludwigshafen, and other cities of Central and Eastern Europe.

1896-1903. Publication of *Die Versorgung der Staedte mit Elektrixitaet* (Supplying the Cities with Electricity), a comprehensive book in two volumes on electrical science and industry. The utilization of water-power has attracted the author's greatest attention.

1902. At the "Congress of German scientific investigators and medical men" which sits at Karlsbad V. Miller formulates his precise plan in regard to the electrification of Germany, and specially of Bavaria (which is poor in coal).

1911. Submits to the Bavarian government the plan for the unification and centralization of all electrical public works on the right side of the Rhine.

1914-21. The *Bayern-werke* project developed and work commenced. The industries and railways of the whole of Bavaria to be operated from one main centre fed by water-power.

In addition to the professional engineering activities by which V. Miller has been able to contribute some of the most imposing industrial installations to Germany and render econmic services to the German people his career is noteworthy for the establishment of the *Deutschcs Museum* at Munich which is one of the most remarkable institutions of the world. The plan was broached in 1903 before the Congress of German Engineers which held its annual session that year at Munich. The co-operation of the geologist Zittel, the physicist Roentgen the engineers Siemens, Zeppelin and others was secured. The Kingdom of Bavaria as well as the German Empire came to the help.

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In 1906 the foundation-stone was laid for the new building on the Isar-Island. A part of it was ready by 1916. But the whole including the library has benn formally declared open in 1924.

The psychological origins of the *Deutsches Museum* may be briefly described. In 1878 Oskar Von Miller visited the South Kensington Museum in London as a young engineer. And in 1881 as government commissioner he had the occasion to attend the International Electrical Exhibition at Paris. There he visited the *Conservatoire des Arts et Metiers,* It occurred to him that in entire Germany there was no institution corresponding to the British or the French museum of technology. The German institutions of the 80's were merely school-boy collections so to say, adapted to the requirements of students and professors. An elaborate Museum for the whole people was yet to be built.

There is another aspect of the question to which V. Miller directed his attention. He noticed that the technical museums of London and Paris were great indeed in the collections. But neither in the one nor in the other was it possible to study the scientific discoveries and technical inventions in their historical development. The formative, experimental stages in the growth of the great discoveries and inventions of the latter half of the nineteenth century had been neglected as much at Paris as at London.

The *Deutsches Museum* is in dimensions the greatest of the technical museums existing in the world to-day. And from the standpoint of exhibiting the mutual influences of natural science and technology the Bavarian institution is perhaps unique of its kind.

Dr. Von Miller is 71 years old and is one of the most highly respected of men in Germany.

GAUHATI—THE TEMPLE TOWN OF ASSAM*

THE 41st Session of the Indian National Congress will have been held at Gauhati (Assam), under the presidency of Mr. S. Srinivasa Iyengar ex-advocate General of Madras, before the publication of the present issue of the *Modern Review*. This is the first session of the Indian National Congress held in Assam.

Assam is fairly rich in natural resources and her natural grandeur is magnificent. With the lofty mountains standing along the north, with vast plains bounded by high ranges such as Bhutan, Khasia-Jaintia, Naga and the Garo hills and with the mighty river Brahmaputra majestically flowing through her heart, Assam may stand comparison with the most beautiful country in the world. The total area of the province is 77,000 sq. miles.

Assam is sacred with a thousand memories of India's past glories, memories of culture movement, of heroic deeds and in Assam from a long time past progressive Hindu religion has been a living force. It was in Assam that Princess Joymoti practised passive resistance and cheerfully bore the tortures of death while firmly refusing to disclose the name of her beloved and brave husband who was wanted by the king.

Gauhati (Gua-hathi—High land covered with areca-nut trees) is situated on the left bank of the river Brahmaputra. The town is located in the district of Kamrupa. The origin of the name Kamrupa is mythologically explained as follows:

When Sati died of vexation at the discourtesy shown to her husband Siva by her father Daksha, Siva overcome by grief, wandered about the world carrying her dead body on his head. In order to put a stop to his penance, Vishnu followed him and lopped away the body piecemeal with his discus. It fell to earth in fifty-one different pieces, and wherever each piece fell, the ground was held to be sacred. Her organs of generation fell on Kamgiri i.e., Nilachal Hill near Gauhati and the place was thenceforth held sacred to Kamakhya. As Siva still continued to do penance, the other gods became afraid that he would thereby acquire universal power, and accordingly despatched Kamdeb, the Indian cupid, to make him fall in love again, and thereby break his penance. He succeeded in his mission, but so enraged was Siva at the result, that he burnt him to ashes by a fiery glance from the eye in the centre of his

* Based on Gait's History of Assam, Assam District Gazetteer, and Hatibarua's Congress Guide.

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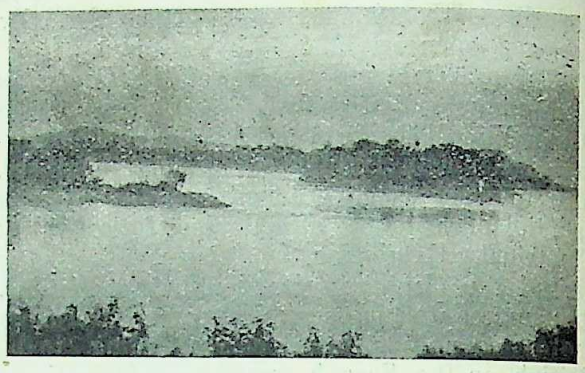
forehead. Kamdeb eventually recovered his original form and the country where this took place became known as Kamrupa. (Gait: A History of Assam p. 11).

Narak-Asur, according to legends is said to have erected the temple of Kamakshya in the heroic period of the Mahabharata. He made Pragjyotishpur (Modern Gauhati) his capital and fortified it. There is still a hill in the vicinity of Gauhati which is called the hill of Narak-Asur. Narak's son Bhagadatta fought for the Kauravas in the great battle of Kurukshetra. It was in this holy land of Kamrup that ancient sages like Basistha, Sankaracharya, Kasyapa and others found uitable places for their *Tapasya*. For many centuries the history of the district is involved in great obscurity. Some historians assert that the line of Narak was displaced by a Bodo chief who ruled at Gauhati. It appears that in the 11th century A. D., Kamrupa was included in the territories of the Pala Kings, who were powerful and civilised monarchs. They were lords of Pragjyotishpur (Modern Gauhati). The huge tanks in the neighbourhood of Gauhati and the bricks and mortar found in every direction beneath the soil show that it must have been a place of great importance.

Palace of the Ahom King in ruins.



Basistha-Ashram, Gauhati

To the south there are remains of ramparts (one made by Arjun, the Buragohain in 1667 A. D.) nearly four miles distant from the river's bank and it is obvious that such an extended line of fortifications could only have been held by a large army. The contrast between the glories of old Gauhati and the dead level of mediocrity which is the distinguishing feature of the district at the present day is very marked. * In the 16th century the Koch Kings came into possession of the district. The power of this dynasty, however, rapidly declined and in the 17th century the district was the scene of continual conflicts between the Muhammadans and the Ahoms. Within a short space of 50 years Gauhati was taken and re-taken no less than 8 times by rival aspirants and these raids brought great misery and hardship upon the inhabitants. Towards the end of the 17th century Kamrupa was definitely incorporated in the kingdom of the Ahom Kings. 38 Kings of the dynasty ruled the country after which the King of Burma began to exert his influence in the administration of the country. British help was unavoidably asked for. An expedition under Col. Richardson was dispatched to drive out the Burmese from Assam. The Burmese suffered a defeat and according to the terms of the treaty of Yandabo in 1826, although the Burmese quitted the territory, the destiny of the Assamese was vitually transferred to the hands of the British-Indian Government. And in 1926, just a century later, Assam has invited the Indian National Congress to shape and guide the future destiny of the Indians by the Indians themselves!

* Assam Dt. Gazetteer.

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Gauhati is a port of call for the river steamers, and an excellent metalled road runs from Gauhati Ghat to Shillong, the head quarters of Assam. The town is growing steadily and the population in 1872, 1881, 1891, 1901, and 1921 was 11,492; 11,695; 8,283; 11,661, 16,000 respectively. During the Ahom rule this town became the residence of the Viceroy for Lower Assam. The Ahom Viceroy used to be the ruler of the extensive district and was in charge of the relations between Assam and Bengal. At that time Gauhati was garrisoned by some five or six hundred men.

From the European point of view the city has not been very attractive. Buchanan Hamilton in his Memoirs of Assam (1809) describes the city as a "very poor place".

Kamakhya Temple on the Nilachal Hill—Gauhati

The bracing climate of Shillong was perhaps more attractive to the European officials who did all they could to effect the transfer of the seat of Government from Gauhati to Shillong. The District Gazetteer states:

> For many years after our (British) occupation Gauhati remained the headquarters of the province but it enjoyed a very evil reputation for unhealthiness. Col. Hopkinson, the Commissioner in 1866 brought a powerful indictment against the district when advocating the transfer of his headquarters to Shillong.....The European population of the place must have been very small but death was only too busy in their ranks."

Their agitation however was successful and even to this day, when Assam has got the status of a province, Shillong is the capital of Assam.

Inspite of the denunciation by Europeans the situation of the town is extremely picturesque. To the south Gauhati is surrounded by a semi-circle of thickly wooded hillocks, while in front the mighty river Brahmaputra rolls on. 'In the centre of the river lies a rocky island, the further bank is fringed with graceful palms, and the view is again shut in by ranges of low hills. Considerable improvements in drainage and water supply have been effected and the town is now very healthy.

The most noteworthy event in the recent history of Gauhati was the great earthquake of 1897 which devastated the whole town.

Gauhati is the chief town and administrative headquarters of the district and principal centre of trade in Lower Assam. Tea is a flourishing industry in the district. There are good educational facilities in the town. The Cotton college, named after Sir Henry Cotton formerly Chief Commissioner of Assam, is now affiliated to the Calcutta University up to M. A. standard. Besides there is a Law College (Earle Law College) and a large number of H. E. Schools.

Recently a museum under the appellation of *Kamrupa Anusandhan Samity* have been established at Gauhati. It will surely bring to light all the past glories of Assam that are now consigned to oblivion.

Gauhati has aptly been called the temple-town of Assam. About two miles to the west of Modern Gauhati on the summit of the Nilachal Hill lies the *Kamakhya* temple---a place of pilgrimage visited by the Hindus from every part of India.

"Kamakhya should be visited by every lover of the picturesque. A paved causeway, which tradition says was constructed by Narak-Asur thousands of years ago, stretches from the Trunk Road to the spur on which the temple stands. The path is steep, and the rocks had been worn to a slippery smoothness by the feet of generations of pilgrims. The sides of the hill are rocky, in places even precipitous, but, wherever they can find a foot-hold, the giants of the froest have driven their roots into the earth, and huge pepul and rubber trees cast their shadows over the path. At either end it passes through an archway of fine masonry and

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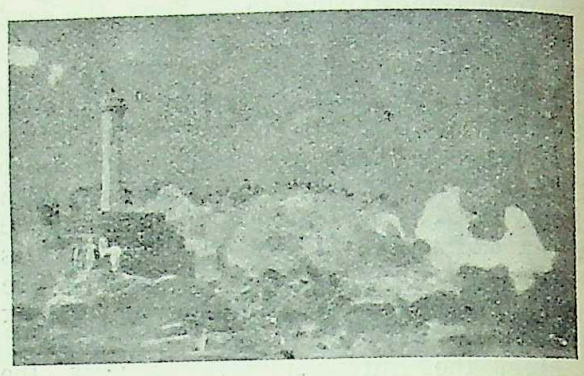
here and there the rocks along the side have been hewn into the semblance of gods From the summit of the hill there is a magnificent view over the surrounding country. Its feet are washed by the mighty Brahmaputra, whose channel, at this point is shut in by rocks on either hand. To the south there are the tumbled masses of the Khasia Hills, rising out of the alluvium as cliffs rise out of the sea, the flat and fertile valleys, with which they are intersected, forming a striking contrast to their precipitous and jungle-covered sides. On the north are fields of golden rice and yellow mustard, groves of palms and feathery bamboos, surrounded and enclosed by rocky hills, while far away in the distance are the blue ranges of Bhutan and the snowy peaks beyond."

Another place of pilgrimage situated in the vicinity of Gauhati is the *Umananda* island—the place which was the delight of Uma. Siva Sinha built a temple at this place in 1720 A. D., and dedicated it to Siva and Parvati.

Near the *Umananda*, there is another small hillock called *Urbasi* and on the north bank of the river stands on a rocky promontory the temple of *Aswaklanta*. The story goes that Srikrishna halted here with Rukmini and the holes now visible in the rocks have been made by his horse's hoofs. Near about lies the temple of *Ugratara* and *Chatrakar*. The most interesting temple near Gauhati is

Urbasi rock in the middle of the river Brahmaputra with the signal pillar, Gauhati.

Navagraha (nine planets). It stands on the summit of a low hill on the east of the town and the roof of the dome has completely disappeared. Looking down from above on to the floor of this open cockpit are seen the altars of the sun, moon and other seven 'planets'. The *Vasistha-Asram* lies nine miles south of Gauhati amongst the most romantic and picturesque surroundings. The temple was erected in 1751 A. D., by Rajah Rajeswar Singha in honour of the sage Vasistha, who is said to have spent some time in the locality. *Rudreswar* is another temple near



Umananda Island, Gauhati

Gauhati erected by Siva Singh in memory of his father, the hero Rudra Singha who died in 1714. At Hajo, near Gauhati, stands the celebrated temple containing the image of Nrisingh Avatar of Vishnu, and Buddhists too consider this as a place of pilgrimage. The place is also regarded as the holy Poa Mecca of the Muhammadans.

To the north bank of the Brhamaputra, just opposite to Gauhati lies the battle-field of Saraighat. Here the army of Aurangzeb under the command of Raja Ram Sing had to suffer an ignominous defeat at the hands of Lachit Bar Phukan in 1668. The historical association of Saraighat is revered by every Assamese.

The Congress town is located at Pandu, about four miles off modern Gauhati, where the Pandavas are said to have halted for some time during their exile. The temple of Shiva, known as *Pandunath*, was said to have been founded by the Pandavas.

"The Congress Town itself is divided into two parts—the Congress grounds proper and the Leaders' Camp. The Leaders' Camp is built on the railway land on the Brahmaputra towards the west of the Pandu Railway Station, and is about half a mile off from the Congress grounds proper.

The Congress grounds proper are at the foot of the Kamakhya hill, and the Pandu Feeder Road passes through a portion of it encircling the other portion. The entire Congress Town comprises an area of about 105 acres of land. The pavilion is located in the centre of the grounds having the delegates' camp on the north-west, and the family cottages on the south-west and facing the exhibition grounds. The romantic spot on the bank of the Brahmaputra, where the special cottage with the president's camp is situated, has been named Chittaranjanpur. The main gate of the Congres pavilion has been named Swaraj gate. The western gate of the pavilion has been named Gandhi gate, while Ansari gate is the name given to the southern gate."* P. C. S.

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REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

SCENES FROM INDIAN LIFE: *By Sarda Charan Ukil. R. Chatterjee, 91 Upper Circular Road, Calcutta. Rs. 2, Postage extra.*

This is a beautiful album of twentyfive drawings by Saradacharan Ukil, finely printed on art paper. There are besides a charming drawing on the cover and a photographic portrait of the artist. There are brief descriptions of the pictures. A foreward by Dr, James H. Cousins enhances the value of the album. Dr. Cousins says:

"Mr. Ukil's drawings are not sketches in the 'rough' sense. They are finished works in their own class. They throb with a common melodic fervour. Yet each gives in its own way the artist's emotional and intellectual response to the touches of the multifarious life of his country."

He concludes :—

"This book will bring an exquisite pleasure to every lover of art and will do much to reveal true India to India herself as well as to other peoples."

X

DEBITS AND CREDITS:—*By Rudyard Kipling. Macmillan Dominions Edition*

This new and interesting volume contains some hitherto unpublished poems, nearly all being inspired by the war, and a similar set of short stories,—some of them of war and the post-armistice period.

Of the poems, one "Vineyard", beginning with the already famous lines, "At the eleventh hour he came", though written with dignified restraint, has certainly not been soothing to American pride: it has already evoked considerable criticism there, and at least one striking parody has already been published in retort.

Mr. Kipling's stories are always welcome, specially, as of late, we have received so little from his pen. All the stories, however, of this series, have not attained the usual high watermark of Kipling's genius. Some of them are quite ordinary and provide dull reading: but there are orthers which sparkle with the usual brilliance of this popular author. "On the gate" "The Janeites", "The bull that thought" are very readabe and interesting stories.

P. DAS.

THE UNIVERSAL RELIGION OF SRI CHAITANYA: *By Sri Narendra Nath Chatterjee B. A., Madhur Gauranga Bhaban, Panihati, 24 Parganas, Bengal, 1926, price six annas,*

This little pamphlet of 32 pages consists of two essays, on *World Peace* and on *Modern Vaishnavism, the Religion of Sri Chaitanya.* The author is a devout follower of the Gaudiya or Bengal school of Vaisnavism and Reproposes the religion of Sri Chaitanya as the solution of the evils of the age. The discourse between Sri Chaitanya and Raja Ramananda as narrated in that great book of Bengal Vaishnavism, which is indeed one of the greatest works of Indian religion and philosophy the *Chaitanya Charitamrita* of Krishnadas Kaviraja is taken as the basis of the author's arguments, and he emphasises on the idea that all other religious experiences are but stages or stepping stones to the highest form of experience, which is that of ecstatic love for God as the lover of the soul the *madhura rasa* of the Vaisnavas. It is a slight little work, and although neither inspired nor deep or erudite, the auothor's conviction and his earnest desire to draw all to the beauty of the ideal of Sri Chaitanya have all our sympathy.

HANDBOOK TO MATHERAN: *By Vishnu Bhikaji Dabake, Head master, Municipal, School, Matheran: 1924 pp. 120, with map & illustrations, price Re. 1-8.*

This is a guide to the hill-station of Matheran, near Bombay, giving detailed information in all matters connected with the place. The writer is a Resident of the town, and is in love with this beautiful spot on the Ghats, and what is more, knows all that a resident who is acting as a guide to newcomers should know about it. His book thus being written with both knowledge and syampathy is sure to be helpful to the sojurner or visitor to Matheran.

S. K. C.

HISTORY OF INDIAN TARIFFS: *Bg N. J. Shah, B. A. Ph. D. (Econ.) Lond. Publishers—Thacker & Co. Bombay & London. Price Rs. 7-8*

This book is an attempt to provide a non-partisan history of the development of tariff policy in India. At a time when inter-imperial economic and tariff problems are drawing so much of attention, the work is very opportune.

The subject has been studied by periods classified according to the problems which dominated them. The first chapter deals with the native customs system, especially under the Moghuls. Customs at the ports did not then exceed 5 p. c. advalorem, but the trade of India was obstructed by an elaborate system of inland transit duties. The second chapter deals with the period from 1765 to 1833, and describes the

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British attempts at fiscal reconstruction on provincial basis. During the period from 1833 and 1875, dealt with in the third chapter, many of the most pressing reforms on lines of Free trade policy had been introduced in the customs system of India. In chapter IV. Dr. Shah examines thoroughly all the tendencies that led to the tariff policy in India during the first half of the 19th century, and exposes how the subordination of India to British interests was always the chief characteristic of the tariff policy framed for India. In the fifth, sixth and seventh chapters which cover the period between 1857 and 1896, we notice how, with the main object of encouraging the interests of British trade and industries, the principles of Free trade were practised with vengeance in India, irrespective of all financial and industrial needs of the country, often against the strong and continuous protests of the Govt. of of India and always against a unanimous public opinion. The eighth chapter has been devoted to tariff changes between 1896 and 1922. Generally speaking the old policy of free trade was continued till 1914, except at times when strong foreign competition endangered British or Imperial interests. From 1914 the financial stress of the war caused large increases in the low pre-war tariff of India, and consequently Imperial Preference became a subject of serious discussion. The Indian movements for a protective tariff and Fiscal autonomy also gradually developed after the war till the Indian Fiscal Commission recommended in 1922 protection with discrimination.

The Book thus affords an excellent compendium of facts relating to the tariff history of India and dispassionately delineates the issues with a language at once forceful and convincing.

N, S.

EARLY EUROPEAN BANKING IN INDIA, WITH SOME REFLECTIONS ON PRESENT CONDITION : *By H. Sinha, certified Associate of the Institute of Bankers, London. Published by Macmillan and Co. Ltd., St. Martin's Street, London, 1927. Price Sh. 12-6 net,*

This book is a distinct contribution to the economic History of Modern India. Many of us have studied deep and well the political history of this period in the hope of mastering the details of the evolution of our serfdom ; but few have really understood how important it is, for the realisation of this ideal, to hunt up the forgotten chapters of the history of Britain's economic conquest of India. One Plassey did not achieve this. It was slow and tedious work but it paid the British much more than they got by painting the map of India red.

Mr. Sinha has shown himself to be a hard worker. Not only that, he has proved himself to be methodical and as possessing a clear idea of what he is aiming at. Early European Banking in India—and Mr. Sinha has gone systematically over the records of the Imperial Bank of India, the Bengal Government Record Office, the Imperial Record Office, the library of the Institute of Bankers London, the India Office etc. The result has been that his book contains information which no other book contains and gives us definite answers where we had to be satisfied before with only vague conjectures.

Who knew that India had a joint stock Bank more than half a century before England had any ? The General Bank of India established in 1786 was a limited liability bank with a hundred shareholders (not more than 400 quarter shareholders) of which some were privileged "as original subscribers." Art. 8 of the Articles of the Bank said, "The subscribers shall be liable to no risk or claim beyond the amount of their subscription."

Mr. Sinha gives some good specimens of the instruments of banking of those days, both European and indigenous, and these form one of the most interesting features of the book. The reader is struck everywhere in the book by one outstanding aspect of early European Banking in India. It is the constant effort made by those bankers to adapt themselves to local conditions and the readiness with which they went in for even daring experiments. In the conclusion of his book Mr. Sinha states a reason for the success of European Banking in India. When these Bankers came to India, the indigenous banking was in an advanced state of development and one wonders how the Europeans could establish themselves in India. Mr. Sinha says, "The reason is that they supplied a want and made important contributions to banking in India". He also says "In tracing the history of early European banks, many questions naturally arise in the mind of the economic enquirer. The first is why did not the indigenous banks adapt themselves to the new conditions. Why was it necessary to establish European banks with state aid ? We have seen that the indigenous bankers were willing to accept Bengal Bank Post Bills in preference to their time honoured *hundis*. Their failure to adjust themselves to the new circumstances must therefore he ascribed not to their narrowness or conservatism but to the circumstances of the time" What were these circumstances ? We are told, "during the latter half of the eighteenth century, when the East India Co., was in power without responsibility, most of the foreign trade passed out of the hands of the people. The inland trade was also monopolised by the servants of the Co. for a considerable time. As a result of this indigenous bankers naturally lost their old pre-eminence." So the main and real reason was here rather than in the excellence of European Banking.

The book is well-printed and got-up.

A. C.

ECONOMIC ANNALS OF BENGAL :—*By J. C. Sinha, Reader and Head of the Department of Economics and Politics, Dacca University. Published by Macmillan and Co. Ltd., St. Martin Street, London, 1927. Price Sh. 12-6 net.*

Prof. J. C. Sinha is an economist of ability. His book on the early history of Anglo-Bengali economic relations, therefore will be welcomed by every student of Indian economics. British politics was preceded by British economics in India and the economics can be related to the politics as cause and effect. Britain did not conquer India by the sword. The conquest was achieved on the other hand by economic means. For this reason, the study of economic history has a special significance—a fundamental political one—for us. Prof. J. C. Sinha has given us a level headed account of the rise of British economic power in Bengal. His treatment of the subject is scientific and based on facts and figures, not sentiment. His conclusions differ in some cases from accepted ideas but he gives arguments everywhere

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to support his own views. For example, he thinks that the estimate of Digby of the drain of wealth from Bengal after Plassey to be exaggerated. Instead of it being 500/1,000 million pounds Prof. Sinha thinks the drain amounted to about £40 millions (then) or, considering the present fall in the purchasing power of the Rupee, £200 millions (now). He, nevertheless, considers this drain to have been extremely injurious to the economic life of Bengal. The increased exports from Bengal representing part of the drain, were of little good to Bengali industry on account of their oppressive and exploitative nature. Prof. Sinha gives a long and detailed account of the abuses prevalent during this period.

The East India Co. and their hirelings were out to make money and some of their deeds show to what depths they descended for the sake of lucre. When they were virtual rulers of Bengal, in 1770 a famine of terrible intensity broke out in that province. Selling of children, eating leaves, grass and *even dead bodies* were of common occurrence during the famine. The East India Co.'s Government practically did not move a muscle to save the people who were dying like fleas. In one case a grant of five rupees a day was made for a province containing 400,000 people !

There are many other items of information in the book which deserve reproduction but space does not permit fulfilment of our desire to do so. We congratulate Prof. Sinha on the excellent quality of his treatise and hope he will write often and more.

A. C.

THE NEW SPIRIT . *By Havelock Ellis ; Fourth Edition with a new preface ; Constable and Company Ltd. 250 Pp. 6 s. net. 1926.*

This book was written in 1890 by Mr. Havelock Ellis who was then quite young. The author now brings out the book exactly as it was written he has his reasons for doing this. He thinks that the ideas given in the book were much in advance of the times and what was then considered to be outrageous and "ultra" will now be taken as quite sober views. The book consists of five critical essays on Diderot, Heine, Whitman, Ibsen and Tolstoi with an introduction and a conclusion. The essays are not merely literary criticisms ; the author has tried to infuse in them his own ideas about the tendencies of the age. Hence the name 'New Spirit'. The author writes in the preface, "One might best indicate the nature of that spirit, I thought by carefully selecting certain significant personalities and studying them in the light of one's own personal temperament." The book is a personal document put into an impersonal shape. The way in which Mr. Ellis discusses about the social, moral religious and intellectual revolutions then going on through the writings of the authors selected is quite unique. He has played with a dangerous weapon and has come out successful only because he is dexterous. The book will be of real interest to students of modern literay movements.

SHAKESPEARE'S HAMLET : *Edited with introduction, notes and illustrations by Amarnath, Jha, M.A. Allahabad, The Indian Press Limited, 1926.*

This is a beautifully got-up annotated edition of the famous tragedy. Will be very helpful to University students.

MEMOIRS OF A REVOLUTIONARY : *By Upendra Nath Banerjee. Published by K. L. Chakravarty 46-1 Durga Charan Mitter St., Calcutta. Pp. 174 Price Re. 1-8. 1925.*

The author of this interesting book was a labelled anarchist and was tried and deported as such during the Swadeshi movement. He narrates a pathetic story of a futile endeavour in his humorous clear-out style. The original memoirs were written in Bengali.

GLIMPSES OF VILLAGE LIFE IN NORTHERN INDIA : *By Hon'ble Thakur Rajendra Singh, M.L.C. Thacker Spink & Co., Calcutta. Pp. 132. Price Rs. 3. 1926.*

This volume is the collection of several well-written essays on Indian village life. The author has given the pictures of familiar things and scenes in a pleasant form. The book is written from the standpoint of agriculture and will at least give some idea to the reader of what the Indian village life is like. The book is well got-up but the price seems to be too high.

CHARACTER BUILDERS : *By Kharshedji Cawasji Desai Navasari. 1925. Pp. 602. Price not given.*

Mr. Desai has really done a great service to his country by the publication of this very useful book.—The sayings of the great, the lofty ideas of master minds of ancient and modern times are highly valuable for moral and religious upliftment of the younger generation. The utility of the book has been enhanced by refixing the life-sketches of the authors to their sayings. The get-up is excellent.

THE CENTURY OF LIFE : *By Aurobindo Ghose The Shama'a Publishing House, Madras. Pp. 133; Price 1-14.*

The *Niti Shataka* of the famous poet Bhartrihari has been freely rendered in to English verse by Sj. Ghose. The renderings were made more than 20 years ago. Every piece is like a gem clear and sparkling—the translations are really good. We give below one or two 'Sloka's ?—

(1) It is not armlets that adorn a man
Nor necklaces all crammed with moonbright pearls,
Nor baths, nor ointments, nor arranged curls
'Tis art of excellent speech that only can
Adorn him ; jewels perish, garlands fade ;
This only abides and glitters undelayed.

(2) Like shadows of the afternoon and moon
Friendship in good men is and in the base ;
All vast the lewd man's in its first embrace,
But lessens and wears away ; the others, born
A dwarfish thing, grows giantlike apace.

Considering the bulk and matter the price of the book is high.

LITTLE MRS. MANINGTON : *By Cecil Roberts, Hodder and Stoughton 7s. 6d.*

This is an addition to the list of Holiday Fiction given in the last month's Reviews. It will provide a good four hour's reading and will repay purchase.

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SELECTIONS FROM DIFFERENT POETS: *By Ram Gopal. Bangalore Press, Bangalore City. Price Rs. 2 (paper cover).*

The selection consists of some pieces of Bhartrihari Santi-Sataka rendered into English; some poems of Robert Burns and several pieces from other poets. In selecting the compiler has considered only those pieces which begin or end with a moral to make the book useful to young students.

S. K. D.

—

BENGALI

SAN IYAT SEN O BARTTAMAN CHIN, (SUN YAT-SEN AND MODERN CHINA): *Jyotish Kumar Gangopadhyay: To be had of Messrs. Chakravartty, Chatterji & Co. Ltd., 15 College Square, Calcutta, Bengali Year 1333, pp. 148: Price Re. 1-4as.*

This is a well-written book on the life of the great leader of South China and his achievement, as well as on the present-day situation in China, and we have read it with pleasure. One of the strongest and most powerful revolutions is taking place before our eyes, fraught with such momentous consequences to humanity. We of India should take some interest in the recent history and current affairs of our great neighbour, as there is a great deal for us to learn from the march of events which have transformed China during the last fifteen years—transformed her not only politically, but also socially and intellectually. The publication of a book like this, which is nothing if not opportune, shows that such an interest is not absent in our country. The writer is young student who has studied modern Chinese history and the Chinese question closely and with discrimination, his source of information naturally enough being books and journals in English and he has done a real service to Bengali readers by giving them an eminently readable *resume* of the national movement in China as embodied in the life of Sun Yat-sen. He is dispassionate, though sympathetic, and he has an eye for the essentials of the story; and he has been quite successful in this his first literary venture.

A book like this will make excellent reading for grown-up school boys and junior college students and advanced college students also will read it with profit. There is a brief preliminary survey of early Chinese history, and culture, followed by the biography of Sun Yet-sen, his career, his struggles and sufferings and the fight against the Manchus, the founding of the republic, and then the story of internal disorders and foreign intrigue. There are chapters on Sun's personality, and on the old and modern educational systems in China, on the strident political movement and on the present political situation in China, including the question of the Bolshevik influence in the country.

It is a good book, and only in one point, we wish the author were a little more careful, and that is the transliteration of the Chinese names. The author should have read up something on the pronunciation of chinese as written in Roman characters, and guided his Bengali transcriptions accordingly, which, as they stand in his book, as Bengali approximations of English mispronunciations of Chinese names, look very jarring, and very 'unscientific' also. To enable readers to identify the names in the English newspapers, English forms of these might have been given to advantage. This however is a small matter, and does not materially affect the book, for which we wish a wide popularity.

S. K. C.

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HINDI

VICHITRA JIVANA: *By Pundit Kalicharan Sarma. Published by the Prem-pustakalaya, Fulrtii bagan, Agra, Pp. 202.*

The book under notice is the result of anti-Muhammedan propaganda by the Arya-Samajists, and professes to show into the mysteries in connection with the life and doctrine of the Islamic prophet. Many original texts are freely quoted but we fear they are construed to serve the purpose of the author. We are of opinion that there is no gain in this sort of villification. We trust learned Muhummadans should meet the arguments of the author who bases them on the very Islamic documents of old.

MANOVIJNANA: *By Chandramauli Sukul, M.A., L. T. The Ganga Pustakalaya Office, Lucknow, pp. 134.*

A popular treatise on psychology. The appendix gives English eqivalents of the technical terms used in the book.

BHARATIYA ITIHAS KA BHOUGOLIK ADHARA: *By Prof. Jaychandra Vidyalankar. Published by the Hindi Bhawan. Lahore. Pp. 104.*

Pandit Vidyalankar has touched upon a very interesting subject. His considerations on the geographical and orographical peculiarities of India shed new light on Indian history and civilization. How the strategic points determined the military enterprises in this land is most ably dealt with.

AKRITI-NIDANA: *By Pundit Janardan Bhatta, M. A., Published by the Hindi Pustak Agency, 126, Harrison Road, Calcutta. Pp. XXII 104 with 56 plates,*

This book is the hindi translation of the English verson of Louis Kunhe's German work on treatment of the physiognomical defect of the human body. This most important and interesting subject is popularly treated, and the plates elucidate the contents.

BHASHA BHUSHAN: *Edited Brajaratna Das. Published by the Pathak & Sons, Raja Darwaja, Benares pp. XIX+67+XIV.*

This old work on rhetoric by Maharaja Jaswant Singh of Jodhpur who lived at time of Shah Jahan and Aurangzib is well edited with notes and glossary by Mr. Brajaratna Das, the Secretary to the Nagari Pracharini Sabha of Benares. An old portrait of the Maharaja is also given,

MADHURA-MILAN: *By Pundit Jagannathprosad Chaturvedi. Published by the Hindi Pustak Bhaban, 181 Harrison Road, Calcutta, Pp. 68.*

Plain social drama.

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BHARATIA ARTHA SASTRA, Part 1 : *By Bhagawan das Kela. The Ganga Pustakalaya Office, Lucknow, Pp.* 228. 1925.

A popular treatise on political economy of India. The chapter on domestic economy is specially interesting.

RAMES BASU

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GUJARATI

PRAKRIT VYAKARAN,—*By Pandit Bechar das Jivrai Doshi; Published by the Gujarat Puratattva Mandir, Ahmedabad. 1925, 353 : Price Rs. 4.*

Under the auspices of the Gujarat Vidyapith, the Gujarat Puratattva Mandir is doing good work in the domain of Indology, and a number of useful books popularising the study of Pali and Prakrit through the Gujrati language have been brought out. The present work forms a very good grammar of Prakrit, perhaps the best of its kind in an Indian language, and students of Prakrit outside Gujarat should also be able to to use this book to advantage, as the Prakrit is given in Devanagari character and the Gujrati rules which are also printed in Devanagari are easy to follow, at least for speakers of the Aryan languages. The author treats of the four dialects of Prakrit—Maharashtri, which with him as with orthodox Jain scholars generally, is Prakrit proper; and Sauraseni, Magadhi, Paisachi and Apabhransa. He takes Hemachandra as his model. There is an introduction of some 49 pages, the greater part of which is taken up in discussing the nature and name of the language of the Jaina canonical texts—the so-called *Ardhamagadhi* dialect The author thinks that this speech is not the true Ardhamagadhi,—it does not agree with the typical Magadhi speech as described by the grammarians and as found used in the earlier dramatists to except in one point—the use of---*e* for the nominative singular of—*a*—nouns; medieval Jaina authors called it simply *Prakrit*, or sometimes *Arsha-prakrit*, and implied tacitly its close agreement with Prakrit proper, or Maharashtri ; and Hema-chandra did not treat this so-called Ardha-magadhi separately in his grammar, but he included under the other Prakrits, specially Maharashtri, thereby also implying its being a form of the last, and not a separate dialect. He quotes with approval the statement of an old writer Kramadisvara that Ardhamagadhi is a mixed dialect partly 'Prakrit' (*i.e.* Maharashtri) and partly Magadhi—a statement which is also accepted by Pandit Vidhusekhara Sastri whose view Mr. Doshi cites. The author is orthodox or unscientific in his outlook, and his uncritical acceptance of the opinions of the Prakrit Grammar-ians goes hand in hand with a failure to appreciate the proper line of development of the middle or Prakrit stage of the aryan speech, as well as the question of dialectal differentiation in Prakrit. The fact that a number of different local dialects occur in the Asokan inscriptions, and that the Asokan graphic system employed a single consonant for a doubled one (e, g. writing *apa* but reading *appa* skt. *alpa*), are not realised by him. The only valuable thing in the introduction is the quotation (with a Gujarati translation) of an interesting passage from a M. S. of the 'Prakrita Kuvalayamala of Daksinyacihna Suri which mentions the characteristics of the peoples of different tracts of India, like Golla (Ganda), Madhyadesa, Magadha, Gurjara, Malava etc., and gives a typical expression from their dialects.

The introduction apart, the book is a valuable compilation, and is fairly exhaustive for a book intended for beginners. Copious examples have been given, even if they are a little uncritically disposed, especially under phonology. Declensional and conjugational forms have been given in full, and frequently Pali forms are quoted in the foot-notes to explain the Prakrit. This was a happy idea. Some attention has been paid to the formative affixes, a side often neglected in Prakrit grammars. Finally a *Dhatupatha* of Prakrit roots on the authority if Hemachandra has been given, the Prakrit roots *tadbhava*, *desi* or *tatsama*, being given as equivalents in sense of Sanskrit roots. On the whole the book will serve its purpose very well viz., to act as a handbook of Prakrit grammar for students, and we wish it a wide circulation.

S. K. C.

SANKSHIPT MAHABHARAT : *By Ratipatiram Udyamram Pandya, B. A.. Printed at the Surya-prakash Printing Press, Ahmedabad. Golden lettered. Cloth Cover, with Coloured Pictures. Pp. 344, Price Rs 4. 8. (1925).*

LAGHU MAHABHARAT : *By the same Author also printed at Ahmedabad, Cloth covered. Pp. 158. Price Re 0-12-0. (1926).*

There are two translations of this well-known epic of India in Gujarati, but those who did not care to go through those elaborate works were in want of a connected historical narrative, shorn of the passages, intended more for advice than narration, and this want has very well been supplied by Mr. Pandya, who has written out the whole story from the Sanskrit original in a simple but dignified style, adapted to the incidents described. The book is appreciated uniformly by those who read it, and that is no small recompense to the writer. The first book is in comparison with the second and smaller one, a sort of edition *de luxe* and the publisher has done well in entrusting the abbreviation to the same writer, as he being full of the subject, was the most proper person to render it into still simpler language for school children for whom it is intended. It contains many aids in the shape of explanations for students, and altogether we think it is bound to prove useful to them.

JAIN GURJAR POETS, PART I : *By Mohanlal Dalichand Desai, B. A., LL. B., Vakil, High Court. Printed at the Diamond Jubilee Printing Press, Ahmedabad. Cloth Cover. Pp. 320—656. Price Rs. 5. 0. 0. (1926).*

This is a treasure house of old poems written by Jain poets in Gujarati between the XIIIth and XVII centuries of the Vikrama Era. The collection is the 'result' of Mr. Desai's persistence and assiduity as he has left hardly a single Jain Bhandar unexplored, wherever and whenever he could help it. His opinion is that prior to the XIIIth century, the literature of Gujarat was written in *Apabramsha* (very old Gujarati) and hence

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he has taken that century as the starting point for his collection. A preface of staggering volume consisting of 320 pages, containing a *short* history of old Gujarati forms an important part of this book. If the author calls this a *short* history we wonder what the 'size' of his preface would have been, had it been a full one. He passes in rapid review the different stages of the development of the language from Sanskrit to Prakrit, thence to Shaurseni and Paishachi, Apabramsha, old Gujarati to its present State. He asserts the principle that the prior or older forms of the language were not dying or becoming dead, but that they were developing and presenting an altered exterior. The preface is replete with quotations, from very old writers in support of the facts stated by the writer who is at pains to show that so far as the language or vehicle for expression was concerned there was no difference or distinction between the writings of Jain and non-Jain (Brahmin) writers in those far off days, just as there is none now. We congratulate Mr. Desai in his *magnum opus.* and await the second part with great interest.

K. M. J.

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TELUGU

SRI VASURAYA CHATUPRABHANDHANM: *By Vaddathi Subbaraya Kavi-Rajahmundry, Saraswati Press 1925, Price Rs, 1-8-0, Pp. 304.*

This is a collection of the poetical writings of the author extending over nearly half a century. Though there is no single central theme running throughout the book the poems are grouped under four headings—the first part is a collection of poems on 'stray topics, the poems on the description of natural scenery which form the IInd part are really of great value. The third part consists of some brilliant translations of sanskrit pieces. The fourth part is purely autobiographical and is written in chaste and elegant style. The poems (from page 281 to 287) are written in Sringara rasam and on every captivating and would not fail to interest the reader.

This reminds us of the Bhimini-Vilasamn written by Vaganatha Kavi. It need not be stated that the author has done a signal service to the cause of the Telugu Language by republishing his writings in a compact form.

B. RAMACHANDRA RAU.

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MARATHI

RAJNITISHASTRA PARICHAYA OR INTRODUCTION TO THE SCIENCE OF POLITICS: *By Prof S. D. Javdekar of the Tilak Maha Vidyalaya, Poona. Published by himself, Page, 500. Price Rs. 3.*

Marathi literature is growing at a rapid pace, but the percentage of books on serious subjects of practical importance is so small that we welcome the appearance of this book with special pleasure. Politics in our country was at one time confined more or less only to English-knowing people, but that time is now long past. No man did more to familiarise the people of Maharashtra with politics in their own tongue than the late Lokmanya Tilak, and as a result the circle of persons who take a keen interest in the political affairs of their own country is growing daily wider. It is, therefore, appropriate that the authorship of such an important and much-needed Marathi book should fall on one, who is a professor in the Tilak Maha Vidyalaya of Poona. The Book is divided into three parts—historical, descriptive, and theoretical. The first part explains the necessity and origin of the institution called state and traces its evolution, right up to the present stage of its development; the second part broadly reviews the existing forms of government in the different parts of the world, such as England America, France, Germany, Japan, Canada, South Africa and India; while the third part gives an able exposition of the necessity of government, its present and potential sphere of operation, the defects of the present form of Government in India, and the directions in which their removal could be sought. The purpose of the book is modest and that is to present to the new student a broad view of general principles of politics in the setting of its historical development. The author disclaims any attempt at originality or new discovery; but inspite of this disclaimer he has certainly achieved a measure of originality, if originality is not confined solely to any thing new that one may have to say. The originality of this book consists in the arrangement of the subjects treated. The method of their presentation and the manner of exposition, evince a high degree of skill on the part of the author, who has spared no pains to make the book as intelligible as possible. The author has constantly to refer to the older systems of Indian polity and to the evolution of British polity: but all such references are marked by an effortless dispassionateness or freedom from bias either way. The book is remarkably free from the imposing but confounding use of technical words or phrases which is generally the besetting weakness of new authors and the dread of the lay or uninitiated reader—such as a student desiring to learn the elements of politics must be. The book contains quite a wealth of quotations and references, which is calculated to serve the double purpose of furnishing a guide to further reading, adding the weight of authority to the conclusions reached or to the reasoning adopted in the treatment of the subjects dealt with. The book is a model of how books for beginners should be written and is such as could be recommended not only to college students, but also to writers and speakers to whom a knowledge of the elements of politics is an indispensable mental equipment.

V. G. APTE.

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GLEANINGS

The British Strike

We give below several conflicting opinions regarding the recent British Strikes---

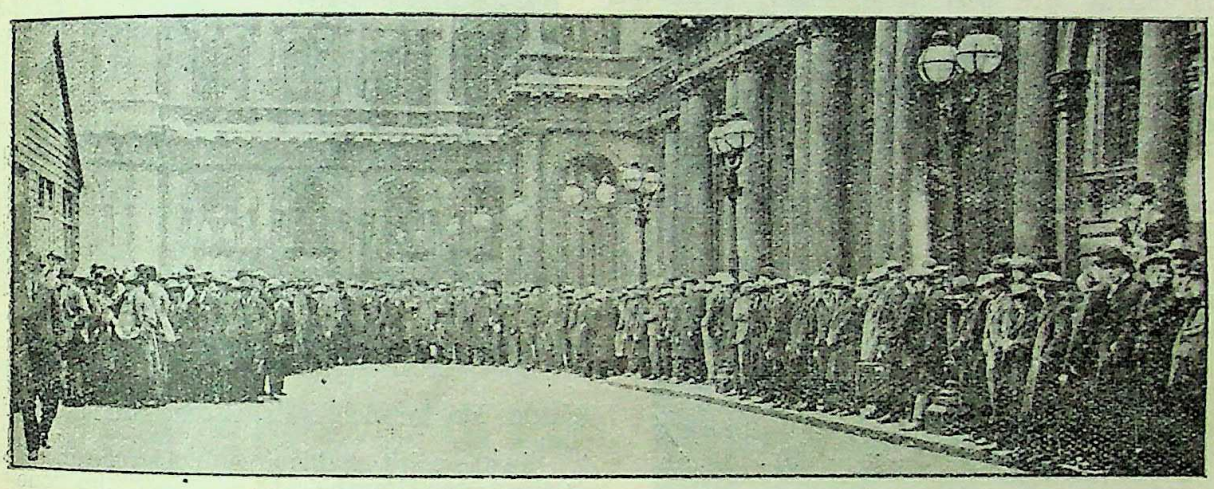
Mr. Colvin the chief Editorial writer of the London *Morning Post* wrote,

"The "unconditional surrender" of the workers was the knowledge that the broad masses of the workers,' to use a Communist phrase, could not much longer be prevented from returning to work and also that on all important food questions the strike had signally failed.

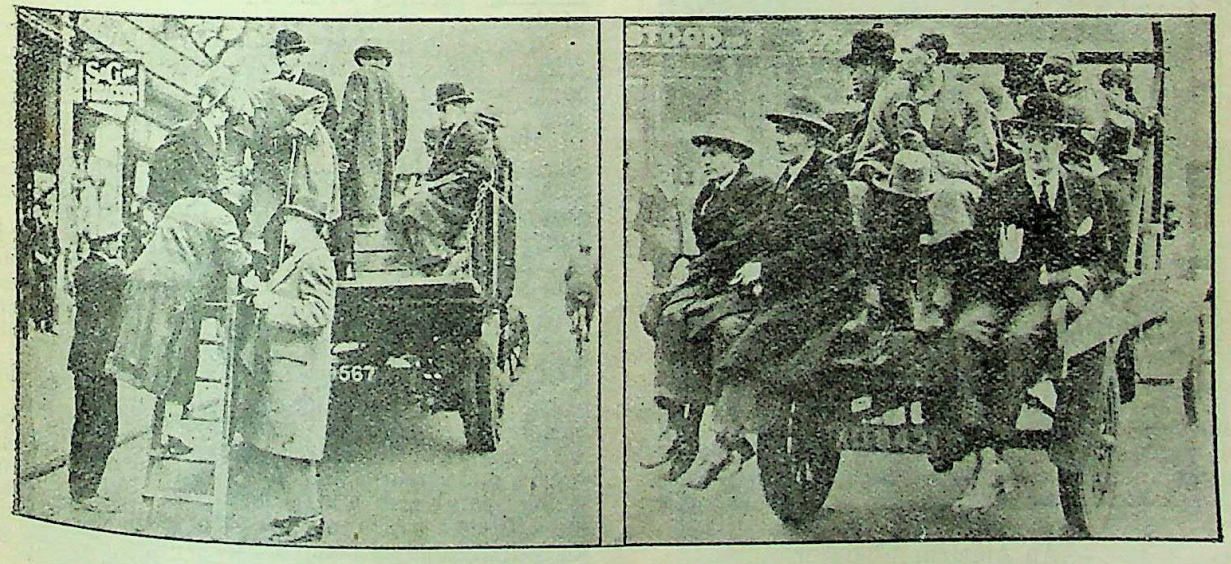
Now, to cite the labor view, as revealed by Mr. Hamilton Fyfe—

"Never has there been in this or any other country such a wonderful demonstration of solidarity of organized workers as shown in the general strike, which has achieved its object today.

"The strike has very greatly strengthened the forces of labor. Nobody imagined that the workers would stand together so firmly. For eight days they have kept their arms folded with a quiet dignity and tranquil assurances of the justice of their cause.



They Broke the strike. Citizens in London Enlisting for service in Essential Industries



Motor Transport was a Tremendous Factor in stopping the British Strike
How non-striking Londoners went to work when buses, trams and tubes were idle

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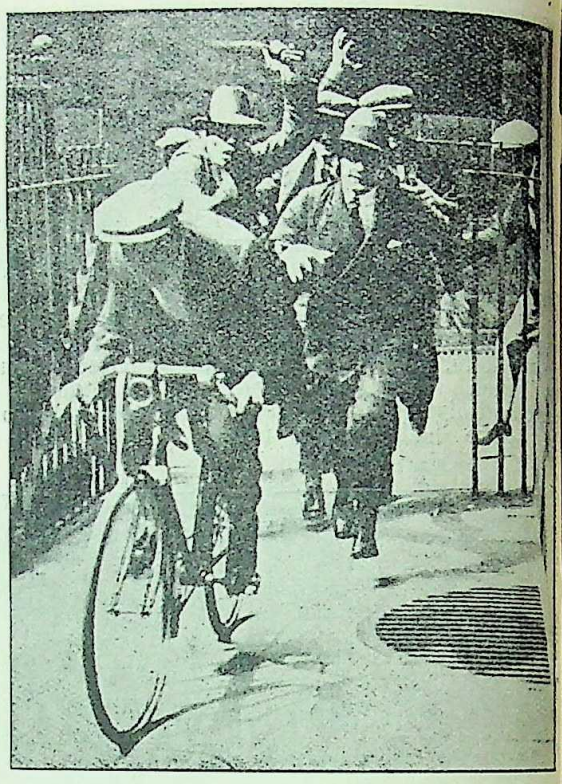
"Happily the general council is composed of people endowed with a full sense of their responsibilities. They were resolved not to allow the strike to last a single moment after it had fulfilled its design.

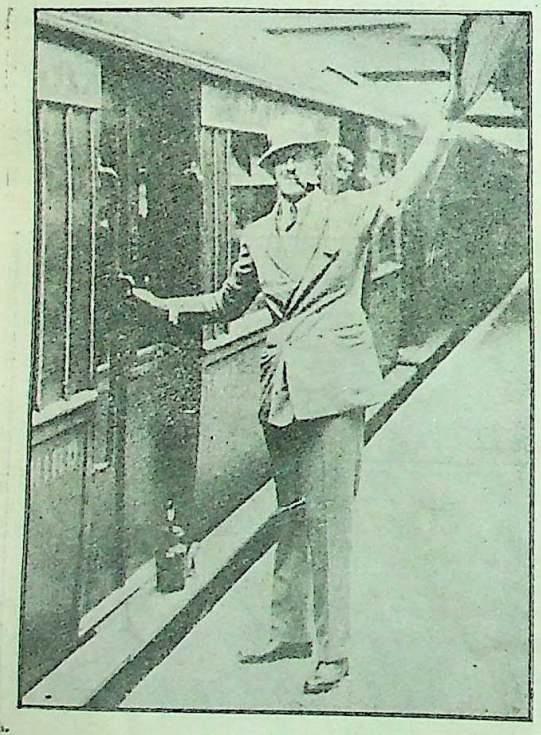
"The great value of this dramatic termination from the workers' view-point, in addition to securing a square deal for the miners, is that peace has come while they were still solid. This is an immense advantage and all strikers will resume their jobs feeling that their self-sacrifice and splendid display of comradeship has been fully rewarded."

A distinguished English liberal editor, A. G. Gardiner, writes in a copyrighted cablegram to the New York *Herald Tribune* that honors in the first place belong to the public, and he adds that no praise can be too high for the bearing of the people in circumstances of unparalleled strain and distress and incalculable menace. It was this steadiness that broke the sharp tactics and made ultimate victory assured. Also, Mr. Gardiner avers, the Government behaved with conspicuous wisdom, was firm but unprovocative, and altho a force had been mobilized for emergencies, it was kept studiously in the background. We read then:

"For this restraint, thanks are due to the moderating influence of Mr. Baldwin, who kept the spirit of sweet reasonableness in command and his wild men under check and control. I think history will be searched in vain for a parallel to this vast social convulsion taking place without the firing of a gun or, as far as I know, the loss of a single life by deliberate violence directed against life.



London strikers chasing a strike-breaker



An Amateur Engineer
Captain Moor, the first locomotive volunteer, who drove a train from Harrow to London during the strike.

"In the spirit of this great achievement all had a share—the Government, who set the tone for the people, who kept their heads and their temper; the police, who were magnificent, and the strikers who, however misguided, kept generally with amazing sobriety within the limits of the law and of decency.

"I come to another cause of the failure. It was within the strike movement itself. That movement was not popular. Whatever political motives may have been in the minds of a certain section of the leaders they had no place in the minds of the mass of the men. They came out unwillingly in loyalty to their unions, but generally were profoundly disturbed about the wisdom of the unprecedented attack on the public.

"As the strike advanced and they saw its consequences to themselves and others not the rich only, but still more, the poor, who were workers like themselves. This concern deepened. It was not a clean fight against some monster of capitalism after all.

"It was a fight against all sorts of helpless people they had been unanimous against.

"They saw businesses which gave them good wages and against which they had no grievance being paralyzed and destroyed by themselves for a cause which was remote and which they only half understood. These things ate at the heart of the movement and doomed it. The moment the knock-out blow had failed."

Two other factors must be mentioned

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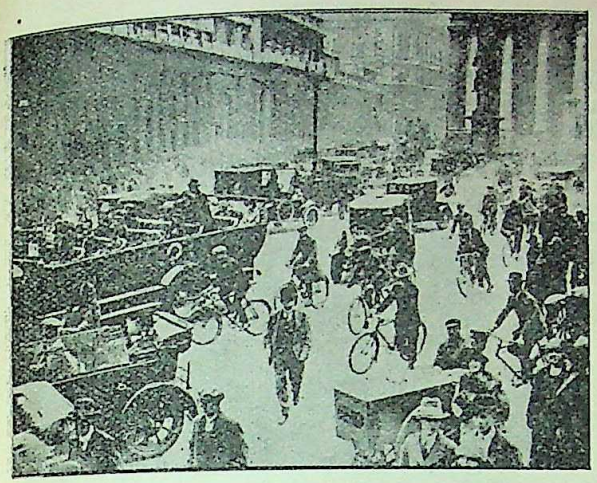

"Business as usual" during the strike
The bicycle as well as the motor was busy as a bee'
The Bank of England shows in the background

the solution of the strike, according to Mr. Gardiner, who points them out as follows :

"Motor transport played a tremendous part in the result. I doubt whether any one's position could have survived such a shock in the days before gasoline had made every man an engine-driver and every road a railway. And the influence of wireless has been immense. It has kept the whole nation in touch with events and has been an astonishing medium for organizing opinion and directing public activity into the most effective channels.

"What after? The danger is that the reaction will be extreme and that violence will answer violence. Some measures to make the recurrence of such an outrage on the community impossible are necesary." —*The Literary Digest*

—

The Discovery of Atmospheric Electricity

"He has torn lightning from the skies and sceptres from the hands of kings," This painting by Charles E. Mills represents Benjamin Franklin conducting his famous kite experiment. It portrays him as the genius and discoverer who helped pave the way for the modern wonders of electricity, and as the man who endeared himself to the world for his homely wisdom and democracy.

—*Popular Science*

From a Thistle Print, Detroit Publishing Co.

—

Japanese Print Lost in the Earthquake

We reproduce here a print by Utamaro one of the most famous of the popular artists of the last

A print by Utamaro

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century in Japan. The great earthquake of 1923 destroyed thousands of such prints.

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The Colossal Laughing Buddha

The Fukien Scientific Expedition of the China Society of Science and Arts returned to Shanghai on June 24th, 1926 almost exactly six months after sailing from this port. During that time work was carried on both in the south-eastern section of the province, made famous as

The Colossal Laughing Buddha

the hunting grounds of Mr. Harry Coldwell, and the home of the blue tiger, and also in the mountainous regions near the Kingsi border on the upper reaches of the Min River, in the famous Zoological type locality of Kuatun.

This colossal laughing Buddha was discovered near the sea in the Futsing district by the Expedition. It is also said to date from the T'ang Dynasty.

—*China Journal of Arts and Sciences*

—

Ancient Chinese Sculpture

A head carved in Black Stone, showing Graeco-Buddhist influence, has been recently discovered in a Chinese Temple. It is at present in the Peter J. Bahr collection, It is supposed to be a relic of the T'ang Dynesty.

—*China Journal of Arts and Sciences*

Ancient Chinese Sculpture

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An Amazing Piece of Copper

Largest copper crystal, weighing twelve pounds. It has revealed strange properties

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The illustration is of the largest single copper crystal in the world. From an ordinary piece of copper it was reduced to its present form by terrific heat, which rearranged the chaotic atoms in orderly form. The experiment was one of several made in the laboratories of the General Electric Company to discover the latent properties of single-crystal metals.

In its new form, the copper was found to conduct electricity thirteen per cent. more efficiently than before. Also, it bends easily, but only once. Bending scatters the atoms again.

—*Popular Science*

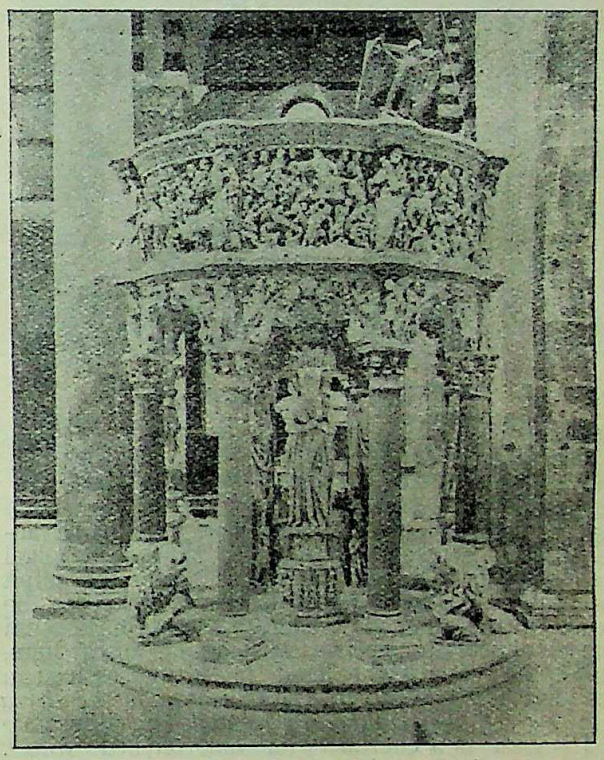
—

Out of the Shadows of Centuries

Signore Mussolini's volcanic energy is occasionally turned in the direction of esthetics. On May 25 he unveiled the great pulpit of Giovanni Pisano, in the Cathedral of Pisa, and brought to light again a supreme work of art that has lain dismembered and practically forgotten for centuries. He is said to have "gasped with admiration" when the pulpit was unveiled. This work, says a correspondent of *The London Times*, "might well claim that it had been more consistently undervalued than any other great monument in existence; and this is strange, because its parent and neighbor, the smaller pulpit made by Nicola Pisano in 1260 for the adjoining Baptistry, has received a continuous tribute of admiration, in spite of successive modifications of the laws of taste." Father and son now stand in rivalry in their respective works, the one in the Duomo, the other in the Baptistry. And a new joy is added to the traveller who visits Pisa. The story of the long obscuration of this work and its recent recovery is given by *The Times*:

"For some 250 years the pulpit, as Giovanni made and left it, had no existence even in the minds of men until, about the middle of last century, Professor Fontana, after a careful study of the scattered fragments, constructed a small wooden model of the whole which is still to be seen in the civic museum of Pisa. His work came at an inopportune moment: the union of Italy had degraded Pisa, once the capital of an invincible Republic, from being the second city of Tuscany to one of seventy or more provincial capitals each with similar claims and interests of its own. A disastrous flood, leading to the construction of the present spacious Lung'arni, absorbed the revenues of the city for a generation to come; but it is pleasant to record that certain English artists, seeing and appreciating Fontana's work, took casts of the principal fragments, which were shown at the Paris Exhibition of 1867, and are now to be found at South Kensington.

"Finally, after the late war, the reconstruction of the pulpit was definitely taken in hand, under the direction of Prof. Peleo Bacci, then Superintendent of Fine Arts at Pisa, which he has since left to fill the corresponding office at Siena. A full-sized model was constructed and placed successively in various parts of the Cathedral until a suitable position was found. A long spell of controversy followed, owing to the meagerness of the descriptions handed down from the period before the fire of 1595. This fire which melted the leaden roof of the Cathedral, furnished an opportunity for a rearrangement of its interior, and the pulpit, which had escaped unharmed, was removed piecemeal, its panels stuck up on the walls as casual decorations, its corbels planed into rectilinear shape to support the steps leading to the meager little box that replaced it still resting on its two lion-borne columns, and the rest carried out as lumber, scattered, sold, destroyed. In the long controversy it was maintained by some that the pulpit had been supported by nine columns, and that the caryatid figures traditionally associated with it must therefore have come from another monument, presumably the tomb of Henry VII. But Professor Bacci has triumphantly proved his conclusions, and the unity of the whole, as reconstructed under his guidance, is self-evident."



Pulpit in Pisa Cathedral

The reconstructed work of Giovanni Pisano that has long been dismembered

The panels in the wall of the landing depict scenes in the life of Christ, and the central column, seen in the picture, breaks into three life-sized figures of Faith, Hope and Charity, and behind the heads of the virtues the column rises to end in an elaborate capital of foliage. "In the expense of much learning, enterprise, and patience, the great work of reconstruction is at last complete."

The description of the pulpit takes the point of view of a visitor standing with his back to the northern wall of the church.

"The nearest columns, to his left and right (beyond the plain pillars which support the open landing), consist of figures of Christ on the one side and a female variously interpreted as the earth, Pisa, and the Church on the other. The figure of Christ, slightly below life-size, is supported upon a block flanked by the figures of the

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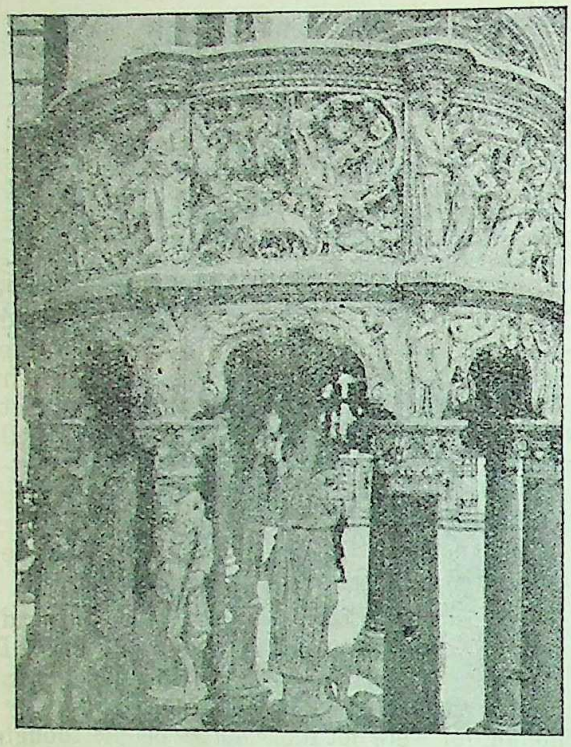

The Adoration of the Magi
Is the subject of the intricate sculpture in the central panel of the pulpit wall. This view shows one of the highly ornate pillars

four Evangelists. On the right hand of each Evangelist is his symbol: beneath St. Matthew's angel crouches the Operaio at whose order the pulpit was built, his face raised in supplication to the Saint. On the other side, beneath the eagle Giovanni himself kneels to receive the blessing of St. John. Christ has His right hand raised in blessing; in His left is a scroll inscribed: *Veritas de terra orta est et justitia de celo prospexit.* On either side of His head is a cherub with outstretched wings. These cherubs have been lost and are now replaced in plaster. The corresponding figure on the right is that of a crowned woman, formerly interpreted as Pisa (and as such copied by Francavilla in his statue of Ferdinand I. de Medici by the Royal Place); at either breast she suckles a man-child (the citizen and the countryman), and there are seven knots in the cord of her girdle, representing her dominion over the Seven Islands. (Alternatively, the woman is the Church, her babes and Old and New Testaments, the knots in her girdle the seven virtues.) Behind her head are a pair of eagles (these also replaced in plaster), and beneath her feet are the fore cardinal virtues, Prudence Temperance, Strength, and Justice, the front and back of the pedestal being screened by eagles.

"The column to the right of this is composed of the nude figure of Hercules, on an ornate pedestal. This figure is traditionally a relic of antiquity, said to have been taken from the house of Hannibal at Carthage, but an examination of it shows unmistakable traces of Giovanni's handiwork notably the sharply pointed knees and the treatment of the hair and beard. It is in striking constrast to Nicola's youthful and almost flamboyant Hercules in the Baptistry; a wizened, mournful figure, it symbolizes the failure of pagan strength when in conflict with the Christian strength represented by the corresponding figure of St. Michael.

"The third and sixth columns, of broccatello and porphyry, rest upon crouching lions (the one feature common to all these pulpits) each of which holds the body of a horse in his paws. The fourth and fifth columns are plain. The seventh, corresponding to the Hercules, bears a winged Michael armed and cloaked, a drawn sword in his hand—a shapely and triumphant figure. This again is in marked contrast to Nicola's Michael in the Baptistry, who wears deacon's vestments and sits with a book in his left hand, on the cover of which is carved the crucified Christ between two soldiers with sponge and spear: but the figure corresponds exactly to the winged and armed Michael in the panel, immediately above of the Judgment of the Blessed. Above the capital of each of the columns stands a sibyl, the triangular corbel on either side of her being filled with the leaning figur of a scroll-bearing prophet. Above these again are the nine panels, which, with the figures that separate them, are about one meter in height."

—*Literary Digest*

DIVINITY

By E. E. SPEIGHT

Thou art sent unto this earth
To be a god in human guise,
To call new beauty into birth
By the deep wonder in thine eyes.

There is none above thee, none,
Save thou shroud thyself in shame
For some evil thou hast done
To the glory of thy name.

Thou art God and thou art man,
None can set thy selves apart;
Ever since the world began
Heaven hath gathered round thy heart.

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LETTERS FROM THE EDITOR

IV

AFTER staying at Paris for a few days, I left for London by a morning train, which was rather crowded. My seat had been reserved before. So there was no difficulty about sitting accommodation. In my compartment there were an American gentleman, his wife and their two little sons. That they were Americans I learnt after the train had started. The gentleman himself began the conversation, asking me whether I was a Hindu. On my answering in the affirmative, he asked what Mahatma Gandhi was now doing and many other questions about him. I have noticed in my travels that no Englishman ever spoke to me first without introduction. One American, two American ladies, an Australian, a Japanese, (mistaking me for the poet Tagore), a German lady (mistaking me for Tagore), a Frenchman, a Chinese, a French colonial man, etc., first started the conversation with me. By pointing out this difference I do not mean to suggest that Englishmen are not polite and sociable. About that I shall write later on.

I forgot to mention in the proper place that when at Paris I was waiting at the hotel to which I was first taken, I found an old Australian gentleman also waiting there. He asked me to sit in a chair near him and told me that he also was a stranger there like me. I learnt from him that he was an Australian minister of religion. Going to America after the death of his wife, he became the minister of a church there; and now he was going to England to meet his children, who were all grown up and settled in that country. He spoke to me about the message of Tagore, and said that the Hindus were concerned more with the deeper things of life, whereas the people of the West were more concerned with what might be of some practical advantage. He agreed with me in thinking that the gulf between East and West was not unbridgable, and that the difference between orientals and occidentals was not basic; in fundamentals they agreed.

Alighting from the train at Calais, we hurried to the ferry steamer in which we were to cross the English channel. Both before and afterwards in my travels I found how convenient it was to have even the porters literate. They tell you their numbers, and by that you can easily find out your baggage in the customs office as well as in ferry steamers and railway compartments. You give them the slips showing the number of your seat or your sleeping berth, and they take you there and place your baggage there.

I had been told before that though I had no sea-sickness even on the Indian Ocean, I should most probably have some trouble when crossing the English channel. That was likely enough; for were not the *English* people, though few in number in India, more terrible than the *Indian* people in India who were much more numerous? So it would not be surprising if the English *Channel* were more troublesome than the Indian *Ocean*. But in reality I found crossing the channel a rather tame affair. That was also the case when I returned from England to France. On both occasions, I found some ladies affected. Perhaps there was nothing the matter with them, but their imagination was more active than their sense of the actual.

After I had been about an hour on the steamer, I could see indistinctly the chalk cliffs of Dover. They became more and more distinct as we approached the shore. At length we landed. As usual we had to pass through the customs office.

The railway journey from Dover to London took us across a small part of England and gave me my first idea of what the country was like. The Bengali poet D. L. Roy has said, "বিলাত দেশটা মাটীর, "Bilat desh-ta matir"; that is to say, the British soil, like the soil of other countries, is earthy. What he meant to convey thereby is obvious. Englishmen are prosperous and powerful, and are intellectually advanced. They are prosperous, not because the soil of England is composed of gold and other precious metals which can be had for the digging, but for other reasons. They are

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powerful and intellectually advanced, not because of the chemical composition of the soil being appreciably or entirely different from that of the rest of the world, but for other reasons. The lesson which the poet wished to impress upon the minds of his countrymen is that they also can be prosperous, powerful and intellectually advanced if they will only try and take the proper steps, there being nothing in the soil of their country which can present any insurmountable difficulty.

While crossing portions of Italy, Switzerland and France, I had seen green grass growing on the soil, the trees having green leaves and bearing flowers of many colours, and the rivers and lakes full of water like the water in our rivers and lakes;—there were no golden grass, or golden leaves or flowers, or molten gold or silver for water. When I tasted the water, I found it was like our water, not elixir vitae. The chemical composition of the different kinds of European food was the same as that of the same kinds of food in India. Wonderful to relate, in England also I found corroborations of these impressions! Yet, alas! Europeans and Englishmen are Europeans and Englishmen, and we are we! But to resume my story.

The first thing that struck me in my journey from Dover to London was the undulating character of the land. This feature also struck me when afterwards I went from London to Cambridge, to Oxford and to Great Missenden (a village in Buckinghamshire where at the time of my visit Sir J. C. Bose was residing). This undulating character of the soil added to the beauty of the natural scenery, The fact that England is a great manufacturing country leads many Indians to expect to see land lying uncultivated or otherwise neglected there. But I found the fact to be quite different. There are of course extensive commons in England There are also parks and gardens. But I did not find any considerble area entirely neglected. The land was either cultivated or utilised in some other way, as I had previously found to be the case in France. The few thatched houses I saw (perhaps they belonged to farms) reminded me of similar houses in Bengal and gave me some pleasure.

It was nearly evening when I reached Victoria Station and got down from the train there. As I was told the customs inspection would take some time, I drove to the place where I was to stay. A young friend of mine, who had been kind to me during the voyage and the transcontinental journey from Venice to Paris, kindly undertook to bring my baggage from the customs office after inspection. He took my keys from me. I am afraid he had a little trouble, not because there were any dutiable articles in my luggage, but because of the too inquisitive dutifulness of the customs officials in my case.

Rice and vegetable curry of a palatable sort I had on board the steamer *Pilsna* on several days, but my first dal (a kind of soup of split pulse) and bhat (rice) since leaving India I had the very first evening in London in the Y. M. C. A. hostel in Gower Street, formerly situated at the Shakespeare Hut. The founders and managers of this institution are to be praised for providing Indian food for so many Indian students and other Indians who choose to take their meals there; as many Indians, at least for some time after their arrival in London, do not relish European dishes cooked in the European way. Of course, European dishes are also supplied to those who want them, including beef, bacon, etc., cooked in European style. As a vegetarian I appreciated the restaurant of the institution very much. I was glad to find, as I had expected, that no wines, spirits or liquors are served there. But at the risk of being considered puritanic I must say that I noticed with pain the very large percentage of smokers among the Indian students. As far as I remember, even those Bengali students who are smokers did not smoke in my presence. But other Indian students who were smokers had "the courage of their convictions"! Perhaps it was because they did not know that I was a fellow-countryman of theirs. Or, it may be, they had outgrown the Indian (or Hindu?) convention that young men should not smoke in the presence of their elders. I do not blame them. For I know there are British professors in British universities who almost insist on their students smoking in their presence when they themselves smoke. They consider smoking perfectly harmless, physically, morally and intellectually. I think otherwise, and prefer the Indian etiquette. Here I may mention incidentally that wherever I travelled in Europe in railway trains I found compartments separately provided for smokers. This arrangement should be introduced in India.

In London, I had good rice, dal, vegetable curry, etc., at an Indian restaurant also, kept by an Indian who calls himself Virooswamy.

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He supplies meat dishes also. His restaurant is largely patronised by Anglo-Indians (old style) and other Britishers. One Mr. Rajani Kanta Majumdar of Chittagong owns three hotels in London, and I heard from an acquaintance of his at Geneva that he had recently purchased a fourth one in the same city. He does not make a speciality of supplying Indian dishes. I was told in London that there was a restaurant there named 'Abdulla Restaurant'; but we could not find it out. Probably it does not exist any longer. I am told it was kept by a non-Muhammadan, the name Abdulla being given to attract meat-eating customers. I believe a few well-managed Indian restaurants would pay in London.

The Y. M. C. A. hostel in Gower Street, and the one at 21 Cromwell Road, managed by the education department, are the two places in London where Indian students largely congregate. The company of fellow-countrymen in a foreign country is undoubtedly a great comfort. The means of recreation and culture provided by these hostels are also much to be commended. But in so far as Indian student centres indirectly, though not intentionally, serve to keep our students from seeking the company of and mixing with British students of good character and other desirable non-Indians, they present a problem whose existence the authorities of both the centres do not ignore. They have been trying in their own way to solve it. I know there is much undesirable company in England. It is better for our youth not to have such company. But I am not sure that these hostels succeed in keeping their boarders and and other students away from such company. I was in fact told that some of them frequent dancing saloons of a questionable character; but I can not vouch for the truth of this allegation.

I must also mention here that one Indian student---I will not mention either his name or that of his native town in Upper India---asked me questions on political and communal topics in an inquisitorial way which I did not like. He in fact cross-examined me like a witness in the witness box, leading me to imagine that he might have another occupation in addition to that of a student

In India I had heard much about the gloominess of London, its fog, etc. But luckily for me during the ten days that I was there I had fine weather;---it rained or rather, drizzled only on the last day of my stay there. I have, therefore, been able to carry away a good impression of London. This favourable impression is also due to the fact that I had no time to visit the congested districts and slums. What I saw I shall incidentally indicate in my next letter.

I have some observations to make on European or Occidental dress, both male and female, which may be made as well in this letter as in any future one. I have passed through parts of Italy, Switzerland, France, England, Germany, Czechoslovakia and Austria, and I have seen in Europe men and women who are natives of Russia, Holland, Norway and Amenica. I have found all the men dressed practically alike and the women also dressed practically alike. This sameness, monotony or uniformity cannot be appreciated from the artistic point of view. The artist would perhaps desire more variety.

But this uniformity has its value. In India by merely looking at the dress of large masses of men and women, one can tell to what part of the country they belong. This difference in dress produces a feeling of not being quite akin or related in any way ; at least it stands in the way of the growth of complete solidarity of feeling. In the West, nation sometimes fights against nation, no doubt; but so far as non-occidentals are concerned, they feel that they are one, and the non-occidentals are different from them. The growth of this feeling is helped by the uniformity of costume. Dress is one cause of Western solidarity in relation to the rest of the world.

Western male dress is not artistic, nor is it as simple as it may be without sacrificing decency in the least. It does not, however, stand in the way of activity in the way that the dress of the well-dressed Bengali gentleman, for instance, though more graceful and artistic, does.

If the modern dress of the Western man is inartistic, the modern dress of the Western woman is, in the vast majority of cases positively ugly. I beg pardon for this unchivalrous remark. But I make it because I have respect for Western women for many reasons and wish that they were more decently and beautifully dressed. In some cases fashion seemed to have gone to such extremes that the Pope felt obliged to ban some kinds of women's costumes among Roman Catholics I do not in the least mean to suggest tha

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because Western women dress in the way they do, they are mostly immodest. My opinion is quite the opposite. I am not a thought-reader, but it was obvious to me that in the West women generally can not be accused of immodesty; as even young waiteresses and chamber maids in the hotels and restaurants and other young women of the same rank in society, appeared to me from their faces and demeanour to be generally innocent and pure. No; the reason why almost all women in the West follow the prevailing fashion in dress is because of the rule of use and wont and the tyranny of fashion. I have heard many men and women in the West declare the Indian saree very beautiful, much more graceful than any garment worn by Western women. But though in India some European women may occasionally wear the saree, not one of them will dare appear in public in a saree in their own country. That is one of the reasons why it may be said with truth that, though politically Europeans are free, in some social matters they are in greater bondage than orientals.

The modern dress of European women has been defended on grounds of utility. It has been said that it conduces to greater bodily activity and freer movement. But, I hope, it will be conceded that in the West as in the East, men are not less active and useful and not less free in their movements than the women; they are in fact more so than the women. Now, if Western men can be so active and free in their movements in spite of their bodies being completely covered from neck to foot, it is not clear why Western women should require to keep parts of their bodies bare or half-bare and should require also to suggest nudity by using skin-coloured or flesh-coloured stockings, in order that they may be active, useful, and free in their movements.

Bobbed or shingled hair is another thing which I did not like. I admit some women look graceful in such hair, or rather inspite of it. But for the most part, bobbed hair gives them a mannish appearance. To my oriental eyes, hair kept long appears more beautiful and womanly. That may be due to my conservatism. It may be urged that bobbed hair has one advantage over long hair—it dries more quickly after wetting than long hair and is therefore healthier. There is something in this. But as, speaking generally, Indian women, who bathe daily, wear their hair long, and Western women, who do not bathe so frequently, have bobbed hair, this argument may be pushed too far. Women in Germany do not bathe less frequently that women in France, for example. But proportionally in Germany more women wear their hair long than in France. It should also be said that bobbed hair requires less time to clean and dress than long hair. But Western women spend so much time over their toilet that a few minutes more or less do not much matter.

While on this topic, I may present the reader with the following item of news which I cut out from the continental edition of the *Daily Mail* of September, 6, 1926, when I was in Geneva:—

"Bobbed Hair Tragedy"

Father's suicide when girls cut tresses

Charles Serlandie (50), living at 100, Avenue du President Wilson, Saint-Denis, near Paris, was recently told by his daughters that they intended to cut their hair short.

He threatened to kill himself if they carried out their intention, and yesterday, on learning that they had cut their hair, he shot himself through the heart with a revolver. He had been an invalid for some years."

In Europe, and perhaps in America, too, women have taken to aping men. That is perhaps a reason why so large a proportion of Western women smoke. It does not certainly promote their health Neither does it add to their charms. In a Geneva hotel in the dining saloon I often saw a young woman who looked more like a professional (male) cricketer or an athlete than a member of the fair sex. Her hair was not bobbed like that of women but cropped close to the skin on the back of the head like that of men. Her looks and the expression of her eyes were hard and masculine. I found a young woman of the same masculine sort in the French steamer *Amazone*, in which I came back to India, with only this difference that the expression of her face and eyes was mild. In a Geneva restaurant I saw a girl whom I at first mistook for a boy, because only her face and head from the neck and throat upwards were visible to me. And the way she held her cigarette between her teeth, while she was washing her hands, was quite funnily boylike!

That women should be very healthy and physically strong is much to be desired. But it should be always remembered that a woman who is a counterfeit man is neither man nor woman, just as a man who is a counterfeit woman is neither woman nor man.

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COMMENTS AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, The Modern Review.]

Mr. Sleem an Indian

Three correspondents have pointed out that I was wrong in speaking of Mr. Sleem as an Englishman in the November number, p. 480. He is in fact an Indian (Panjabi) Mussalman barrister-at-law and a distinguished tennis-player. I make this correction with pleasure and withdraw the remark I was led to make because of my mistake. I had not had the pleasure of Mr. Sleem's acquaintance at Geneva and never met him there. The spelling of his name misled me, as it is usually spelt Selim or Salim. I remember how Mr. Syud Hossain, editor of the *New Orient* of America, strongly criticised in that review the European practice of spelling the Riff leader's name "Abd-el-Krim" instead of "Abdul Karim". I did not then know that an Indian gentleman spells his name in a similar way. I do not, of course, question anybody's right to spell his own name in the way he likes;—I am only explaining how my mistake arose.

R. C.

—

Date of the Death of DEVA RAYA II

In the December number of the *Modern Review* Mr. Sri Kanta Sastry says that the death of Deva Raya II occurred on Tuesday, the 10th of May 1446 and not on Tuesday, the 24th of May, as was pointed out by Dr. Kiel Horn. If May 10th was a Tuesday, then 24th May also should be a Tuesday and not Wednesday. If the latter, it ought to be the 25th. Solar Vaisakh month began at 17 hours 45 minutes on Monday and so the first date was a Tuesday, when Suklasaptami ended at 14 hours 50 minutes and star Pushya lasted till 50 minutes after sunrise and Aslesha was the reigning star on that day. No doubt Krishna-chaturdasi ended at about 22 hours on the 25th and Krittika was the reigning star of the day, which ended at about 14 hours. On Tuesday the 24th Krishna-trayodasi lasted till 22 hours 20 minutes. Valakasha paksha atare in the Epigraph does not allow us to hold it as Sukla paksha or Bright half. It has to be pointed that the Epigraph as printed is not intelligible, as it is not written with the usual symbols. Mr. Sastry might have given the necessary reference for tracing out the original easily.

Generally it is the custom to note the Nakshatra in the Epigraphs of the later kings. Here the Nakshatra could not easily be found. As the year of the death of the king has been located it would be easy to fix the date also correctly, if we had the Nakshatra and tithi, though the week day is incorrect. From the Epigraph noted in the Review I read as follows:—

Kshayahvoye Kuvatsare dvitiyayukta Vaisakhake
Mahitanoya varake yukta valaksha pakshetare
Pratapanidhi Debrat pralayamapahanta samo
chaturdasa-dine katham pitrupati dhivaryagatiti

It is better that Mr. Srikanta Sastry looks over the date again on the light of the above suggestion.

SOMA SUNDARA DESIKAR

A LETTER OF LEO TOLSTOY

BY ROMAIN ROLLAND

[I wrote to Tolstoy, for the first time, about the Pentecost (may) of 1887. At that time I have been founding my creed ("*Credo Quia Verum*") on the direct sensation of the Divine Existence: "I feel therefore I exist.' And I could not understand the proscription of Art by the author of "What to Do?"

I do not find anything but a few fragments of my original letter:

Sir,

I would not have dared to write to you if I had not to express to you my passionate admiration. It seems that I know you too well through your works, to address to you a few compliments which would appear almost impertinent on the part of a boy like me .. .. I am tormented by the idea of Death which I find haunting almost every page of your novels and above all in your *Ivan Ilvitch*.. .....I am convinced that ordinary life is not the real life.. .....The reality of Life is in the renunciation of the egotistic opposition of the living creatures, and in our close union with

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the Supreme Life—the Universal being—we should try immediately to get fused into that Life. That is your thought I believe. My thoughts also follow the same line.....I understand that to realise that renunciation of selfish personality, we must avoid all barren sentimentality and work for the benefit of all. And you say sir, that benefit to others, practical charity, and bodily work alone can tear ourselves away from the baneful consciousness of our limited ego, can give us the *ataraxy* or quietude of thought, the peaceful sleep of the heart, the only blessing.....It is this oblivion of ones self, sir that I am seeking, that I desire with all my heart, and I believe that I shall attain it. But why do you insist that it can come only through *manual* labour ? I ask you this question which engages my heart most strongly: Why do you condemn Art ? Would you not use it rather as the most perfect instrument for the realisation of renunciation ? I read your new work, "What to do". The problem of Art is assigned there in quite the last place. You say that you condemn Art without giving all the reasons for your proscription. Excuse me if I cannot wait any longer and permit me to ask you your reasons. I believe to have understood that you condemn Art because you detect there in the selfish desire of subtle enjoyments which make our selfishness more coarse by the hyper-excitability of our senses. I know that alas for the most of the so-called artists, Art is nothing but an aristocratic sensualism.

But is not Art something else, something more ? Another thing which means *everything* to a small number of artists ? To them it is only Art which means the oblivion of the selfish individuality, the absorbtion into the Divine Unity, the creative Ecstasy. In that state what can Death do to us ? Death is dead. Sovereign Art has killed Death.....

Am I wrong? Do tell me Sir, if I am mistaken. I am in love with Art because it shatters my miserable Ego and unifies me with the Eternal Life.....Do you not believe that Art has a great role to play, above all amongst old races of men who are dying through the excesses of their civilisation.?...

Please reply to me Sir ! Tell me in all sincerity, if labour without thought which you extol, would really satisfy you. Would you never feel the regrets due to the sacrifice of Thought and to the disowning of Art ; and moreover, if it is possible to reject Thought and Art by the simple fact of our wishing like that ?.....

I am in need of advice. I find near about me not a single guide or moral preceptor. In France in Europe I find only indifferent or sceptical people or the dilettantes.....".....

Romain Rolland.]

[Reply of Leo Tolstoy]

4 October, 1887

To Mon. Romain Rolland.

Dear Brother !

I received your first letter. It touched me deeply in my heart. I read it with tears in eyes. I had the intention of replying to it, but I could not make time; and over and above the difficulty that I feel in writing in French, I must write lengthily in reply to your questions which are largely based on a misunderstanding.

The questions raised by you are: Why does manual labour impose itself on us as one of the essential conditions of our true happiness ? Must we voluntarily cut ourselves away from all intellectual activities of science and art, which seem to be incompatible with manual labour ?

To these questions I have replied, so far as I could, in the book entitled : "Wat to do ?" which I hear has been translated into French. I have never presented manual labour as a principle, but only as the application of the most simple and natural moral law which is the very first to appear before all sincere people.

Manual labour, in our depraved society—the society of the so-called civilised people—imposes itself on us uniquely by reason of the fact that the principal defect of that Society was and is down to this day, that we have freed ourselves from manual labour and are profiting by the labour of the poorer classes ; they are ignorant, unfortunate, veritable slaves like the slaves of the old world and we do nothing for them in comparison with what they do for us.

The very first proof of the sincerity of the people of this society professing the principles of Christianity, philosophical or humanitarian, is to try to come as much as possible out of this contradiction.

To succeed in this, we have the simplest and the readiest method of manual labour which starts with the act of taking care of oneself. I would never believe in the sincerity of Christian convictions, philosophical or humanitarian, of a person who allows his own chamber-pot to be cleaned by a servant.

The shortest and simplest moral formula is to take the service of others as little as possible, and to serve others as much as possible, to demand the best and to give the utmost possible in our relations with others.

This formula, which gives a rational meaning to our existence and the happiness which results from the same, removes all the difficulties at one stroke no less the difficulty appearing before you : that relating to the role of intellectual activity—to Science and Art.

Following the above principle, I admit that I am never satisfied and happy until I have the firm conviction that while acting,

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RADHA IN EXPECTATION OF SRIKRISHNA
By Courtesy of the Artist Sreemati Sukumari Devi, Santiniketan

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I am making myself useful to others. The contentment of those for whom I act, is an extra, a surplus of happiness on which I do not count and which cannot influence the chioce of my actions. My firm conviction, that what I do is neither useless nor evil but is something for the good of others, is therefore the principal condition of my happiness.

And it is this, which urges involuntarily a sincere and ethical man to prefer manual work to scientific and artistic works. The book that I write needs the work of the printers; the symphony that I compose needs the work of musicians; the experiments that I make needs the work of those who manufacture the instruments of laboratories, the picture that I paint needs the work of those who make the colours and canvas. All these works may be useful to men, but may also be completely useless and even injurious as it often happens in many cases. Thus while I work at things whose utility is highly debatable and to produce which I must moreover make others work, I have before and around me, endless things to do, of which one and all, are undoubtedly useful to others, and to produce which I need not make a single person work: a burden to carry for one who is fatigued a field to cultivate for a peasant proprietor who is ill, a wound to dress—millions of things like these which surround us, which requires nobody's help, which produce immediate contentment in those for whose welfare you have performed the act: planting a tree, tending a calf, cleansing a well and such works are, beyond doubt, useful to others and which cannot but be preferred by a sincere man to doubtful occupations which in our world, are preached as the highest and the noblest vocation of man.

The vocation of a prophet is high and noble. But we know what sort of people are the priests who believe themselves to be prophets only because it is to their advantage and that they have the chance of passing for prophets.

A prophet is not the person who receives the education of a prophet but who has the intimate conviction that he is a prophet, that he must be so and that he cannot but be so. This conviction is rare and cannot be realised except by the sacrifices which one makes for his vocation.

It is the same for true science as well as for real art. Lulli with all his risks and perils, left his profession as a cook and took to violin; by the sacrifices that he made he justified his title to the musical vocation. But our ordinary student of a conservatoire, one whose sole duty is to study the things that are taught, is not in the state of giving proof of his vocational zeal, he simply profits by the position which seems to him nice and advantageous.

Manual work is a duty as well as a blessing for all; the intellectual activity is something exceptional which becomes a duty and a blessing only to those persons who have that vocation. That vocation cannot be tested and known except by sacrifice which the scholar and the artist make of their repose and their prosperity in order to pursue their vocation. A person, who continues to fulfil his duty of sustaining life by the works of his hands, and yet devotes the hours of his repose and of sleep to thinking and creating in the sphere of intellect, has given proof of his vocation. But one who frees himself from the moral obligations of each individual and under the pretext of his taste for science and, art, takes to a life of a parasite, would produce nothing but false science and false art.

True science and true art are the products of sacrifice and not of certain material advantages.

But what happens then to science and art? How many times have I listened to this question made by people who have neither any pre-occupation for nor any clear idea whatever of science and art! One would be inclined to believe that those people have nothing so near to their heart as the well-being of humanity which, according to their belief, could not have evolved except by the development of those things which they call Science and Art.

But how is it that we find people so stupid as to contest the utility of science and art, as well as people still more comic who believe it to be their duty to defend them? There are manual labourers, agricultural labourers. No one bothers about contesting their utility and never would a labourer take it into his head to prove the utility of his work. He simply produces; his production is necessary and is good for others. We profit by it and never doubt its utility, still less, attempt to prove the same.

The workers in the realm of art and science also are in the same condition. But how is it that we see people straining all

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their powers to prove the utility of Science and Art ?

The reason is that real labourers in the field of science and of art do not arrogate to themselves any special rights, they give the products of their work which are useful and they do not feel the need for any special right and to prove their rights. But the great majority of those who call themselves scholars and artists, know quite well, that what they produce are not worth the things they consume in society, and probably because of that, they take so much pains, like the priests of all ages, to prove, that their activity is indispensable for the well-being of Humanity.

Real science and real art always existed and will exist always like the other modes of human activity and it is impossible and useless either to prove or to disprove them.

That science and art play a false role in our society is the result of the fact that the so-called civilised people, headed by the scholars and artists form a caste of their own, privileged like the priests. This caste has all the defects of other castes, lowering and degrading the very principles under which they organise themselves. Thus we get in the place of true religion a false one, in the place of true science a false one, and the same thing we find in Art. It has the fault of weighing heavily on the masses and even more, of depriving them of that very thing which one pretends to propagate among them. This consoling contradiction between the principles professed and their practice is the greatest weakness of the case.

Excepting those who maintain the inept principle of science for science's and art for art's sake, the champions of civilisation are obliged to affirm that science and art are great assets for Humanity. In what sense are they assets? What are the signs by which we can distinguish the good from the evil? These are questions which the champions of science and art do not care to reply to. They even pretend to say that the definition of the good and the beautiful is impossible to make; generally speaking they cannot be defined.

But those who speak like that do not speak the truth. In all ages, Humanity has done nothing in course of its progress but to define what is Beauty and what is Goodness. But that definition does not suit the champions of culture, for it unmasks the futility, if not the injuriousness of [illegible] to Goodness and Beauty, what they call their Science and Art. The Good and the Beautiful have been defined through centuries. The Brahman and the Buddhist sages, the Chinese, the Hebrew and the Egyptian sages, the Greek Stoics and the Christian Bible all have defined them in the most precise way.

All that tend to unify mankind belong to the Good and the Beautiful. All that tend to disunite are Evil and Ugly.

The whole mankind knows this formula. It is inscribed in our heart.

That which unites people is good and beautiful for Humanity. Well, if the champions of Science and of Art have the good of humanity as their object, they should not ignore it; and if they do not ignore it they should cultivate only those arts and sciences which lead to the fulfilment of that object. Then there should not be the judicial science, the military science, the science of political economy and of finance, which have no other object but to secure the prosperity of certain nations at the expense of others. If human welfare had been the ultimate criterion of science and of art, then never would those positive sciences which are completely futile from the point of view of human welfare, have acquired the importance that they have now; so, the products of our arts, which are good more or less to provide excitement to the old rakes, or relaxation to the comfortable idlers, would never have gained so much popularity.

Human wisdom does not consist solely of the mere knowledge of things. For the things that one may know are infinite and to know the largest amount of things is not wisdom. It consists in knowing the hierarchy of things which it is good to know and in learning to arrange one's knowings according to their importance.

Now of all the sciences which man can and should know, the principal is the science of living in such a way as to do the least harm and the utmost good; and of all the arts that of knowing to avoid evil and to produce good, even in the smallest of our efforts. But we find that amongst all the arts and the sciences which pretend to serve Humanity, this very first in science and in art, according to importance, not only do not exist but are excluded from the lists.

What we call science and art, in our society, is nothing but a stupendous humbug, a huge superstition into which we fa[illegible]

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ordinarily, as soon as we get out of the old superstition of the church. To see clearly the route which we should follow, we must begin at the very beginning, removing the eye-preserver which is comfortable no doubt but which obstructs the vision. The temptation is great. We live, either by labour or by some intellectual application ; we raise ourselves gradually in the social scale, and we find ourselves amongst the privileged, the priests of civilisation, the *cultured* as the Germans say. And to doubt the principles which had given us that position of advantage requires, as it does in case of a Brahmin or a Catholic priest, much sincerity and great love of truth and goodness. But for a serious man like you, Mon. Rolland, who questions Life, there is no other choice. In order to see clearly we must free our mind from the superstitions in which we are steeped, however profitable they might be. That is the condition *sine qua non.* It is useless to discuss with a man who holds blindly to a fixed creed even on a single question.

If the field of reasoning is not completely free. There may be fine discussions, fine argumentations. and yet we may not move toward Truth even one step. The fixed point would arrest all the reasonings and falsify them. There are creeds of religion and creeds of our civilisation ; both are quite analogous. A Catholic would say "I may reason, but not beyond that what my scripture and our tradition teach me; they contain the whole and immutable Truth." A devotee of Civilisation would say : "My reasoning stops before the data of civilisation : Science and Art. Our Science is the totality of true human knowledge. If science does not possess as yet the whole verity, she will do it in future. Our art with its classical traditions is the only true art." The Catholics say: "Outside man there exists only one thing complete in itself, as the Germans say, it is the *Church.*" The man of the world says: "Outside man the only thing that exists is *Civilisation.*"

It is easy for us to see the faults of reasoning in religious superstitions, because we do not any longer share them. But a believing monk, or even a Catholic is fully convinced that there can be only one religion or truth, professed by him ! And it even seems to him that the verity of his religion proves itself by reasoning. It is the same case with us, believers in *Civilisation.* We are fully convinced that there exists only one true civilisation—our own ! And it is almost impossible to see the illogicality of all our reasonings which do nothing but to prove that of all the ages and of all the peoples, there is only our age and a few millions of creatures inhabiting the peninsula which is called Europe, that finds itself in possession of the only true civilisation composed of true sciences and real arts.

For knowing the truth of life which is so simple, it is not absolutely necessary to have something positive : a profound knowledge, a philosophy—it is necessary only to have the negative virtue : of *not having Superstition.* One must place oneself in the state of a child or of Descartes saying : I know nothing, I believe nothing, and I do not wish anything but the knowledge of the truth of life which I am compelled to live.

And the reply given is complete for centuries, and it is simple and clear.

My personal interest prompts that I must have all wealth and good fortune for my own self. The reason speaks that all creatures, all beings desire the same thing. So all the souls that are like me in search of their individual happiness, would crush me, that is clear. I cannot possess singly the happiness that I desire. But the searching after happiness is Life. Not to be able to possess happiness, not even to attempt for it is not to live.

The reasoning says that in the order of the world where all creatures desire only their own good, myself, a being desiring the same thing, cannot have it, therefore I cannot live. But inspite of this clear argumentation we continue to live and to seek for happiness ! We say : I would never have good fortune and be happy except in the case in which all other beings would love me more than they love themselves. That is something impossible. But inspite of that we all live together : and all our activity, our searching of fortune, of glory, of power, are nothing but attempts to make ourselves loved by others more than they love themselves. Fortune, glory, power give me but the appearances of that state of things, and we are almost happy,and we almost forget for the moment that they are but appearances and not the reality. All beings love themselves more than they do love us and happiness is impossible. There are people—and their number increases from day to day—who cannot solve this difficulty, and burn their head while saying that life is nothing but a mockery.

And yet, the solution of the problem is

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more than simple and offers itself spontaneously to us. I can never be happy except under a condition of the world wherein *all beings would love the others more than they love themselves.* If this thing is realised then the entire universe would be happy.

I am a human being and Reason gives me the law of happiness for all beings. I must then follow the law of my reason—that *I love others more than I love my own self.*

Let but man follow this line of reasoning and Life would appear before him in quite a different aspect as it had never done before. The creatures destroy one another no doubt but they also love one another and practice mutual aid. Life is not sustained by destruction but by the Reciprocity of love amongst living beings and this is translated within my heart into Love. So far as I could survey the march of the world, I see that the progress of Humanity is due to this principle of Reciprocation. Our History is nothing but the progressive clearing up of the conception and application of this unique principle of the *Solidarity of all beings.* This reasoning is corroborated by the experience of History as well as by personal realisation. But beyond reasoning man finds the most convincing proof of the truth of that reasoning in his intimate feelings of the heart. The greatest happiness that man knows the largest freedom, the utmost joy, is in Abnegation and in Love. Reason discovers for man the only way to happiness, and the feelings also push him to that conclusion.

If the ideas that I strive to communicate to you, appear not so clear, please do not judge them too severely. I hope that you will read them someday in a way more clear and definite. I only wished to give you an idea of my way of seeing things.

LEO TOLSTOY.

[*Translated by Kalidas Nag from the original French*]

N. B. I had the rare privilege of poring over this noble letter of the Russian Sage the very first day that I saw Mon. Romain Rolland in Paris. He has cherished this epistle as one of the most precious things in his life and he made touching references to this Great Soul straining every nerve to make his idea of Love clear to this unknown French youth who grew up to repay the debt by consecrating a profound and artistic study of Leo Tolstoy. I shall publish Mon. Rolland's note on this letter in a subsequent issue of this Review.

K.

INDIAN PERIODICALS

The Duty of the Indian Youth

T. L. Vaswani writes in *The Scholar*:

The future is with the Nation's youth. Many young men and women are dreaming to-day the Dream of Freedom. But they are not yet organised into a Great body. Youth movements have, in other countries, done great things. Much has been done by Young Italy. Ireland owes much to young men. There is a "Youth Movement" in Germany. It has two wings. The one is the "Workers' Youth representing young people of the Industrial Class. The second consists of young men and women drawn not from the workshop but from the Universities and High Schools. The Workers' Youth believe in social reform and international peace. The young people of the Universities and High Schools believe in return-to-nature.

An Order of Young India is needed to check the process of disintegration in our life. Cohesive forces have weakened; those of disintegration are spreading. India is not acting as one will. And Until she develops a will to act as a national personality, she may not hope to achieve anything.

India is not acting as one will, mainly because she is not thinking as one mind. Unity—not the fleeting unity of feeling but a truly fruitful unity must grow out of knowledge. Indians—Hindus Muslims, Parsis. Christians, Jains—must know India, her genious, her culture, her ideals. There can be no true unity which is not a unity with our ancestors, our race-consciousness through the centuries. All attempts at unity which ignore or trample upon our race-memory and the ancient Ideals of the India that was truly great, are, I humbly submit, foredoomed to failure.

Therefore, I plead for a new renaissance of Indian Culture. Not many are aware of how many students in China are doing for national movement in their country. "The most popular cry", writes an English critic "among the students of China is 'China for the Chinese', The Youth of China is aflame with passionate patriotism and are demanding that China shall no longer be a pawn in the game of the nations. And this patriotism of the students in China is deepened by a new knowledge of their ancient history and ancient ideals." The same English critic observes—

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"These young students are learning more of their own history, of their ancient and wonderful civilisation. They know that China had a highly developed and civilised life when Europe and America were peopled with painted savages. This knowledge of their ancient greatness is increasing their national pride, and deepening their conviction that China has also a great future to look forward to."

In India so many even of the educated know so little of the genious and ideals of India. Much of the current education is, I am afraid, educated ignorance. I have heard not a few of the Indian graduates argue that India never showed any political genius. India at best, says our young educated graduate, produced religion, and religion, he observes with a benignant smile, is superstition. Yet if he will but care to study the ancient history of India he will know that far back in the dawn of history, in the far-off Vedic age, India had developed a theory of constitutional monarchy and a democratic constitution. The Vedic King was not a despot, nor a benevolent autocrat; he was elected; he had a Council guided by the wisdom of the Rishis, and the State was practically shaped by Samitis or Popular Assemblies. In post-Vedic times we read of the establishment of *ganas* or republics in India.

The more we know India, the more may we understand her genius and the value of her great ideals for the modern age.

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Fruit Growing for India

Looking at the largest industries in India one fairly gasps to see how primitively things are carried on here. This backwardness is mainly due to lack of education and cheap capital. The following account of the Fruit Growing industry, which appeared in the *Indian Scientific Agriculturist* tells the same tale.

Fruit culture in India inspite of the fact that it has been carried on for centuries is still primitive and largely empirical. Western countries like Great Britain and the United States of America have demonstrated to the world the possibilities of the Fruit Industry. The reason for the backwardness of India is not far to seek. The scientific development which has influenced the progress of horticulture in other countries has had but little effect on India. The Indian fruit-grower is still carrying on in his avocation as his forefathers did. His ignorance of the scientific methods of horticulture, coupled with his aversion to embrace new methods, is a serious impediment in the way of progress. He largely plants seedlings instead of budded or grafted plant as he does not know how to propagate them. The Art of budding and grafting he has never cared to learn and those who know it try to make too much out of it. He plants his trees too closely together where they struggle for light; irrigates his orchard too wastefully and gives but little cultivation. Hence the orchards become infested with weeds, insects and fungoid pests. He does not know how to combat these diseases and ascribes his misfortune to his fate. Practically he gives no pruning, does not thin his fruit, the result is that sometimes the trees bear abundant crops and at others none at all. His methods of picking, grading and packing are crude, and marketing still more so, resulting in great waste. As regards preservation of fruit, he has hardly heard of it. The net result of all this is that fruit industry is undeveloped and domestic supply entirely inadequate to meet the requirements of the people, which have been met by large imports from abroad.

In the year 1922-23 the imports amounted to Rs. 18,357,258 whereas the exports to Rs. 632,260 only. These figures speak for themselves and show more convincingly than words what a vast field there is for the Fruit Industry in India, not only to supply the home markets but also to produce a surplus for export.

Will the unemployed youths with university training pay some attention to this field? It has money in it as well as the pleasure of achievement.

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The Arya Samaj in Bengal

Kali Nath Rai writes in the *Vedic Magazine* on the causes which have kept the Arya Samaj out of success in Bengal. He says:

The Arya Samaj has not made much of a headway in Bengal for much the same reason for which the Brahmo Samaj had its birth in Bengal. Bengal is a firm believer in evolution, and she does not believe in 'Back to the Vedas,' perhaps back to anything. Bengal is essentially rationalistic and does not believe in the infallibility of any book or any human being that has ever walked the earth. To her the reason of the individual, is the ultimate authority in all matters. She is also very largely cosmopolitan and believes far more in proving the affinity of her own faith to other faiths than in proving that it alone is right. Lastly, inspite of her intellectuality she has a partiality for the emotional side of religion, a side in which she finds the Arya Samaj deficient according to her ideas. Nothing so absurd is meant as that this generalisation is true in the same sense or to the same extent of all her people. But no acute observer can deny that it sums up the prevailing spiritual tendencies of her educated youth, and the educated youth in every province and every country are fairly representative of the people as a whole. No one who knows the Arya Samaj, its strength as well as its weakness, will need to be told that it cannot possibly appeal as a religion to a people with these prevailing tendencies.

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The Bus Menace

Calcutta is faced by a new danger in the shape of reckless Bus driver whose pranks on the road have made walking or driving

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along Calcutta Streets extremely risky. Major G. G. Walsh, writing in the *Indian and Eastern Motors* on this, says:

To anyone who uses his eyes the present situation must be a matter for grave concern. Certainly, as far as Calcutta is concerned, motor omnibuses are an innovation, but that cannot be held as an excuse for not taking the matter in hand and preventing drivers from running riot. The situation must be faced squarely, and lessons learnt by other towns must be applied to Calcutta. London, in which motor vehicles of all sorts have been plying for many years past can surely by now be taken as a model on which to base a code of laws applicable to Calcutta.

"Prevention is better than cure," and "A stitch in time saves nine," are proverbs which have been dinned into our ears from time immemorial, yet in the present all the axioms on which we are supposed to have based our code of living are forgotten. We must bear in mind that motor omnibuses have come to stay and the more their utility is appreciated the more will they spread. Unless urgent steps are taken to control the comparative few which are now plying for hire, it will be a problem exceedingly difficult of solution when the numbers are augmented.

At almost any hour of the day on those thoroughfares along which plying for hire is permitted motor omnibuses will be seen cheek by jowl with every other form of vehicle, but the drivers of them appear to be oblivious to their existence. At least, that is the impression which is left in the mind of the onlooker, who is generally credited with seeing most of the game. With little or no warning they will stop at any point at which a passenger may wish to descend, nearly always in the middle of the road and very often in the act of overtaking another bus or car. It is a veritable nightmare to anyone who has used the London General Omnibus Company's services to see the total disregard by the Calcutta bus driver of all laws written and unwritten.

These remarks are more directly aimed at the drivers of individually owned buses and not at the drivers of the two larger Transport companies, although they too have a very great deal to learn. There are four glaring faults which should receive the attention of the powers that be. They are:—

(1) Stopping in the middle of the road to discharge or load passengers.
(2) Racing, resulting in double banking.
(3) Overtaking on a corner.
(4) Dirty interiors.

Surely legislation can deal with these faults. More serious problems have been solved in India, but there seems to be an air of apathy where buses are concerned.

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Mr F. W. Pethick-Lawrence, the Labour M. P.

The following account of the life and career of Mr. Pethick-Lawrence M. P., who is now on a visit in India is compiled from a longer account in *the Hindusthan Review*.

Frederic William Pethick-Lawrence who with his wife is now on a visit to India is best known for his vigorous advocacy of Woman Suffrage, and for active associatian with Labour and internationalism.

Born in December, 1871, he went to Eton in 1885 and in January, 1891 became Captain of the Oppidans. From there he went to Trinity College, Cambridge, and became "Fourth Wrangler" in 1894. He also obtained a first class in Natural Science in 1895 and was awarded the second "Smith's Prize" for Mathematics in 1896 and the Adam Smith prize for an essay on "Local Variations in Wages" in 1897, In the same year he was elected a Fellow of Trinity College, Cambridge. He was also President of the Cambridge Union Debating Society in 1896, and played billiards for the University in the match against Oxford.

After leaving Cambridge, Mr. Pethick-Lawrence made a tour of the world. He visited India twenty-seven years ago and proceeded to Ceylon, Australia New Zealand, China, Japan, and the United States.

Having been called to the Bar in 1899, he sometimes sat as "Poor Man's Lawyer" to give legal advice to all who applied for it.

In 1900 he was appointed as Dunkin Professor at Manchester College, Oxford and lectured there during the year on social questions.

Meanwhile he had been elected as the Unionist candidate for North Lambeth, but after a full study of the South African problem and a visit to that country, he found himself in opposition to the views of the Unionists Party and retired from the candidature. He became associated with Miss Emily Hobhouse in exposing the scandals of the concentration camps for women and children in South Africa and served as Honorary Secretary of the South African Women's and Children's Distress Fund.

In 1901 Mr. Pethick-Lawrence obtained a controlling interest in the London Evening Paper, the *Echo*, and a little later became the editor himself. When the new Labour Party was formed he threw in his lot with it and gave to it the support of the *Echo* alone among London daily journals. When the paper was wound up in 1905, he paid the creditors himself and gave to the staff out of his own pocket two or three months' salary in view of the abrupt termination of their agreements.

From 1905 to 1907 he was the editor of "The Labour Record and Review." At the 1906 election he had one or two offers of safe Liberal seats but refused to consider them on the ground of his adherence to the Labour Party. About this time he became a member of the I. L. P.

Meanwhile, in 1901 he had married Emmeline Pethick, the president of the Esperance Working Girls' Club which is well known for its production of the Old English songs and Morrish Dances.

When the new movement among women found an expression in 1906 Mr. and Mrs. Pethic-Lawrence identified themselves with the militant party. Among many activities in connection with the W. S. P. U. Mr. Pethick-Lawrence organised the monster Demonstration in Hyde Park in 1908 and founded and edited the paper "Votes for Women." He also wrote the book "Women's Fight for the Vote." In 1912 he was prosecuted for conspiracy in connection with one of the millitant demonstrations. The jury returned a verdict of "Guilty," adding a rider refering to the "purity of motive" of the defendant. He was sentenced to nine months' imprisonment and ordered to pay the cost

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of the prosecution. He was transferred to the first division in prison after an international petition. He adopted the hunger in sympathy with other suffrage prisoners who were not given first division treatment. He was forcibly fed for six days and released. On his continued refusal to pay the Government cost of the proseuction his house was sold up and he was made bankrupt, his bankruptcy being subsequently annulled. Mr. Pethick-Lawrence disagreed with the subsequent change of policy of the W. S. P. U. to more violent methods and together with his wife severed his connection with Mrs. Pankhurst continuing to edit the paper "Votes for Women" and to take part in the Women Suffrage Movement until the outbreak of the great war.

Since then Mr. Pethic-Lawrence has devoted himself to the Labour Movement and to International questions.

In 1918 he wrote a book advising a levy on Capital as a means of getting rid of the war debt. His policy was subsequently adopted by the Labour Party at the general election and is on their programme to-day.

Mr, Pethick-Lawrence has written books on "Local Variation in Wages", "Women's Fight for the Vote," "A Levy on Capital", Why Prices Rise and Fall", "Unemployment", "The National Debt", and many pamphlets on social, economic, international and women's questions. He is well-known as a lecturer of the Independent Labour Party and other bodies all over the country. He is the member of the Royal Statistical Society, and of the Royal Aero Club and 1917 Club. He has made a special study of the currency question and was the principle opponent of the time and method of reintroduction of gold standard in England in 1924. During his stay in India he makes a study of the main facts of the curreney proceedings.

Mr. Pethick-Lawrence is a keen Lawn tennis player and billiards player and has won many prizes in Lawn tennis tournaments.

Mr. Pethick-Lawrence has many friends in India both among his own countrymen and among Indians.

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Asura Expansion in India

Dr. A. Banerjee Shastri M. A., Ph-D. (Oxon.) concludes his brilliant paper on the above in the current number of *the Journal of Bihar and Orissa Research Society.* As against the puerile attempt of the purists to prove Indian Civilisation wholly Aryan Dr. Shastri affirms,

> The Asuras were the elders of the Suras. They were the masters of the sea. The ocean had yielded them her riches and made them masters of the three worlds, i.e., universal sovereigns. The Nagas were the standard-bearers of Asura supremacy in India. Then came the Aryans posterior in time. Began the Arya (Deva)—Asura war. Imperial power was the stake. It lasted for 32,000 years. The earth was "converted to an ocean of blood. The ocean-got prosperity of the Asuras was systematically forced. Its chief guardian, the Asura Naga began to vomit poison and showed his prowess that fairly threatened to submerge the Aryans. But in the long run the Aryans succeeded. "From across the sea" had come the victorious Asura. After defeat they retraced their steps and plunged into the sea of salt waters". Those that remained "entered the bowels of the earth" and disappeared as a separate entity, being completely assimilated in the now firmly established Arya-Asura-Dasa body politic of India. But the Asura strain never died and led them on to fresh pastures and new by sea in India to the south and across the eastern seas beyond, as champions of the neo-Aryan Indian outlook now become theirs as well.
>
> The non-Aryan colour of the Vedic Kings and Risis is due to many of those kings and seers having been originally Asuras. After the Arya-Asura amalgamtion the neo-Aryan pantheon contained many non-Aryan entities and affinities. The success of the process can be judged by Agastya, Vasistha, Visvamaitra, etc. being regarded as descended from the same father, viz, Mittra-Varuna, priest of the same King Sudas. Even the different gods Varuna of the Asuras, Indra of the Trtsu-Bharata Aryas become each other's gods and then one god. The same synthesis has, in mediæval days, succeeded in turning sectarian deities into all-India *avataras*—"incarnation". (i) This unification of India was achieved, not in the North-West and the Punjab, but in the Mid-Himalayan Madhyadesa. The neo-Aryan was born after the old-Arya-Asura conflict was over. Naturally Kuruksetra becomes and has ever remained the *Dharmaksetra* of this neo-Aryanism. The Epics and the Puranas glorify this reconstructed and re-read-Arya outlook of the Pauravas, Aiksakas and Magadhas. The Mahabharata Anukramanika and the Churning of the Ocean usher in this synthetic Aryanism and the new India as historical and accomplished facts. Any discussion about the intrusive or extrusive character of Aryan culture in Mesopotamia must start with an adequate appreciation of the contribution made to it by the sea-born and sea-bred Asura, who reached India and the Indus mouth "from beyond the sea" (the Arabian Sea) and whose footfalls once resounded on the banks of many a river in the Indus valley and the Gangetic plains and some of whom retreated from whence they had come "across the the sea of salt water. The rest carried their common heritage of an Arya-Asura mission to the Deccan, to Ceylon and across the Pacific.

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Indian Architecture

The same Journal contains a posthumous paper of Mr. Monmohan Gangooly, author of "Orissa and Her Remains," in course of which the architect archaeologist makes certain important suggestions which may appear quite heretical but which the author maintains on a thorough analysis of the motifs of architecture and principles of construction in India and Europe. He says,

> The development of temple architecture is a matter of speculation and diverse theories are advanced to trace the origin and growth of temple

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construction. It is not the purpose of this paper to enter into the constructional details of temples. I shall only content myself with stating how it came into existence. We find references of temples in the Mahabharata, Puranas, and also in Kautilya who gives the exact position of temples in a fortified city. Now, considering that in the age in which Kautilya flourished, Buddhist architecture had not attained much importance as evident from an absence of remains, and as the Buddhist empire supplanted the Brahminical one, or in other words as the latter grew out of the former it is expected that there must have been some type extant before Kautilya, from which the temple could have evolved. It is for us to determine what this could possibly be. We find at Bharhut representations of chambers or halls divided by pillars into nave and aisles similar to the basilicas. These representations are found here, not as indication of the first beginning of this type of buildings, but in an advanced stage of evolution and convention. I should also request you to bear in mind that even at this time basilicas with semi-vaulted aisles were unknown in any other part of the civilised world. This structural type with the rotunda in the centre and two side-aisles roofed by semi-vaults was older than its counterpart found in Europe. The earliest building in Europe bearing some resemblance to it is the Pantheon in Rome erected in the second century A. D. under the orders of the Emperor Hadrian. If a section be drawn through the two semi-circular recesses or exedræ, or even the rectangular ones of the Phantheons, it cannot but strike a casual observer that the two types are cousins germains and who can say that India did not furnish the architectural ideal, at least a portion there of, for the erection of the noblest of the Roman monuments of art.

—

History of the Daily Mail

Mr. Imtiaz Mohamad Khan, M. A. (London) writes on the above in the *Indian Review* We quote from his article below. Says Mr. Mohamad:

None can imagine that a dark and dingy by-lane of Fleet Street contains the World's quickest Printing Press which produces the most widely read and circulated newspaper of the world. Even when you are standing almost at the door of the building you don't feel that just under your feet a Machine is producing a twelve page newspaper at the rate of 1500 copies per minute.

To-day the DAILY MAIL is decidedly the world's most popular daily journal and beats every European or American rival.

Now who was the man who started this "Wonder of Modern Journalism?" In the history of the Press the name of Alfred Harmsworth, better known as Lord Northcliffe will always stand conspicuously. He was the man who almost doubled the importance of the press and made it a power in the country. It was he who by lowering the cost of production made the newspaper study almost the habit of his countrymen. He began life as a news-boy and started his first paper ANSWERS in 1888 with his brother Cecil. In 1894 he purchased the EVENING NEWS and by his superior organisation made it a paying concern. But it was in 1896 that he started the famous DAILY MAIL. Northcliffe's shrewd study of an average reader's taste was the chief factor in making it popular so soon, after its birth. The other factor in its success was its low price—you could buy a ten or twelve page paper neatly printed at the ridiculous price of half-a-penny only. Though the price is doubled now, yet as compared with the TIMES or other famous dailies it is still the cheapest thing of its kind on the market.

Like all other London presses, THE DAILY MAIL PRESS too is situated in the City Quarters, bounded on one side by the Thames embankments and on the other by the famous Fleet Street. When you enter the lane in the evening, say at ten o'clock, when London is either asleep or revelling in Theatres or dance-halls, the first thing you meet is a number of cheap restaurants which specially cater for the night workers of the Press. As you move further you come across motor-vans being loaded with mail bags and ready to start for the Railway Stations from where the newspaper specials start before or after mid-night. The copy which comes out of the printing machine at half-past ten at night in London is delivered at your door in Inverness (extreme north of Scotland) at six o'clock in the morning.

On the upper floors of the building are the Editorial Offices and composers' rooms where 47 composing and casting machines are constantly at work. The staff consists of 1200 hands and their wages range from two to forty pounds per week.

The length of the machine which prints, folds, wraps and stamps at the same time is about fifteen yards and there are about twenty such machines constantly working. The paper is composed and is ready for printing at about ten in the evening. But before the hour of eleven strikes, the DAILY MAIL is ready for distribution among its subscribers. The country edition is dispatched from London before midnight while the London Edition is ready for market at three o'clock in the morning.

In every twenty-four hours four or five editions come out for distribution in London and then there are two continental editions, one in Paris and the other in Munich (Germany). But the most novel edition is the one issued on big Atlantic liners-sailing between England and the United States.

Its net daily sale in the British Isles, excluding London is about three quarters of a million while its circulation in London and abroad is about a million and a quarter, the total sale thus amounting to about two million copies.

Like all other newspapers, the DAILY MAIL too depends to a great extent on its income from advertisements. If you want the full front page to advertise your wares you have to pay about £ 1700 for a single insertion and even then you have to wait for some time before you can reserve it. Their daily income from advertisements is about seven thousand pounds.

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Pressing Problems

Sister Subbalakshmi Ammal, B. A., says in *Stri Dharma*

Physical development, sex hygiene, avoidance of early marriage and the need for training in

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mothercraft are pressing problems for consideration, and I hope we shall learn much about these in the course of our work here to-day. I would like to say a word specially about early marriage, which is the greatest hindrance to the educational and, therefore, cultural advancement of our Hindu race. At an age when young boys and girls should be going to school and allow both their minds and bodies to be growing, at an age when they should not be hampered with cares and worries which spoil their health, mental as well as physical, at an age when their minds should be young, pure, unsullied by wordly desires, the poor young boys and girls are married, forced to enter the mysteries of married-life and made to face all the problems, troubles, worries and cares of a family. Imagine a young girl of 13 being a mother with a young baby, kept awake at nights to look after the child, and in many homes doing all the domestic work as well. How can we expect such a girl to live a long and healthy life, and how can we expect a child born to another child of 13 to grow up into a healthy boy or girl? Again, imagine a boy of 15 years being a father chained down to a family, unable to guide either his mother or his young, delicate wife, having, at the sametime, to study all his school lessons and satisfy his teachers! By the time he completes his course and is in a position to earn his living he has a big family depending on him.

—

The Late Swami Vedananda

The *Vedanta-Kesari* says:

It is with deep sorrow that we record the passing away of Swami Vedananda, the head of the Ramakrishna Mission Sevashram at Brindaban. For about a year past, he had several attacks of seriour fever and pneumonia. An attack of diphtheria, however, was the immediate cause of his passing away. The Swami was an ardent patriot who joined the Ramakrishna Order about fifteen years ago and was the brother of Sj. Sarat Chandra Chatterjee, the famous Bengali novelist. May his soul rest in peace!

—

The Begum of Bhopal s Advice to Moslems

In the Course of her Convocation Address at Aligarh the Begum of Bhopal gave some valuable advice to the Moslem students which we reproduce from the *Feudatory of Zemindari India* below.

Addressing the Moslem students in particular Her Highness asked them to remember that they were the sons of Islam which had brought the message of peace for the world. Islam taught them toleration for non-Muslims with everybody in God's yast world. Her Highness went on to say "you are living in a country inhabited by different creeds. Your objects and outlook in life is the same as theirs. The progress of your country or its decline in the concern of you all. You are a subject people and you have duties to perform by the Government under which you are living in peace. You have therefore to live in unity and with tolerance, with all of them and show them the respect that Quran has enjoined upon you. You must sail clear of the dangerous rocks of communal prejudice and not allow yourself to be contaminated by that poisonous atmosphere. Your education demands and your religion orders that you must live in peace and amity and carry aloft the standard of a united nation in your country. It should be your never ceasing effort to bring about harmony and concord where friction and disruption exists."

—

Cultural Unity of Asia

Dr. Kalidas Nag Hony. Secretary, Greater India Society, writes in the *Forward* Congress and Winter Number

Thanks to the text-books and the programme of studies inspired by our English school-masters, we in India have managed to forget that as Indians we are inevitably Asiatic. But Asia is generally depicted in such lurid colours by her foreign exploitors that many of us still consider the Asiatic context of our national history as a "Geographical Fatality" and try to out-grow as quickly as possible the "Oriental mentality!"

Yet to do the barest justice to Asia, we have got to admit that she is the stage on which some of the momentous dramas of human progress have been represented, Leaving aside the "tableaux vivantes" of the "dawn of civilisation" in course of the collaboration of the Aegio-Egyptian and the Chaldeo-Assyrian peoples in remote antiquity, the emergence of great personalities with their prophetic messages in the historic period redounds no doubt, to the credit of Asia. Zoroaster the first reformer of Iran, Mahavir the champion of "Ahimsa" against the barbarous human instinct of cruelty, Buddha, the high priest of "maitri" universal fellowship, Lao-tze the protagonist of spritual non-interference and Confucius the promulgator of ethical perfection—are pioneers in the history of human progress. Culture of Asia was the by-product of their spiritual missions. Age after age, the declaration of a new faith has led to the development of new civilisations; literature and philosophy, ritual and art, institutions and inventions have followed in the wake of each spiritual awakening.

Pan-Asiatic Humanism

Iran, India and China were the three big radiating centres of spiritual and cultural internationalism. Yet by a curious irony of our academic destiny, we are not only ignorant of this grand triangular evolution, but are almost totally indifferent to the necessity of any positive knowledge of Pan-Asiatic Humanism. No doubt we know semething of India; but our study of India is as yet provincial and not continental. France and Germany are nearer to our students than Iran and China, our next door neighbours and spiritual collaborators. Our students know more of Alexander and Napoleon than of Zoroaster or Confucius,

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Let there be a questionnaire-test amongst the undergraduates of our colleges and my contention would be proved. No wonder then that our students, our young men, the best recruits to our public life and activities lack that indispensable back-ground of the culture and the spirit of the East without which most of our experiment and reconstructions would inevitably be the mere imitation or mimicry of occidental life and history. East and West should and must collaborate, but East must do so as East, and West as West. Then only the collaboration would be honourable and creative. Otherwise there would be fruitless parody of Oriental spirituality on the one hand or a tragic caricature of Occidental culture on the other.

Judged from this point of view our school and college syllabuses of studies stand self-condemned. The very element of Asiatic history and culture are not known to our students. No wonder then that they never bother their head about the vicissitudes of this vast continent. How can there be love or sympathy without knowledge?

More Knowledge of Asia

It is high time that we should organise to provide for this knowledge of Asia both inside and outside the academic circles. If the hard and fast regulations do not permit a sudden change in the courses of studies, let there be intensive discussions, conferences as well as popular public lectures with pictures and lantern slides with a view to bring home to our people the intimate relations that exist between the different peoples of the Orient. Even if our students are not spared the pains of cramming the delectable details of the career of Catherine de Medici or of the constitutional reforms of Cleisthenes, let them occasionally at least, study in pictures, the magnificent results of the Sino-Indian or Indo-Japanese collaboration. The monumental remains of the Chinese Buddhist temple-city of Lung-men; the exquisite Japanese wood carvings and temples of Nara and the Frescoes of Horiuji; the Mahabharata reliefs on the Indo-Chinese temple of Angkor Vat, the Ramayana scenes sculptured on the Javanese temples of Prambanam and Panataran, the Central Asian frescoes discovered in Turfan and Tuen-Houang, the latest Buddhist remains in Khotan, Bamian, Afghanistan, and Persia—all these things should be shown discussed and made familiar to all those who aspire to have some culture. This great chapter of give-and-take in Asiatic history should be made living. Then only we shall realise how much India has received and how largely she has given through selfless service and deathless creation. But let this study be in a spirit of humility and devotion to truth. If India had once through her loving participation in the life of humanity built her spiritual domain in the East, so as to earn the title of the "Light of Asia," that rare privilege is only a matter of forgotten history to-day! What are the shortcomings of our life or the defects of our national character that led to the present retrogression, isolation and stagnation? Let these problems be studied with scientific detachment of spirit. Let all that we know of our great achievements in the past, make us more ready to admit our present limitations, let it open our heart to the immortal lessons of the Angels of Peace and Fellowship and let our hands be ready and fit again for the alleviation of human sufferings and for the uplifting of mankind. India became Greater India through self-effacing service for humanity. May our Asia the Mother of all the great religions of man, rise above her present degradation and once again pronounce full-hearted benedictions for the whole world.

—

Indian Traditions or Indians

Nothing is so shameful, so flagrantly against the laws of spiritual economy as the case of the members of an ancient and living cultural group attempting to throw off their own traditions, cultural, moral and spiritual habits and making vain efforts to tread exotic paths of thinking, feeling and willing. Yet there are millions in India who do so with the greatest pride. The following sensible words of the *National Christian Council Review* regarding the relation that Indian Christians should have with Indian tradition and culture may help foreign minded Indians to regain their sanity.

How can we distinguish the main current of the river of God from its tributary streams? Christian theology has long maintained that the head waters of religous truth are in Judea; but can that be maintained in the face of the acknowledgment of India's subtlety and courage in the endeavour after the ultimate secret of the universe? Even Christians are found to maintain that since Christ is the fulfilment of India's long quest, the Old Testament of her people is to be sought in the Upanishads or in the utterances of the *bhakti* saints. Why feed the young Indian Christian on the husks of Hebrew history when he can glean rather after the *rishis* and the *sadhus* of his own ancient land?

—

Islamic Hopes of Painting Europe Green

The Islamic World quotes the following from the 'Daily Express'.

In his statement of the other day that "Most English people have abandoned Chriatianity, but have not yet adopted any other form of religion," Prebendary Mackay said no more than the exact truth. We are no longer a Christian people in any real sense of the word, and it is useless pretending that we are. It is questionable whether we are still even a religious people. It is true that we occupy ourselves a great deal with religious and semi-religious problems and discussions; but that is a different thing from being religious. We study comaparative religion; we have an intellectual curiosity about the superstitions and modes of belief of other races and times; we dabble in spiritualism and theosophy; we take an academic interest in mysticism and religous psychology generally; we are interested in Church history and in the results of the Higher Criticism—but we are not religious. Not one in a hundred of those who take interest in these things is primarily concerned to lead a

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religious life himself. And of the few who are, how many are specifically Christian in conduct, outlook or belief? Christianity as a guide to the conduct of life or as a scheme of dogmatic belief, means, I am afraid, little to most of us to-day, the spirit of the age is definitely anti-Christian."

Then says the Moslem journal—

At last our friends have come out into the open! It is admitted that in England Christianity is dead, and that whilst there is a tendency to look around and dabble in religious problems, the fact remains that England is without a religion to-day. Too long has this Church held away, too long has it misled enquirers, and retribution has overtaken it in full measure. People have been led to think of Christianity as religion, and all other Creeds as Paganism, hence, when people forsake "religion", they really mean "Christianity". Here my brethren is the opportunity! Islam must be introduced forcefully and widely in the West, we must, bestir ourselves, and not be content to have one or two missions here: but we must organise and have a teacher of Islam in all the great cities of the West. We must have a full supply of literature for distribution, and we must have a good headquarters so that everyone who wishes can apply for Islamic instruction.

But the people of Europe are developing a great craving for speculative philosophy and spiritualism on the one hand and for cold scientific reasoning on the other. For this reason, would it not be rather difficult for Islamic missionaries to win over the Europeans? We are not in a position to pass any judgment on Islam as a religion but we can very well say that Islamic missionaries will have to make improvements on their intellectual equipment before they can expect to preach successfully to Europeans.

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Hindu Moslem Affairs

The Anagarika N. Dharmapala writes in the *Maha-Bodhi*

In the tenth decade of the eighteenth century hooligans, brigands, pirates, adventurers, filibusterers, immoral scoundrels of different European countries armed with nothing else except destructive weapons and poisons left their shores and came to Asia and destroyed weaker races and subdued them and pillaged the countries. Politically free races were made to go under the yoke of slavery. The political crimes committed by European adventurers have had no parallel in the history of the world except during the period of Moslem vandalism. Barbarous hordes from Arabia fresh from the conquests inaugurated by the successors of Mohammad, lusting for more land and fresh pastures, with the sword and Koran in their hands, devastated the countries lying between Persia and India. The Aryan civilization that stood for two thousand years had met with a barbarous foe who recognized neither art, literature nor aesthetic beauty. Destruction was their slogan. Entering India they destroyed the vestiges of Buddhism and converted people by force into Islam. Centres of learning became centres of brigandage. India lost the noble religion of the Buddha and the lay Buddhists were converted by force by the million into the Semitic religion of Arabia. India then had not one Moslem, but to-day there are 70 millions. The Hindus and Moslems are killing each other and the British with their impartiality fire on both parties and kill them. When the Moslems killed in number exceed that of the Hindus the latter shower praise on the British, and vice versa.

There were living on the banks of the Ganges two otters, and one day they went fishing, one going by the bank side, the other on the deeper side and both succeeded in catching a big fish, and they had it dragged on to the bank. Now how are they to have it equally divided, because the one had caught the fish by the head and other by the tail. They began to quarrel, and a fox who had been watching the two others came rather close to them and was gazing at the horizon, and the otters seeing the fox, said there is a fox, let us go to him, and he will judge our case and divide the fish impartially. They approached the fox and requested to come and help them. With nonchalant indifference the fox said that he had just left the bench of the court of the king of Benares and came here to get a little fresh air, and he had no time to attend to other matters. However, at their request the fox approached the place and inquired of the two how they had caught the fish, and the one said Lord, I got hold of the tail end, and you, he asked of the other, and he said at the head. The fox cut off the tail end and gave it to one saying that is your portion, and he bit off the head and gave it to the other, and the middle portion the fox took as his share for having decided the case. The fox marched off dragging the best portion of the fish. This story is from the Jatakas. The illustration is to be found in the Barhut railing in the Calcutta Museum.

—

Effect of the War on Art

Bhavachitra Lekhana Siromani N. Vyasa Ram contributes a beautifully comprehensive article on the Growth of Art in Europe to *the Quarterly Journal of the Mythic Society*. Regarding the effect of the war on art he says,

Whatever troubles otherwise the world might have experienced due to the Great War, art received a mighty impetus such as was never known before except once as a result of the French Revolution. It was officially recognised that "picture-making was not a mere idle pastime, but an activity which had its own function and purpose of usefulness to humanity." More than ever they saw how art could be turned to great advantage if the people chose. The idea "art for art's sake" and art was recognized as an element of education and social progress, because nothing else in the

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world could impress an idea so vividly and lastingly on the human memory. Various war artists were officially employed and ever since then more and more encouragement is being given to the growth of art in England. The fact that in London alone there are over thirty schools of art is enough for us to imagine the extent to which art is appreciated and recognised as a necessary element of education in England. As a result of the War, English art became more settled and came back to a modified realism though it is idle yet to speculate over the various phases of modern European art.

—

The Work of Educated Men in Villages

Mr. W. Samiah (Retd. Tasildar) writes in *Rural India*

During the last fifty years or so there has been a steady migration into towns and cities of the intelligent and wealthy classes among the rural populations. They came out of their villages to receive English education in Schools and Colleges, and thereafter secured occupations in Government service, learned professions and commercial lines, and eventually settled themselves in towns on their pensions or accumulated savings or both. When opportunities came to satisfy their further ambition they stepped into further appointments in estates, mutts, temples or private firms and then spent all their life time for their own personal ends. They forgot altogether the welfare of the village which gave them birth. Scarcely do they pay a visit to it except perhaps to collect their dues from their recalcitrant tenants or to see a dying relation, who with a strong aversion to town life refuses to leave the village. Accustomed as they are to the luxuries and easy going town-life they feel the incompatibility of leading a village-life at the fag end of their earthly existence. But it is this class of people that owes a heavy debt of gratitude to the villages. They owed their education and prosperity to the taxes wrung from the rural population and the best way of discharging that debt is for them to go back to their home of parentage and utilise their knowledge and past experience for the benefit of the village. Retired men, if they only care to spend the evening of their life in their own village, will find enough to occupy them in wholesome endeavours for the uplift of the rural populations. Let them make a beginning and they will naturally prefer a retired and peaceful life in their own village and feel contented and happy in doing some useful work in that humble sphere, And the little work which they may be able to do would be of immense advantage to the villages. Fortunate indeed is the village which can claim as its own retired men with knowledge and experience. For instance, retired judical officers may very well spare their villages from costly litigation in law courts by settling local disputes, by arbitration and giving homely advise on the spot. Retired revenue officials may educate the village folk and give the lead in all revenue matters, Those with medical experience may open dispensaries and look after village sanitation and health ; and an Ex-Engineer may help in making plans and estimates for constructing ponds, digging wells, building houses, laying out streets and drainage, channels and repairing irrigation works. Similarly educationists will have ample scope for doing educational work and forest officials may encourage planting operations. Retired lawyers, if indeed there are any, are expected to be the natural leaders of the village and take part in training the villagers in civics and citizenship and thus enable the people's voice to be heard in the councils of the empire. In these and other ways retired men may find useful occupations in their own villages, The village communities have also a right to demand the services of such men not as a favour done but as service due to them. Their services are now badly wanted in villages. Village panchayats, Panchayati Courts, Irrigation Panchayats, Union Boards, Co-operative Societies and Banks, which are increasing in rural areas, are now in the hands of inefficient men with little experience of administration and accounts and it is no wonder that many of these institutions are not working as they ought to. In these circumstances, the re-advent of the lost intelligentia to villages would be a very great boon indeed.

The writer is quite right in what he says.

—

Marriage among Jains

The following appears in the *Jaina Gazette*

The consequences of the lack of free matrimonial intercourse among Jains are ruinous in several ways. Thounsands of young men cannot find brides within their respective sub-sects and are forced to pass their lives as bachelors. Some of the sub-sects are composed of extremely insignificant numbers. Theirs is a difficult position. The rigid conditions, which prevail so far, preclude the marriage of their youth among other sects. Since the girls must in no case remain unmarried, they are often forced, like so many dumb driven cattle, into altogether undesirable marriages. While the girls are thus dedicated to lives of heart-rending misery and speedy widowhood, boys of brimming vitality and strength are deprived of the joys of conjugal life. The latter are no better than the dead so far as the propagation of the race is concerned. The call of youth is irresistible. There is no wonder that some of them contract objectionable marriages or fall into dissolute ways, and thereby fall into the clutches of the petty tyrants of local *Baradaries* to get ex-communicated. In this manner the vicious circle goes merrily round and round unabated, The avarice of poor parents plays a considerable part at times in the marriage of young girls to men of advanced age. Lured by monetary and other material advantages, girls are bundled into matrimony without the slightest compunction by those who profess the creed of Ahimsa. Comparative poverty is also reckoned as a disqualification for young men who are out to find mates. The evil is thus complicated and accentuated. Intermarriage would certainly open out a wide field of natural selection and help to rejuvenate the entire communal life. As matters stand, we are torn

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into small artificial groups by means of a tideous convention which cannot stand the test of reason for a minute. The perennial economic loss which our society is incurring by our prejudice against healthy breeding, is leading us on the road to sure extinction.

It is an admitted fact that our numbers are fast diminishing. We quite realise that the lives of thousands of our young men are running to waste and that many, many thousands of girls are being driven to lead unhappy barren lives. Class fertility is at a very low ebb among Jains. It is impossible to produce children unless the people unite in wedlock and unless couples are physically well-matched. How long are we to continue to be hag-ridden by out-worn social theories which are sucking up all our vitality and daily leaving us the worse off in the battle of life ?

FOREIGN PERIODICALS

Mussolini's New Powers

The *Literary Digest* gives the following :

"If one is going to be a dictator, then one should be a dictator," is evidently the Mussolini principle, remarks the Buffalo *Courier and Express* commenting on the new powers assumed by the Italian dictator after the latest attempt on his life. There never has been anything like the multiplication of manifold governmental powers in the hands of one man, outside of Asia, says the Philadelphia *Record* noting Mussolini's assumption of the Ministry of the Interior, with direct control of the police force, which gives him six Cabinet portfolios besides the Premiership, the chieftaincy of the Fascist movement, and the direct command of the Fascist militia.

The new and drastic laws were adopted very shortly after the end of the fourth year of the Fascist regime. This year was marked by a notable tightening of control, as a correspondent of the New York *Herald Tribune* recalls, including the outlawry of strikes, the banning of secret societies, the further limitation of the freedom of the press, laws making the Premier responsible to the King alone, another making remarks derogatory to the Premier punishable, the fining and disfranchisement of any Italian, at home or abroad, speaking disrespectfully of Fascism and the replacing of local elective officials by government appointees. This period, as a Chicago *Tribune* writer puts it, might be called Fascism's period of "direct action"; the events of the last few weeks have ushered in the "period of intransigence." The new laws are the direct result of acts of violence, culminating in a boy's attempt to kill Mussolini on October 31. The youth was promptly lynched, and in an ensuing reign of terror a hundred persons were killed, a thousand injured, and hundreds of homes destroyed. On November 4 Mussolini promised his followers. "To-morow we will have the acts you have been awaiting." So on the 5th, the Fascist Cabinet approved a list of new measures for the suppression of dissent. In the meantime an international incident had arisen. There had been grumbling in Italy over anti-Fascist plotting on French soil and anti-French demonstrations in Italy. On November 4, Colonel Ricciotti Garibaldi was arrested in France after being accused of being an *agent provocateur* in the hire of the Italian secret service. On the 9th the Italian Minister in Paris conveyed his Government's official regret to foreign Minister Briand. On the same day the Chamber of Deputies passed by practically unanimous votes most of the laws asked by the Mussolini Cabinet. These included the revival of the death penalty for plotting against the life of the Premier on members of the royal family, and also :

"1. Punishment by prison sentences for those who enroll in any anti-Fascist organization.

"2. Annulment of all passports permitting Italians to leave the country, and heavy penalties for evasion.

"3. Revocation of the licenses of hostile newspapers.

"4. Dissolution of all organizations suspected of holding views at variance with the Government.

"5. Police dead-lines for persons suspected of anti-Fascism.

"6. Representatives of the Army, Navy, Aeronautical Corps and Militia to form special courts for judging offenders under the new regulation."

At the same time the Chamber of Deputies expelled its remaining opposition members. On the 15th it was announced that 190,000 Fascist militiamen were to be armed with rifles. Twelve newspapers were actually suspended, in accordance with these decrees, but what seems to our editors to be the last straw was the decree of the Fascist Government forbidding Italian parents to give their children names which would seem to be "subversive" to the existing system.

So to-day, says the New York *Evening Post*, "Italy is practically under martial law." Many of our papers wonder how long such a rule can endure, and consider the policy of repression a confession of weakness. To the editor of *The Nation*, "the interesting thing is not what Mussolini may achieve in the six months or six years that may yet be his, but what is the price for this horrible strangling of liberty, this destruction of every vestige of democratic government."

And yet the ruthless suppression of plotters seems to some of our editors to be at least partially justified. "Some bloodletting" may be necessary to protect Mussolini's life and his hold on power, "which he probably regrets as much as any one."

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but, declares the St. Paul *Pioneer Press*, "it is nothing to the streams of blood that would be unlosed in Italy if he should fall to-day by the hand of an assassin."

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Free Trade for Europe?

Europe to-day is cut up into numerous economic fragments by tariff barriers although her economic life is one. Much of Europe's present misery is due to the false protectionism which is slowly undermining the health and vigour of European industries by narrowing down their relations with one another to the barest minimum. The *Literary Digest* tells us of a new movement against this dangerous protectionism of Europe. We are told:

The walls of Jericho fell before the blowing of the trumpets, but recalling this in connection with the manifesto issued by more than 200 persons representing some sixteen countries, pleading for the removal of restrictions on European trade, certain English authorities assure us that they are not simple enough to suppose that the tariff walls of Europe will fall down at the blast of the trumpet "even when blown by such competent intrumentalists as the 200 distinguished signatories" of the document. According to the London *Economist* the present plea, although it indicates a wide-spread recognition of the folly of Europe's trade practises, cannot be expected to do more than change the trend of international trade policies. Nevertheless, it is said to be more than a small mercy that the beginnings of a change are appearing. The next step, we are told by this weekly, is the international Economic Conference, which is expected to meet at Geneva next year, and is, by the issue of this manifesto and all that it means. invested with a far greater importance than it might otherwise have possest. We read further of the manifesto that:

"It is bound to exercise considerable influence on the Governments of Europe because of the very great weight and authority of the men who have put their signatures to it. But it will assuredly rank as one of the great economic documents of history, chiefly because there has never been any declaration of economic policy---outside the decisions of official conferences---which has had so powerful an international backing.

"The document is signed by over 200 persons representing some sixteen countries. In the first place, there are the heads of a dozen Central Banks, including those of Great Britain, Germany, and Italy, the chief neutral States of Europe, with the notable ommission of Spain, and certain countries of Central Europe. These signatures are of special importance, for the heads of Central Banks, though not usually government officials are, nevertheless, in charge of institutions the primary purpose of which is not to make profits for their bank, but in the public interest to look after the monetary basis on which the economic life of each country depends. Being free from direct political influences and unattached to the interests of particular groups or industries, the Central Banks are in a peculiarly favorable position for judging what is needed for the public well-being. Moreover, in present circumstances these banks, which are entrusted with the difficulty problem of securing monetary stability, have good reason to know how much they are hampered in carrying out their primary function by the existence of trade brrriers. The signatories include a very strong representation of other banks and other financial houses in every country.'

—

England "Done For"

The same journal also gives the following:

Sir Thomas Beecham, one of England's leading impresarios, conductors, 'and composers, thinks that the musical future of England is so black "that the only thing left for musicians to do is to get out." Accordingly Sir Thomas departs for the United States, to take up his permanent residence there. At least, so report current cable dispatches from London, with the result that both England and America are stirred to editorial demonstrations of interest. Since Sir Thomas is said to be headed for Philadelphia as his first stopping place, particular importance may attach to a welcoming editorial from the Philadelphia *Public Ledger*. *The Ledger*, briefly calling attention to be the fact that Sir Thomas's fortune proceeds from that most famous remedy. "Beecham's Pills," notes that, since Beecham is now "seeking refreshment in America," doubtless, "the medicament on which the paternal affluence was founded is in this instance unavailing." The editor compares Sir Thomas to the "Gloomy Dean" of Westminster Cathedral, who spends much of his time prophesying wo for England. It seems that Sir Thomas's gloomy remark on the British situation, music and otherwise, runs in part.

"England is finished, not only musically, but every other way. The only thing for anybody to do is to give up and go to America. I am going as a gues and will conduct the Philadelphia Orchestra. After a few months' experience as a guest, I will stay permanently, and I advise as many English musicians as possible to leave this country and go to America.

"Why, one of my American friends spends as much money on one orchestra in California as the English spend on music in all England, including the English Government's subsidy to broadcasting."

The broadcasting of opera especially arouses Sir Thomas's ire, it appears, his cabled protest running:

"It sounds like most horrible chattering, gibbering, chortling, shrieking devils and goblins and they call it Beethoven or Wagner. The sound has as much in relation to their music as the singing of Galli-Curci to a roaring bull. It's insanity."

—

Future of British Politics

The *New Republic* says:

The recent municipal elections in Great Britain showed remarkable gains for labor, especially in the northern cities. Labour won one hundred

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and sixty-one seats and lost twenty-one, while Conservatives won only fifteen and lost seventy-eight. The Liberals did even more badly, losing fifty-three and gaining only eight. Thus labor made a net gain of one hundred and forty, while the Conservatives and Liberals made net losses of sixty-three and forty-five respectively. Several reasons are given for this upset. The Labor party has now lost from its ranks many of the extremists who by their presence had alienated persons of moderate views. The Liberals are split asunder by the personal quarrel between Lloyd George and Lord Oxford and Asquith. There is widespread and well justified dissatisfaction with the Conservative government over its handling of the coal strike. The result of all these factors combined is to put the Labor party in a position of suddenly and greatly enhanced political strength.

This does not mean, however, that the political skies are clearing. On the contrary they seem more stormy than ever. The Communists who have been frozen out of the Labor party are aggressive and well organized. The present situation, with the coal strike virtually broken, the trade union treasuries exhausted, the leaders quarelling among themselves and the Conservative government showing an increasing tendency to use Fascist methods, presents just the soil in which Communism best grows. At present we have the Conservatives on the right, Labor on the left and the Liberals in the middle. It is not at all improbable that in the future we may see Conservatives on the right, Communists on the left, and a Liberal-Labor alliance in the middle. The right wing of the Liberals would go over to the Conservatives; the left wing of Labor would go over to the Communists where for the most part it is already; the left wing of the Liberals would move a little further still to the left to combine with the right wing of Labor.

While such a regrouping would mean greater reality in politics, it is impossible to look forward to it without serious misgivings. The Communists are not interested in parliamentary government; they are interested in class war as a precursor to and accompaniment of revolution. For some time to come, British industrial life is likely to continue greatly depressed, for reasons some of which at least are international in character. It needs an increased degree of socialization; but the dose the Communists would apply would probaly be fatal. To vary the figure: the British ship must pass through stormy waters; and it will be a serious misfortune if a large part of the crew stands by with folded arms, or seeks covertly to cut the halyards.

—

Life Insurance in Japan

The *Japan Magazine* tells us:

At present, life insurance companies number 44 and marine, fire and other accident insurance companies 51. Before the insurance business was so strongly established as at present, it had strong competition from foreign insurance offices doing business in Japan. These offices numbered 60 or 70 in 1900, when the Imperial ordinance was issued controlling foreign insurance offices in Japan. They were obliged by the law to deposit an amount of money with the Government. This forced nearly half of them to give up business in Japan. At present, there are only 4 life insurance offices and 32 fire insurance offices operated by foreigners.

We see that foreign companies do not thrive well in Japan. Is this due to the Japanese being more efficient than the foreigners in business or to the fact that the foreigners have no political hold on Japan? The extraordinary dearth of foreign companies in life work (only 4) shows that the Japanese people believe in insuring with national companies and do as they believe.

—

Woman Explorers

We learn from the *Woman Citizen* that

A new feminine organization, founded on daring and scholarship, has just announced itself---the Society of Woman Georgraphers, which is to give comradeship and stimulation to the woman explorer and her ally in science. There are so far thirty-nine members, an unbelievably fascinating list of hunters and writers whose names mean dangers conquered and hidden facts unearthed. Harriet Chalmers Adams, authority on Latin America, Spain and her colonies, and on early American peoples, is president, Marguerite Harrison, co-author of "Grass," interpreter of the East, serves as treasurer; and Blair Niles, who studies the peoples of Venezuela, Ecuador, India, Java, the Andes and the Himalayas, as secretary. One of the charter members, Mrs. Ernest Thompson Seton, has just returned from a South American trip with the Field Museum expedition ---the first white woman to penetrate the wilderness of Paraguay. For widely traveled women, wh eschew jungles and miscroscopes, there is to b an associate membership.

—

The Most Romantic Regiment in the World

Hugh Vincent contributes a highly interesting account of the French Foreign Legion to *Chamber's Journal*. We give quotation from it below

In a world where the love of adventure is rapidly giving way to the exigencies of life, there still remains that famous band of adventurers, the French Foreign Legion.

The Foreign Legion was founded in the year 1831 under the name of the African Auxiliaries. A Belgian, who styled himself Baron de Boegard, collected round him some four thousand soldiers of fortune and set sail for Africa after swearing allegiance to France.

They were so poor and ragged that the Arabs called them the Bedouins from France. They gave such a good account of themselves, however,

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that a royal edict, dated 10th March 1831, sactioned their incorporation in a Foreign Legion under the title of La Legion Etrangere, on the pattern of the Legion d'Hohenlohe which fought at the time of the Restoration. They remained as a separate entity until 1864, when a decree was passed bringing them into the armies of the French Empire.

Recruits are given the choice of joining the 1st Regiment stationed at Sidi-bel-Abbes, or the 2nd regiment located at Saida. The former is easily first favourite with the young soldiers, for Sidi-bel-Abbes is a gay place, with cafes and dance-halls, and wine, too, is cheap in Algeria. After a day or two at Oran they are sent forward to the regiment of their selection.

Sidi-bel-Abbes is distant about fifty-five miles from Oran. Here are the great barracks of the 1st Regiment, covering more than two acres of ground. The city of the Legion has a population of thirty thousand. It is 1500 feet above sea-level and is embowered in gardens, trees, and vineyards. Its fertile fields in a wide valley are watered by the river of the Mekarra.

On their arrival at the barracks the recruits are greeted with shouts of derision from the old Legionnaires. 'Here come "Les Bleus"' they call out, and pass scathing remarks on the newcomers' personal appearance. All this is simply meant as chaff and banter, and must be accepted as such. The 'blues' are then shown to their quarters. In the morning they are awakened by the cry of '*Au Jus, au Jus*' (to the juice), and an old soldier going the rounds of the beds with a big jug containing black coffee—about half a pint is apportioned to each man. Five minutes later reveille is sounded. Then ensues a rush to the ground floor, where the washing arrangements are. 'Fall in' for parade sounds fifteen minutes after reveille.

The most trying part of the life at the beginning is learning how to march: for marching is a religion in the Legion. The recruit starts by covering short distances, carrying only his arms. Gradually this is increased until he is able to carry at least seventy pounds' weight on his back, and cover twenty-five to thirty miles day by day, without interruption, at a pace of five kilometres an hour under a broiling African sun. This is the time when a man regrets the day he set foot in the Legion. The greatest crime a Legionnaire can commit is to fail in any of these soul-destroying marches.

Iron discipline is enforced, and the punishment meted out for some offences is unbelievably severe. For an infraction of discipline the mildest form is corvee, which is the French equivalent for 'fatigue duty' in the British army. The next in order is room arrest, which means confinement to barracks. Then there is 'Salle de Police.' Offenders undergoing it have to sleep in their clothes on a plank bed in the guardroom.

'Ordinary arrest' is dreaded by every Legionnaire. Those undergoing one form of it are kept in confinement all the time, except when they are brought out to do six hours' punishment drill daily. This consists of going round the prison-yard at the double, with a bag containing thirty pounds of sand strapped to the shoulders. The prisoner has to halt for a minute or two and go down on one knee every time he goes round. It is not a pretty sight to watch the agony of men undergoing this awful ordeal; I have seen the strongest collapse under it.

The Legion types are as interesting as they are varied. Some are not easily forgotten.

There was the 'Emperor,' so called because he wore a frock-coat of immaculate cut and a glossy topper when he joined up. But his great asset was the monocle he affected. The coat and hat he obstinately refused to part with until he reached 'bel-Abbes.

Spielman was another old character. He could imitate the note of almost any bird with absolute fidelity. In appearance he was not unlike a bird. He had the longest neck of any one I ever met, with an enormous hook-nose.

The Marquis de B—was a Legionnaire of the second class. He was something of a mystery to everyone. Why he elected to join as a humble ranker no one ever found out, for it was common knowledge that he had served with distinction in a famous French artillery regiment, and had held the rank of major. He refused all offers of promotion during his term of service with the Legion.

Legionnaire X was the son of a well-known French admiral. He was a devil-may-care sort of fellow, with a genius for getting into trouble. He possessed a beautiful tenor voice, and when he could be induced to sing—which was not often—the barrack room couldn't hold all the Legionnaires who came to listen. The 'boy' (he was christened the 'Babe') looked not more than sixteen, although he claimed to be eighteen. He was from Alsace, and had big round blue eyes and the wondering expression of a child. When upset by any of the old hands he would burst into tears.

His great pal and staunch friend was a most romantic character who earned for himself the sobriquet of 'Great heart.' He, too, was a mystery man who would have made the fortune of any novelist; tall and handsome, he was the modern d'Artagnan. No one knew what his nationality was, and he never invited questions on the subject. His English was perfect, and he spoke four other languages with equal facility. He was the champion of the weak, and fought their battles as if they were his own. No raw recruit appealed to him in vain for protection from a bully. He was loved by the weak, and feared and respected by the strong. When the 'Babe' was down with fever he obtained permission to nurse him. Night and day he sat by the boy's bedside until he was out of danger. When the lad went on the march again before he had quite regained his strength, faltered, and looked like giving up, it was 'Great heart' who shouldered his pack and rifle in addition to his own burden. This was against all the disciplinary rules of the Legion, but the grim serjeant only looked the other way and smiled. 'Great heart' was killed in action in Morocco, after winning the medaille militaire and being recommended for the Legion d'Honneur. He died as he lived, a very gallant gentleman.

Alma, Inkerman, Sebastopol—in desert warfare against the savage tribes—Mexico, Madagascar, Indo-China, and the Great War—the Legion has always shown those qualities of

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reckless bravery and heroic endurance for which it is famous.

The most valued possession of the Legion in the Hall of Honour is the artificial hand of Major d'Anjou, who was in command of a detachment of sixty-five men at the battle of the Camerone. This little band was opposed by three thousand Mexican irregulars. Five times were they called upon to surrender, but they flung back their defiance at the enemy. Finally, when only five remained, and these five all desperately wounded and without water for twenty-four hours, they agreed to a truce if allowed to keep their arms. The Mexican general granted their request, but so great was his surprise on seeing that the garrison consisted of five men, only one of whom could stand, that he exclaimed. 'We have not been fighting men, but devils.'

—

Discovery of Hiuen Tsang's Memorials

J. Takakusu writes in the *Young East*

Particulars concerning the memorials presented to the Throne by Hiuen Tsang, the great Chinese traveller to India during the Tang Dynasty, are fairly well-known. In fact, the "Life of Hiuen Tsang" contains twenty-one and a volume in possession of the Chion in Temple in Kyoto sixteen of them. Besides these, it has not been exactly known how many more were written by the great traveller. As it is, a discovery of great interest has recently been made in Japan. To be particular, manuscript copies of forty-two memorials written by him have been discovered among old documents in the possession of Mr. Sakutaro Koizumi, a well-known political leader. These include ten papers which were hitherto entirely unknown. It is almost certain that forty-two represents the total number of the memorials written by Hiuen Tsang. Inasmuch as it was entirely due to the protection given him by the Emperor Koso of the Tang Dynasty that he could undertake his memorable journey to India, the newly discovered documents are of great value to a better knowledge of his life and career.

As has just been said of the forty-two memorials discovered, ten are those hitherto unknown, none of them being found either in the "Life of Hiuen Tsang" or in the volume kept in the Chion-in aboved referred to. These are the undermentioned :—

1. A poem composed by the Emperor Koso when he was still Crown Prince, on the occasion of a visit he paid to Hiuen Tsang at the Tsuen-ssu Temple.

2. A memorial presented to the Emperor by Hiuen Tsang when translations of the sutras were completed and submitted to his perusal.

3. A memorial asking the Emperor for procuring a set of the Sanskrit Tripitaka from the province of Khotan, as it came under the rule of China.

4. A memorial written on the occasion of the presentation by the Emperor Koso to Hiuen Tsang of hand-writings by a celebrated caligrapher.

5. A memorial thanking the Emperor for having enabled Hiuen Tsang to procure a complete set of the Tripitaka existent in China at that time.

6. A memorial thanking the Emperor for his offer to compose an inscription for a monument in the Ta Tsuen-ssu Temple as well as for the assistance given by the Premier in obedience to Imperial command in the translation work.

7. A memorial asking permission for Shanglo and some other pupils, who for some reason or other had returned to secular life but desired to enter priesthood again.

8. A memorial repeating a petition for permission to enter the mountain for rest and recuperation and to relax the the translation work for some time, which petition was formerly denied.

9. A memorial thanking the Emperor for the favour of granting the above-mentioned petition.

10. A memorial asking the Emperor to write a preface to the translation of Maha-prajna Paramita Sutra.

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What Shanghai means to China and the World

The Chinese upheaval has brought Shanghai to the limelight. Let us see what the *China Journal of Science and Art* says about this great port :

To those who have not lived in China, all names and towns seem practically the same. Peking, Shanghai and Canton are, of course, known to be important places with large populations, but, since all Chinese cities are thought to have large populations, no particular significance attaches to these places on that account. Peking as the capital is admitted to be of some consequence and Shanghai is associated with trade and shipping, but few realize that the latter place is one of the most important commercial centres in the world. Less than eighty years ago it was of no more consequence than a hundred other towns in China. Now it compares in size, trade and shipping with ports such as Hamburg, Rotterdam and Antwerp, and exceeds many well known places such as Marseilles and Singapore. The reason is not far to seek. Situated near the mouth of the Yangtze, which is navigable by steam craft for some 1,200 miles, it concentrates the imports and exports of an area of well over 500,000 square miles with a population of nearly ten per cent. that of the whole world. The buying and producing power of these people per head is small, but in the aggregate is very large. In 1925 the gross trade of Shanghai passed through the Maritime Customs was nearly 1,200,000,000 Haikuan Taels (about £200,000,000 or nearly 1,000,000,000 U. S. Dollars). Of this over one-third was foreign import, nearly one-third import from other places in China and the remainder local products. Twenty five years earlier in 1900, the gross trade was only 250,000,000 Haikuan Taels, and twenty five years before that in 1875, it was only a little over 100,000,000 Haikuan Taels. The shipping has grown similarly from 3,000,000 net tons entered and cleared in 1875 to 30,000,000 in 1925. These ships come from all over the world.

A similar prodigious growth is apparent in the physical development of the town. Whereas in 1843 there was a Chinese city of third class with

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unimportant suburbs, there is now to the north of the Chinese city (which has also developed but not in the same ratio) a foreign style metropolis covering some 12 square miles, with some 250 miles of made roads and buildings, mostly of foreign style, of a value of perhaps, £50,000,000. The river frontage actually developed for shipping and industrial purposes amount to some 15 miles and the largest ships plying on the Pacific (20,000 or more tons gross and 30-ft. draft) can tie up in the town. Several hundred modern factories (principally Chinese and Japanese owned) constructed in recent years have made the place an important industrial centre. The principal power station has a capacity of 120,000 kilowatts or say 150,000 horsepower, the energy being derived from coal, most of which originates in China.

This development has been the result of the growth of foreign trade, bold enterprise, good municipal government, and the regulation of the river since 1905 by the Whangpoo Conservancy Board, without which large ships could not have reached the city.

From scientific and artistic standpoints Shanghai is of similar consequence, though as yet development along these lines has not kept pace with commercial and industrial development. However, there can be no question of the city's importance in the growth of both science and art in China. There are many art-craft industries that are rapidly growing in importance. Its engineering industry is large, and there are many important educational institutions. It is the principal point for the export of Chinese art objects and antiques and while it cannot compare with Peking for artistic motives, there is a strong nucleus of people whose occupations or hobbies contribute to the production or distribution of beautiful things.

The future is obscure from some points of view, but there can be no doubt that Shanghai will continue to grow and will maintain its place as the leading city on the Asiatic continent for many years to come.

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Indo-Japanese Rivalry in Cotton

The following quotation from the *Living Age* should be of interest to Indian Cotton Millowners :

Although Japan raises no cotton and India does, she can manufacture cheaper than her competitor, and is driving the products of the Hindu and the Persi mill owners of Bombay, not only from the Persian Gulf market, but also from India itself. While her labour coasts are lower, her spinners receiving only about thirtyseven cents for an eleven hour day, other elements also account for this. Her mills are better organized, equipped, and managed. A German correspondent, writing in *Vossische Zeitung*, makes this comparison of the industrial efficiency of the two countries : 'I have visited cotton mills in Bombay, and I have just seen a number of those in Osaka. The mills in Japan are much cleaner and more sanitary than the sheds, filthy with betel-nut spit, where the Hindus work. Every large Japanese factory has a restaurant where the employees can get three good meals for four or five cents each. Many factories have their own up-to-date hospitals. The dormitories of the unmarried employees, and the little cottages of the married help, are quite up to the average accommodations in that country. Intercourse between managers and workers is courteous. No Japanese would stand for a moment the rough treatment which is customary in India. On the other hand, Japanese wages are from a quarter to a third lower, and their working day is from one to two hours longer, than in India. On the whole, I should prefer to work in a Japanese factory rather than in an Indian factory and I should far prefer this to working in a Chinese factory. Japan's six million spindles can compete at an advantage with the seven million spindles of India, not only because wages are lower and the working day is longer in Japan, but because India's mill managers are unreliable, her cotton brokers are often dishonest, and her selling houses charge very high commissions. Osaka, in a word, is a more efficient industrial city than Bombay.

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Austria's Greatest Poet

In the same journal we find a short sketch of Aurstria's Greatest Poet. We reproduce a part of it below :

His name is Rainer Maria Rilke, he lives in Paris, and he writes in French.

Herr, or rather Monsieur, Rilke was born in 1875, in Prague. Slavic blood flows in his veins, which probably accounts for the ease with which he learns foreign languages. In 1900 he went to Moscow, discoverd Dostoevskii, one of whose novels he translated into German, and visited Tolstoi. When he arrived at Yasnaia Poliana, the author of *War and Peace* plunged out of his front door shouting that he did not want any lunch, but preferred to walk in the forest. He turned to Rilke's astonished party and asked, 'Which do you choose—to go with me into the woods and the fields, or to eat here like a bunch of imbeciles with plates and tumblers ?' For once Rilke disdained the interior life.

Rilke learned English simply in order to be able to read Browning in the original. It took him only a few months, and when his purpose was accomplished he abandoned his study 'of that tongue whose genius seemed to me so foreign that, once my curiosity was satisfied, I had forgotten it again completely within six months, and to-day I do not understand a single word.' French he found far more sympathetic to his taste, and German he liked less and less.

The poet's best friend in France is Paul Valery, of whom he tells this amusing story. Valery had come to pay a visit . and the waggish *chief de gare*, seeing the initials 'P. V.' on his luggage, pretended to send them by *petite vitesse*. When the joke was discovered a hearty laugh was enjoyed by all.

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American Exploitation of Europe

Lending money has been for a long time one of the most potent weapons of Imperialism. Create economic interests, then protect them by force—such has been the procedure of economic exploitation by the "powers" in modern times. It will appear from the extract given below from the *Literary Digest* that Europe is at present fearing what might eventually develop into American Imperialism in that continent. We are told,

The fear that America will completely dominate Europe through its power of wealth is said to be rife in various European countries, but especially in France, which is resolved to resist such an eventuality. This explains the formidable opposition raised against the ratification of the debt settlement, we are told, and in the London *New Statesman* Mr. Sisley Huddleston, a distinguished observer of French affairs, relates that "an influential American," who has always advocated the cancellation of Europe's debts by America, showed him carefully worked-out figures to prove that if Europe really endeavoured to pay its immense debt to America, it could do so only by further huge borrowings from the same source on definite pledges, and that in the course of fifty or sixty years America by this process would have bought up almost the whole of Europe. Of such an eventuality we then read :—

"It sounds absurd, and indeed as a practical proposition is absurd. But theoretically the possibility exists. Since it is by a transference neither of gold nor of goods that Europe can pay it is not difficult to demonstrate on paper that in one way or another there may be effected a change of control and of possession of property inside Europe. This is, however, reckoning without circumstances which one can dimly envisage, and which one believes to be ineluctable.

"Take the case of Germany. I have already noted the facts, and will only recall briefly that according to Arnold Rechberg, German steel manufactures, finding themselves short of working capital after the period of inflation had ceased and stablization of the mark had been accomplished, were obliged to turn to American banks, backed by American steel interests, and obtained loans on condition of American participation. The allegation is that the ultimate object is to secure a predominant holding. Now the German heavy industries, through the Hugenberg organization, control the majority of German newspapers and various patriotic associations and parties. This is only one example that might be given of American penetration into German affairs. In a quarter of an hour a loan of thirty million dollars was subscribed in New York for Germany ; and if a statement which has received publicity in France is to be accepted the rhythm of American investments in Germany is such that were it to remain unaltered, Germany's national riches would in a few years pass into American hands. An estimate, which I can not verify, puts American interests in Germany already at 35 per cent. of the total."

—

Will Syria become Italian

The *New Republic* informs us,

Is France planning to turn over the Syrian mandate to Italy? Persistent rumors have come from the European capitals in the past week that this is so. The quid pro quo has even been named : France is to be supported in her North African policy, which means that Italy will cast no covetous eyes on Tunisia and will not encourage Spanish ambitions in Tangier. These rumors as to Syria have been denied ; but there is nothing inherently improbable about them. The French are heartily sick of their disastrous venture. They cannot afford the expense of the war which they brought about through the insane folly and cruelty of their administrators under the mandate. The whole enterprise has thus far been a liability, not an asset, and there is reason to suppose that this condition will continue even after Syria has been "pacified." Mussolini. on the other hand, would find several advantages in taking over the mandate assuming of course, that he could get the assent of the League of Nations. He could make terms with the Druse without "losing face," as the French feel they would do. He could present to the Italian people the new colonies he has been grandly offering them without knowing how to make good on his promise. He would find himself one step nearer to being overlord of the Mediterranean, which is his ambition. If the new venture brought about a war with Turkey as is more than possible—well, a war now and then is an excellent things for a dictator. It keeps the population from dwelling too much upon troubles at home.

—

An Entente of Steel Magnets

The same journal also informs us,

After years of intermittent negotiations, the steel makers of Germany, France, Belgium, Luxemburg and the Saar Valley have reached an international agreement which has been hailed in the American and European press as the reunion of the coke of the Ruhr with the iron ore of Lorraine and the greatest steel trust the world has ever seen. According to the news despatches, which contain few details, the essential features of the convention signed on September 30 are as follows ;

Beginning October 1, 1926, and for a period of five years, the five groups of steel makers named above have agreed to limit their aggregate annual output to 27,528,000 tons, with a possible decrease to 30,000,000 tons and a possible increase to 26,000,000 tons. The production quotas have been fixed according to the following percentages ; Germany, 43·18 ; France, 31·19 ; Belgium, 11.60 ; Luxemburg, 8.23 ; Saar Valley, 5.77. Each group is to deposit one dollar in a common fund for every ton of steel produced within its allotted quota. For each ton produced in excess of the quota a penalty of four dollars is to be paid, while a refund of two dollars will be made for every ton which any given group fails to produce of its allotted percentage of the minimum of 26,000,000 tons annually. A collateral agreement between France and Germany provides for the exchange of Ruhr coke for Lorraine iron ore.

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Apparently no definite agreement has been reached or even attempted for either the allocation of export markets or the fixing of prices. While only the four countries named and the Saar are participants in the convention, the way has been left open for the adherence of Great Britain and for the smaller steel producing countries in central Europe.

NOTES

Swami Shraddhananda s Martyrdom

The murder of Swami Shraddhananda, while lying in sick-bed at Delhi, by a Mussalman, named Abdur Rashid, has naturally roused great indignation among Hindus; and many Mussalman leaders have also unreservedly condemned the deed.

At the time of his death, the Swami was 71 years of age. He had recently had an attack of broncho-pneumonia and was slowly recovering from it. The murderer got access to him on the pretext of discussing some problems of Islam with him and shot him dead with a revolver, firing five times in quick succession. Swami-ji's death was almost instantaneous. The murder of an old man, lying in sick-bed, in this treacherous manner, is a most cowardly and shameful deed.

The miscreant Abdur Rashid is said to have declared that he alone was responsible for the act, and that he expected to go to heaven for having killed an unbeliever. Heaven must be a very undesirable place to live in if its portals are thrown open to treacherous and cowardly assassins. As for responsibility for the deed, it is to be hoped for the reputation of even the most criminal, turbulent and fanatical sections of Muhammadans that none of them were privy to it. That the Muhammadan community in general is not responsible for it, goes without saying. As regards the murderer, we fervently hope that he will repent, that his heart will change, and that he will obtain God's mercy and forgiveness. And may his deed also serve to remind us that few of us are free from communal hatred, which we must get rid of, and that therefore his shame is our shame, too. Electricity is discharged from a point in a mass of matter; but that does not mean that only the point was surcharged. No; the whole mass was surcharged. Similarly, though the assassin may be one, it was not his hatred alone that prompted his action but the hatred of masses of men professing different creeds.

Though we hope no other Mussalman than the murderer was connected with the foul deed, many leading Mussalmans who could be named cannot be absolved from indirect but none the less real responsibility for the murder, because of the "militant" speeches delivered by them and the dire consequences foretold by them if the shuddhi and sangathan movements were not discontinued by the Hindus. We regret to have to write these words, for the outstanding figure in these movements was Swami Shraddhananda. We have always been opposed to mutual communal recriminations. We earnestly deprecate them at this juncture, too, and in future. We are second to none in our desire for real and whole-hearted friendship between all classes and creeds. But such friendship cannot be secured by a "hush hush" policy or by make-believe. Neither can it, of course, be promoted by needlessly offensive remarks. It must be understood and accepted unreservedly by the followers of all creeds, that so long as the practice of conversion continues, the right to convert in an open and legitimate manner must belong perfectly equally to men of every religious persuasion. Personally we do not attach any importance to outward conversion and the profession by an individual of any particular faith. It is a man's inner life and outward conduct that really matter. But, as we have said before, so long as there is conversion, men of every religious persuasion must be allowed to convert. As regards the shuddhi and sangathan movements, we have never been opposed to them, though we have criticised the name shuddhi; because we do not believe that a non-Hindu or a Hindu of the so-called untouchable castes is necessarily *ashuddha* or impure.

Swami Shraddhananda led a dedicated life. Giving up his lucrative practice as a lawyer in

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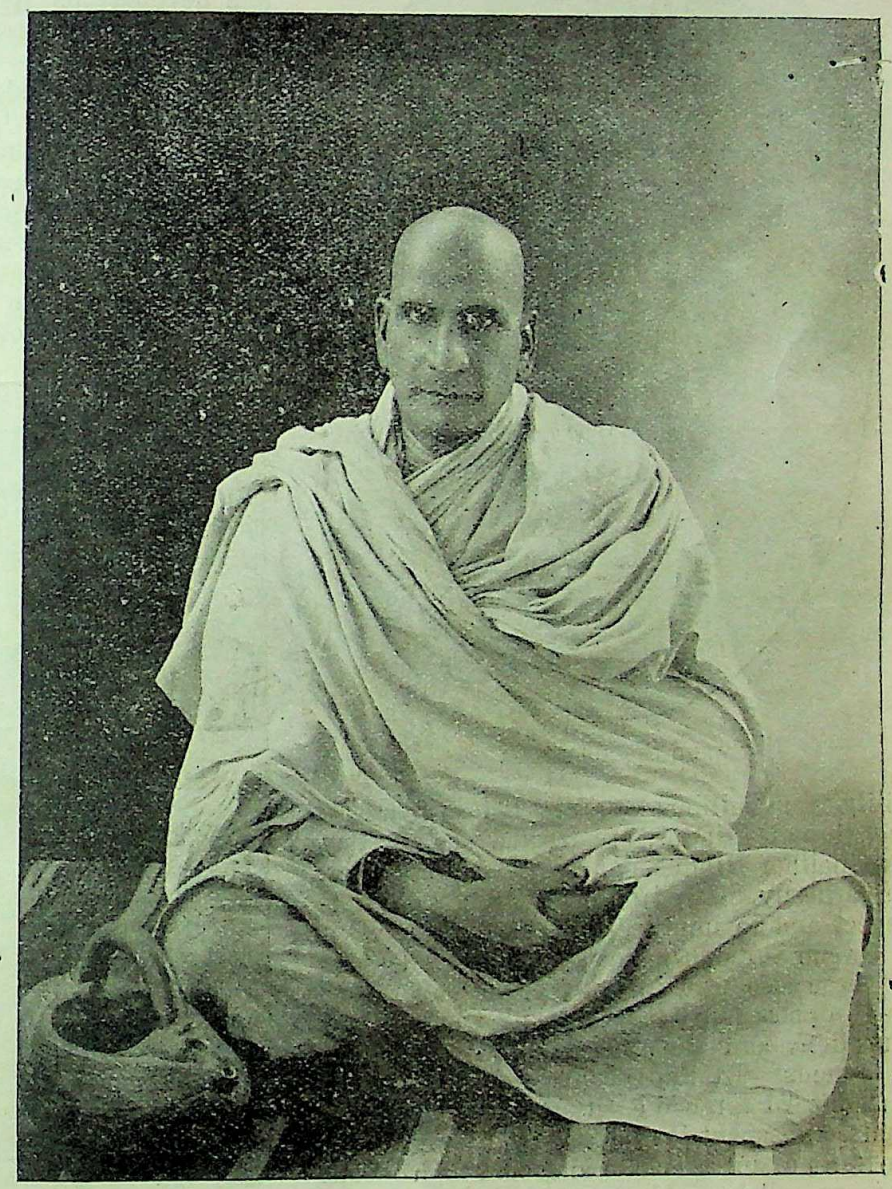
the full maturity of his powers, he devoted the best portion of his life to the foundation, building up and carrying on of the Gurukula Vidyalaya for educating Hindu boys and young men according to the ancient ideals and methods of India and imparting to them both the ancient learning of the land as well as modern scientific and other knowledge. Some years ago he made over the charge of this institution to able hands, and devoted himself entirely to public activities of a different kind. He was a sincere nationalist, and desired to have the friendship of Mussalmans and other non-Hindus without sacrificing the self-respect and social and religious rights and principles of his own community. Latterly he had incurred the odium of the Moslem community on account of his fearless advocacy of shuddhi. But there was a time when even Mussalmans respected and trusted him so much that he was asked and allowed to deliver a discourse from the pulpit of the far-famed Juma Masjid at Delhi. He continued to the last to be loved and trusted by individual Mussalmans and to reciprocate their feelings as is evidenced among other things by his being treated by Dr. Ansari during his last illness. He was a perfectly fearless man. The incident of his squaring his broad chest to be shot at by soldiers in the employ of Government in the streets of Delhi will be readily recalled.

His conduct was always in accord with his convictions and principles. He was not a believer in the modern system of caste, and accordingly he married his two sons and his only daughter outside his caste. He led a life of strict purity and self-control, and was a man of mild disposition and affable manners. We had the honour of meeting and speaking to him only once. It was in the Arya Samaj Mandir in Cornwallis Street, Calcutta.

The void created by his death in the ranks of the public workers of India cannot, so far as we can see, be filled up immediately or in the near future. But if God wills, a greater worker than he may arise to carry on his work. That does not mean that the shuddhi and sangathan movements will suffer any setback. Thousands will step forward to do the work that was nearest his heart and undergo similar martyrdom, if need be. Such workers, it is to be hoped, will bear in mind



Swami Sraddhananda

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that the Swami wanted not only to reclaim those Mussalmans and Christians who or whose ancestors were at one time Hindus, but also to remove the stigma of untouch-

Swami Sraddhananda

ability from millions of our fellow-creatures who, though Hindus, are treated as if they were neither Hindus nor even human beings. He earnestly desired to imbue them with self-respect and to improve their condition.

Swami Shraddhananda's life has its lessons for those also who do not believe in or are even opposed to the Gurukula system of education and the shuddhi and sangathan movements. To the people of India and to humanity at large he leaves the legacy of a pure life spent in the selfless, sincere and fearless pursuit of noble aims and high ideals. May we all be able to make this heritage our own, each in his own way.

—

The Congress Presidential Address

The presidential address delivered by Mr. S. Srinivasa Iyengar at the forty-first Indian National Congress held at Gauhati was not as brief as Mahatma Gandhi's presidential address or as that of Mrs. Sarojini Naidu. But neither was it as long as that of Maulana Mohamed Ali and some other presidential addresses. Its length was not likely to tire the patience of his audience. It deserves to be treated with respect as embodying the opinions of a man who has made sacrifices and devoted his powers to the cause of India's political freedom.

There is little emotional appeal in the speech. The appeal almost throughout the discourse being to the intellect, there was no room for an oratorical delivery. But that is not necessarily a demerit of a presidential address. Merely oratorical flights may produce greater momentary effects, but do not leave any lasting impression behind. The best addresses are no doubt those which vitalize the patriotism of a people, which

Sj. Nabinchandra Bardalai
General Secretary, Reception Committee, I. N. Congress

have an ennobling, chastening, purifying, rousing and strengthening effect, owing to their emotional appeal and which at the same time convince and satisfy the intellect. But

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all subjects do not lend themselves to oratorical treatment of this kind. And those which merely convince and satisfy our reason are by no means to be undervalued. For this reason, we think Mr. Iyengar's speech will rank high among Congress presidential addresses, though it may not be considered one of the very best. It is succint, free from verbiage, and well and ably argued.

Some omissions arrest the attention of the readers of his printed address. He does not pay the customary tribute of respect to the memory of the political leaders who died during the year. He says nothing regarding mass civil disobedience. And it must be considered a merit of his speech that he does not criticise or denounce any rival political party.

He begins by pointing out that the foremost of our duties for the coming year is to mobilise all our forces on the issue of the National Demand, which was formulated in February, 1924, in the Legislative Assembly by Pandit Motilal Nehru on behalf of the Nationalist Party, consisting of the Swarajists and the Independents.

It asked the Government to take steps to have the Government of India Act revised with a view to establish full responsible government in India and for that purpose to summon at an early date a representative Round Table Conference to recommend the scheme of a constitution for India with due regard to the protection of the rights and interests of important minorities; and to place the scheme for approval before a newly elected Indian Legislature after dissolving the Central Legislature and finally submit the same to the British Parliament to be embodied in a statute. That resolution was passed by a majority of 76 to 48 against the Government.

Instead of meeting the National Demand, and in order to side-track the principal issue, the Government appointed the Reforms Inquiry Committee in pursuit of a tinkering policy, "to investigate the feasibility and desirability of securing remedies for the difficulties and defects connected with the working of the Government of India Act but consistently with the policy, structure and purpose of the Act." The Majority Report of the Committee admitted that Dyarchy was "clearly a complex confused system having no logical basis, rooted in compromise and defensible only as a transitional expedient,"

S. Srinivasa Iyengar
President, XLI Indian National Congress

but curiously enough expressed the following opinion:

While the period during which the present constitution has been in force has been too short to enable a well-founded opinion as to its success to be formed, the evidence before us is far from convincing that it has failed.

The Minority Report, on the other hand,

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concludes that "the present system has failed and is incapable of yielding better results in future." The Government of India, however, tried to induce the Assembly to accept the recommendations contained in the Majority Report. This led to the reiteration of the National Demand in the Assembly in an amplified form in September 1925. In February, 1924, the resolution embodying

Sj. Tarunram Phookan
Chairman, Reception Committee I. N. Congress

the National Demand was carried by 76 votes against 48. In September, 1925, it was carried by a majority of 72 to 45, the Independents and Swarajists acting together on both occasions. But on neither occasion did the Government pay the least attention to it.

Mr. Iyengar then refers to the walk-out in March, 1926, on the Government refusing to accede to the demand, in accordance with the Congress mandate.

The leader of the Party in the Assembly said on that occasion: "We hope and trust that the nation will give a suitable reply to the truculent rejection of our demands and send us again in larger numbers with a stronger mandate and, God willing, with the sanction for fulfilling its aspirations and enforcing its commands."

Mr. Iyengar thinks that

The results of the campaign thus opened and of the general elections that followed and are just now over, have justified the policy of the Swarajya Party in the Assembly and the Provincial Legislative Councils and have abundantly proved the wisdom of the great experiment inaugurated by the Congress at its Cawnpore Session.

Along with many others, we are unable to support this view, though we admit that the Swarajists have been more successful on the whole than seemed probable to us in July last when we left India for Europe.

—

"We are asked to work Dyarchy"

From the Secretary of State downwards, British bureaucrats have said, "in every variety of accent and phrase", that we should "lay aside for the time being our demand for Swaraj and should soberly and whole-heartedly work the present constitution." Mr. Iyengar has no difficulty in showing that the new constitution has been worked by various groups of moderate or progressive politicians "soberly and whole-heartedly" for six years. And Minister after Minister has borne witness against it. Mr. Iyengar is, therefore, right in concluding,

What the Government therefore requires really of us is that the Congress should give up its demand for Swaraj and merge itself in the bureaucracy.

That cannot and ought not to be done.

The speaker next proves conclusively that Dyarchy is not workable, workable, that is to say, in such a manner as to lead to the establishment of fully responsible Government.

—

Dyarchy not the only Defect of Reform Act.

Particularly valuable and cogent are those paragraphs in Mr. Iyengar's address in which he shows that the removal of dyarchy alone

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will not end our troubles and lead to the establishment of Swaraj.

For, we must remember that in respect of transferred subjects there is no responsible government and the mere transfer of reserved subjects to additional Ministers on the same statutory conditions as at present govern transferred subjects will not improve matters. At the outset, each Legislative Council has a solid block of nominated and official members to support the views or policy of the bureaucracy on questions relating to transferred subjects, though a majority of elected members may decide otherwise. Thanks to the nominated members and to the number of special constituencies, supple, reactionary or obscurantist, the composition of a Legislative Council is such that the Ministers have to depend upon the support of the Governor and his Executive Council. Nor is it very difficult for a Governor to form, against a majority group of elected members, a Ministry with the aid of a minority group of elected members and of his own nominated and protected block. This has been done again and again in every province. Secondly, under existing conditions, the power of appointing Ministers exercised by a Governor is not a mere technical mode of naming the established leaders of the majority in the Council but is a substantial power of patronage by which a nobody or anybody can be made a benami leader to carry out the Governor's policy. Thirdly, we all know that a Legislative Council has no control over the items of expenditure known as non-votable under each transferred head, including the salaries and allowances and all other payments of officials belonging to superior services in that department. Fourthly, the Ministers have little or no control over the members of the Civil or other public services serving in departments dealing with transferred subjects, and the Governor has and exercises the power of making all appointments to posts in the transferred departments. The statutory independence of the Indian Civil Service is the most outstanding feature of the Reform Act. All the parliamentary apparatus of a responsible government will prove to be a costly and pompous futility unless the completest control over the Indian Civil and other services is unreservedly secured to Ministers fully responsible to a wholly elected legislature. Fifthly, the Governor is empowered to over-ride the Ministers' decisions on questions relating to a transferred subject and direct him to act otherwise. Sixthly, the Governor has an emergency power—the emergency to be determined by himself—to authorise expenditure notwithstanding a vote of the Legislative Council in respect of transferred subjects. Seventhly, the Governor has power to stop legislation in respect of transferred subjects notwithstanding the opinion of the Legislative Council. Eighthly, he can return a Bill relating to a transferred subject to the Council for reconsideration with his recommendation which are in effect obligatory. Ninthly, when a Governor cannot through his Ministry manage a Council to his satisfaction, he can himself administer the transferred subjects, as happened in the Central Provinces. Tenthly, a Minister can hold office during the Governor's pleasure, which does not mean the formal expression of the Council's pleasure but his own independent pleasure, against the opinion of the Council, as was vividly demonstrated by Lord Lytton in Bengal. Eleventhly, the Governor is entitled to disallow any motion for the adjournment of the business of the Council to discuss a definite matter of urgent public importance even when it relates to a transferred subject. Lastly, the allocation of the revenues for the administration of transferred subjects depends primarily on the will of the reserved half and of the Governor and not on the decision of the Legislative Council.

—

Central Government not at all Responsible

Mr. Iyengar points out in detail that the Central Government is not at all responsible to the Indian Legislature, which has no power of the purse. He shows as follows that the Reform Act has in one respect made the Governor-General a greater despot than he was before:

In addition to the power to make temporary ordinances, the Governor-General is given, what he had not before the Reform Act, the autocratic power of certifying any bill and signing it as a permanent law on his sole and absolute authority notwithstanding the refusal of the Legislature.

The Congress President has made it abundantly clear that

The centre of gravity both in the central government and in the provinces, alike in transferred and in reserved departments, when analysed closely, is, both in fact and in constitutional theory, in the Executive Government, in other words, in the bureaucracy. It would therefore be a tragedy if we still sought to discover, in all this statutory hypocrisy, the germs of self-government.

—

Status of India and of the Dominions

It requires to be pointed out repeatedly as Mr. Iyengar has done that,

While India is being denied Swaraj, the Inter-Imperial Relations Committee of the Empire Prime Ministers has restated the position of the Dominions as "autonomous communities within the British Empire equal in status and in no way subordinate one to another in any aspect of their domestic or external affairs though united by common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations." That Committee adds, and rightly, that every Dominion now and always must remain the sole judge of the nature and extent of its co-operation. India is, of course, excluded from this privileged communion. She is not to be a free country, equal in status to the Dominions, but is to bear the galling burden of an Empire; and the nature and extent of her co-operation are to be determined for her by others.

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We have to repeat that, in the case of India, co-operation means subservience and subordination.

The speaker was therefore perfectly justified in saying,

The time has, I think, come when we must make it clear to others and to ourselves that if England wants India to remain within the British Empire it can be only on the terms just stated; and that otherwise none can or should set any limits to her freedom.

If we confine ourselves to the abolition of Dyarchy are we certain that the residuary powers of the Governor will be surrendered? What again is the use of responsible Provincial Government without a responsible Central Government? The comedy will be enacted differently but its spirit and purpose will be there if the Central Government is not a fully responsible government. Supposing again, both the Central and the Provincial Governments are made responsible governments and we are still not to touch the Civil Service, the position will be no better. The Indian agents of the foreign bureaucracy will be more numerous and there will be more competition for Ministerships but the masters will be the same. We cannot therefore compromise on the question of appointment and control of the services or provide for them a dual control. Any scheme of self-government will be nothing but an empty form if the control over the army and navy and the control over the political relations with Indian States, as distinguished from foreign relations with other countries, are not given to our Swaraj Government. Any such reservation will deprive the Indian Swaraj Government of financial, administrative and political control over the Indian people including Indian Princes. Otherwise, self-governing India will be menaced by an army under foreign control and the Indian States will be perpetual thorns in its side, if nothing worse.

—

Army and Navy

Mr. Iyengar has shown that for real Swaraj we must have control over our army and navy, and is rightly confident that a self-governing India would be able both to pay for an adequate army and navy as well as to man and control them. We should not therefore admit our imaginary incapacity to administer the army and the navy.

—

The Council Programme.

The president then chalks out the following council programme and explains and defends each item in detail:—

The general policy of Congressmen in the Assembly and the various councils should be one of resistance to every activity, governmental or other, that may impede the nation's progress towards Swaraj; and in particular, Congressmen in the legislatures should:—

(*a*) refuse to accept offices in the gift of the Government until in the opinion of the Congress a satisfactory response is made by the Government to the national demand;

(*b*) refuse supplies and throw out budgets (unless otherwise directed by the All-India Working Committee) until such response is made by the Government:

(*c*) throw out all proposals for legislative enactments by which the bureaucracy proposes to consolidate its powers;

(*d*) move resolutions and introduce and support measures and bills which are necessary for the healthy growth of national life and the advancement of the economic, agricultural, industrial and commercial interests of the country;

(*e*) take steps to improve the condition of agricultural tenants by introducing and supporting measures to secure fixity of tenure and other advantages with due regard to the rights of the Zamindars; and

(*f*) generally protect the rights of labour, agricultural and industrial, and adjust the relations between landlords and tenants, capitalists and workmen.

But supposing the Swaraj party is able consistently and fully to carry out this programme, which we doubt when we bear in mind its past record, we do not see how such a programme would lead to Swaraj. Swaraj will certainly come in future. What has to be explained is, how it would be the logical outcome of any council programme. Mr. Iyengar has not attempted any such explanation.

Nor has he explained even in the briefest way possible why accepting the office of president of a council is not "acceptance of office." He is right in observing:

By accepting office, the Congress is bound to become an unconscious ally of the bureaucracy. And, if the most advanced party in the country takes office, where will be the determined and disciplined opposition in each council to fight against Dyarchy or for Swaraj? Neither the Ministers nor their party can openly speak and vote against the administration of reserved subjects.

But is not a council-president an ally of the bureaucracy? Does he not "soberly and whole-heartedly work the present constitution" to which Mr. Iyengar objects? Can the council-president "openly speak and vote against the administration of reserved subjects" or any other subjects?

—

Self-reliance

We agree with Mr. Iyengar that from the point of view of the ideal,

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The remedying of grievances must be upon the basis of self-reliance and resistance and not on the basis of co-operation with the Government. The people must be taught to assert their rights and to develop their powers of self-reliance and resistance.

But, as he does not mention the sanction and does not seem to remember how the boycott of British Indian law-courts and the substitution of national law-courts in their place (which was part of the Non-co-operation programme) actualy worked, we cannot consider the following as a practical man's suggestion :

The Congress members of all the legislatures should meet as a separate national legislature and frame model laws for adoption by the people.

—

Village Sabhas

As an ideal again, we have no quarrel with the following suggestion :

We must establish village sabhas that shall under Congress mandate, administer village affairs and be the units of a permanent Swaraj. The great practical difficulties that are in the way must not depress us but should only serve as a powerful stimulus to exertion.

But where is the sanction ? And where there are village unions, will not the village sabhas come into conflict with the village unions ? The capture of local bodies is a more feasible plan ; and as village unions are such local bodies, why not capture them, too, instead of creating independent village sabhas ? Of course, voluntary associations of village people for educational or other particular purposes should and do exist, and they work well, too, in some places. But they have no power to make rules for all the inhabitants of a village or levy rates on all, which a village sabha must do.

—

Constructive Programme

Mr. Iyengar then expatiates upon the constructive programme. He thinks "the restoration of the spinning wheel to its ancient primacy has made the boycott of foreign cloth real to an appreciable extent." We should have been glad if that were a fact. But the speaker himself states that "during 1925-26, Khadi production was 19 lakhs and this year it is expected that there will be an increase of 25 percent." Suppose it becomes 24 lakhs. Taking the value of imported foreign cloth to be 60 crores, does the production of 24 lakhs' worth Khaddar represent any appreciable boycott of foreign cloth ? 24 lakhs is only 2/5 percent of 60 crores.

—

The Boycott of foreign Cloth

If we want to boycott foreign cloth, and we think we ought to, we should emulate the Chinese example and learn Chinese methods. *The Guardian* of Calcutta states in its issue of the 10th December that "the boycott of British goods in Southern China has resulted in still further losses to shipping companies. We in India have little conception of the effects on the British colony of Hongkong of the Chinese boycott. It has been more effective than we think." It has in fact been so effective that Lord Inchcape felt compelled to find out who was responsible for the anti-British feeling in China, and he has hit upon the missionaries as the only party to blame ! *The Guardian*, by the way, effectually disposes of his accusation.

—

Untouchability

The section devoted to untouchability in Mr. Iyengar's address is valuable from many points of view. He is right in observing that

The final solution of the question, depends in great part upon the improvement of the economic conditions of the vast bulk of the untouchables.

Neither foreign nor domestic critics are, however, right when they assert that untouchability is a formidable obstacle to Swaraj, or that its removal will automatically bring about Swaraj. We cannot wait for Swaraj till it is removed any more than we can wait till caste is abolished. There is the capital instance of the United States of America achieving freedom long before the abolition of a very real and wide-spread slavery. But we must all agree that we must make an end of untouchability, apart from any question of Swaraj and whether we ever win Swaraj or not.

—

Labour and Unemployment

As regards the question of Labour, the President says in part :

The organization of labour has been included by the Congress at Cawnpore in its constructive programme. We must give it a front place in our work for the coming year. The welfare of labour, its housing, its provident funds and industrial insurance and all the other things required for improvement in the treatment and conditions of labour are of great national importance. They constitute a reserved subject though they concern

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us more than the bureaucracy. Labour legislation in India, whether it concerns registration or trade unions or other matters, is by no means satisfactory. Labour is not represented by its own men in the existing legislative bodies, as the present electorates are too unmanageable and expensive. And nomination is a wholly inadmissible method of securing representation either of labour or of the depressed classes or of any class of the population. The Congress must therefore increasingly promote the welfare of labour and the Congress party in each legislature should represent its interests and pay special attention to its requirements.

Regarding unemployment, he asks among other things :

Will the present Government, for instance, establish the great industry of shipbuilding on a large scale or start a line of state-owned steamships that will earn freight for India and give employment, as Indian Railways do, to tens of thousands of Indians ? Assuredly not.

A very pertinent question.

—

Government's Currency Policy

The President observes on this topic :

A little reflection will make us agree that the lower price of imports is no compensation especially when we remember the expenditure on imported goods by the vast bulk of the consumers is but a small percentage of their total expenditure. The loss inflicted upon India is very substantial, whether we have regard to the drop of 12½ p. c. in the real value of agricultural produce or of exports or have regard to the competition between products of Indian and foreign industries, or to consequential increase in agricultural indebtedness. In our fear lest our own capitalists use us, let us not allow ourselves to be exploited by foreign capitalists in the interests of England and to the general detriment of India.

—

Indian States

Mr. Iyengar thinks that the Indian States should be included in our scheme of Swaraj.

I share, to the full, the sympathy of all those who think that Indian States are a kind of very imperfect Swaraj. They remind us of the high estate from which we have fallen and our national instinct, sound in the main, prompts us to preserve these relics of an ancient dignity. But the reconciliation between sentiment and the imperious necessity for Swaraj is by no means difficult. The rulers of Indian States ought, in their own interests and in the interests of their subjects,to content themselves with the position of hereditary governors or administrators of their territories under a system of representative institutions and responsible government.

The people of each State should have such representation in the Assembly as may be necessary to safe-guard their interests till each Indian State obtains a system of responsible government.

—

Greater India

The President has not forgotten our sisters and brethren across the seas. Of all that he says and says well on this topic, we will quote one observation :

The term "cooly" connotes the dignity of labour and the Indian cooly settler, lowly as he is, is far superior in status to the original convict settler in Australia.

He is in favour of the opening of a foreign department of the Congress to look after the interests of overseas Indians.

Further, a small committee should be appointed to go to the principal foreign countries where Indians, whether traders, students, labourers or others, reside, so as to get into direct personal touch with them.

—

Asiatic Federation

That Mr. Iyengar mentions only "the possibilities of a cultural and business union with all Asiatic countries," but does not at present think of any political federation, shows his level-headedness. When India becomes fully self-ruling, both as regards internal and external affairs, it would be exactly true to say, as Mr. Iyengar says now,

The time has perhaps come for us seriously to think of a Federation of the Asiatic peoples for their common welfare. So long as our neighbours were ruled by irresponsible autocrats, such an idea was clearly out of the question. Now that Angora, Persia, China and Siberia are governed by democracies, a federation of Asiatic democracies will make for peace, prosperity and freedom of Asia and therefore comes within the range of practical politics.

—

Communalism and Nationalism

We hope the Congress President's reading of the situation was correct when he said,

The forces of nationalism are steadily and visibly triumphing over the forces of communalism.

That communalism is a negation of nationalism and is an obstacle to Swaraj, is being rapidly and very generally realised.

Communalism has been rampant from the first among Mussalmans. Hindu communalism is an effect of it. So, if Mr. Iyengar's observations, quoted above, are to be considered correct, it must be shown that Mussalmans are giving up communalism and swelling the ranks of nationalists. We do not think it can be shown. We shall be sincerely glad and thankful if any one will bring forward proofs to convince us that we are mistaken.

It would be good if all communalists realised that

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Communalism is not so much a positive idea of benefiting one's own community as a destructive desire to obtain advantages at the expense of the other communities.

—

Politics and Religion

We have no hesitation to endorse the following observations of Mr. Iyengar:—

The intrusion into politics of religion, and very often of dogmatic religion, must be resisted as a primitive or mediaeval idea, born of theocracies, and disastrous alike to religion and to politics. Hinduism and Islam will gain immeasurably in strength and purity if they are not mixed up with secular politics. I do not speak of morality or of that spiritual quality which is common to all great religions; for thereby politics and organizations are cleansed and made sweet and wholesome. In the evolution of States, theocracies have not survived, as they were responsible for fanaticism, persecution and internal strife, and neglected the material welfare of the people and the proper arts of government.

Fanatics among Hindus and Mussalmans may not like the following statement of an historical fact, which is nevertheless true:—

No proselytizing can equal the hearty crusading fervour of early and mediaeval times: and the two great religions of India have in spite of innumerable conversions and re-conversions adjusted and consolidated themselves and have acquired an adamantine stability.

—

Appeal for Unity

One of the reasons why this REVIEW has been from its very first issue a non-party organ is the belief formulated by Mr. Iyengar in his own way in the following words:

There can be only two parties in India, the party of the Government and its adherents that obstruct Swaraj, and the party that fights visibly and unceasingly for Swaraj. An army has several arms, but it would be a singular army indeed if its cavalry fought its infantry and its artillery opened fire on both. The duties of all groups or parties in the country and in the Congress is vigorously to co-operate with one another in their fight for Swaraj just as the arms of a sensible army will do in a real war.

We are, therefore, able unreservedly to support his appeal for unity;—only we would have this unity not for one brief year but until freedom has been actually won, as we do not believe in fixing a date for the attainment of Swaraj.

—

Rabindranath's Popularity in Germany

When we were in Vienna we received the following cutting from an Anglo-Indian newspaper:—

Cologne, Sept. 26.

Five thousand people to-day paid from half a crown to ten shillings each to hear Rabindranath Tagore lecture on the philosophy of India.

The lecture, which was delivered in English, was translated into German.

In the evening the poet gave excerpts from his poems in Bengali which proved to be very popular.—*Reuter*

On this item of news, *The Statesman's* comment was quite characteristic. It wrote in its issue of the 28th September:

Although it has awoken an uneasy consciousness of inferiority in the British mind, the sincerity of German admiration for Shakespeare has never been doubted and many of the best disquisitions on the immortal plays have come from Teutonic pens. Neverthless, and after making due allowance for the speaker's compelling personality, it is a little difficult to believe that a Cologne audience listened to Rabindranath Tagore's Bengali poems with any real enthusiasm. Only after complete familiarity with the language has been obtained can foreign poetry be appreciated, and when the audience is divided from the poet by every difference of upbringing and environment, the sympathy indispensable to understanding is impossible. Without cynicism then we may conclude that it was Rabindranath himself rather than his poems that "proved to be very popular" with his German hearers. Even the educated Indo-Briton cannot do the same justice to the *Gitanjali* as the Bengali.

We were not among Tagore's Cologne audience, but we were in the midst of two of his German audiences,—one at Dresden and the other at Prague. In both places we found that the recitation of some of his poems was received with perhaps greater enthusiasm than his lectures. At both Dresden and Prague, a fair proportion of the audience understood English, and could follow what he said in English. At Dresden, as in the other towns of Germany visited by the poet, Professor Tara Chand Roy of Berlin University, a Panjabi Hindu, translated Tagore's lectures into German. The professor has a powerful voice and an easy command over the German language. So his translations greatly helped those of the audience who did not understand English. At Prague, no one translated the Poet's lectures into German or Czech. Nevertheless, as many among the audience knew English, they understood and appreciated his lectures.

As for the poems which he read, in English or in Bengali, we found that they were appreciated very much. Both at Dresden and Prague, when he had finished

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reading the poems according to the programme, the cheering went on and he repeatedly felt obliged to read out other poems. At Dresden, his English poems were recited beforehand in their German translation by Professor Tara Chand Roy. This helped those among the audience who did not know English to appreciate them. Some at least of the English poems which he read out at Prague to German or Czech hearers were also given in German or Czech translations—we cannot say whether all were so translated.

But neither at Dresden nor at Prague were all the Bengali poems which the poet read out translated into any European language. Still they all roused immense enthusiasm. Poems can be appreciated both for their sense and feeling and their music. It is well-known that the poet has a musical voice and is an excellent reader. Besides, he is a perfect master of the histrionic art, and some of his poems lend themselves easily to be read in the way that an actor would render them on the stage if they formed part of the play. Moreover, even the sense and feeling of some poems can be partly expressed by appropriate gestures and delivery. These considerations may convince those who are not determined to remain unconvinced that some Bengali poems, when properly read or recited, may be appreciated even by those who do not know Bengali. Perhaps the average German and the average Czech has a more sensitive and trained ear for music in general and the music of Bengali poems in particular than the average Indo-Briton as represented by the editor of *The Statesman*. And it is possible even for unmusical people sometimes to appreciate good music—a fact to which we may be allowed to bear personal testimony. At Prague we went to see a Czech school for orphans and boys and girls without some limb or other. The children sang some Czech songs. *We* enjoyed them, though we do not know Czech and are not qualified to appreciate Western music.

Indo-Britons, formerly styled Anglo-Indians, may not be able to appreciate the English *Gitanjali*, but in Great Britain there are numerous unhyphenated true Britons who fully understand and appreciate it.

—

Congress Session at Gauhati

Gauhati is a comparatively small town in Assam, the easternmost province of India. It was very plucky on its part, therefore, to invite the Indian National Congress to hold a session there. Mr. Tarun Ram Phookan, Chairman of the Reception Committee, Mr. Nabin Chandra Bardalai, General Secretary to the Reception Committee and other earnest workers are entitled to great credit for their enthusiasm and earnest labours.

The attendance at the Gauhati session of the Congress has been put down by the *Amrita Bazar Patrika* and *Forward* at over ten thousand. *The Bengalee* and *The Statesman* on the other hand, state that the number of persons attending was five thousand or there abouts. Even if we take the lower figure to be correct, the attendance does not indicate any want of enthusiasm on the part of politically minded Indians. That so many as two thousand delegates attended the Congress session in a far-off town like Gauhati, and that in such a small town fifteen hundred persons could be enlisted as members of the Reception Committee, are facts of which nobody need be ashamed.

—

Mr. Phookan's Address

The address of welcome delivered by Mr. Tarun Ram Phookan is conceived in a manly and optimistic vein. He briefly narrated the ancient history of Assam, dwelling specially on its heroic episodes, and referring to the cultural renaissance in that province, said :—

However poor our condition under the British Raj may be to-day, we are inheritors of a very ancient Hindu culture, and I am proud to say that if there is any place, where catholic and progressive Hindu Religion is a living force, that place is Assam.

He also pointed out that spinning and weaving (both cotton and silk) are still practised in Assam in the homes of the people to a considerable extent.

Lord Birkenhead, with some politicians of lower rank, has uttered the threat repeatedly that unless India "co-operates" and works the constitution given to her, she cannot have any further reforms. Mr. Phookan's commentary on the above is as follows :—

"Good, bad, or indifferent you must work the present constitution," dictates the Noble Lord, "or you will be given no further reforms." This, to my mind, means that India's power of resistance must be crushed, she must be humiliated. Let Gauhati Congress, let the representatives of the people of India answer the challenge of the Noble Lord fairly

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and squarely, but I personally believe that the Councils should either be mended in a manner suitable for the attainment of Swaraj or should be ended completely. Let Gauhati Congress decide whether India should get back to her old mentality of begging for favours on bended knees with folded hands or that she should stand on her own rights and make a demand for her birthright. Let Gauhati Congress decide whether India should be humiliated into co-operation in the hope of getting some favours or that she should stoutly refuse co-operation till her legitimate rights are conceded to her.

That Non-co-operation has not brought Swaraj as early as was expected has not dispirited Mr. Phookan. He is not at all down-hearted. Says he :—

I personally possess a great deal of robust optimism and I have a firm faith and a clear vision that the freedom of India will come sooner than many people expect—if only we work honestly, earnestly and unitedly. Let not our success be judged by the measure of our achievements. Non-violent Non-co-operation had worked wonders within the very short time it was practised. It has animated Indian life with a sense of manhood, it has infused that love for freedom for the motherland, which cannot be killed even by the most inhumane methods of the Bureaucracy. It has taught us that the weakest nation has a right to rebel against the most powerful nation that tries to impose by strength of arms its will against the wish of the people.

Mr. Phookan need not have adopted the apologetic tone that he did, in seeking to justify the invitation of the Congress to Gauhati, when he said :—

Our right to invite you to such a distant and a poor country is based upon our modest achievement during the Non-co-operation Movement, on the terrible sufferings undergone at that time by the people of Assam at the most cruel hands of the Bureaucracy and above all in our sincere willingness to follow your lead through the Congress and do our honest best in the fight for Swaraj

Earlier in his speech also he referred to the sufferings of the public-spirited workers of Assam in the following words :—

The severest indictment that the Government of Assam stand charged with, is the wilful slow poisoning of the people of Assam by carrying on their immoral traffic in opium. And what is more, when a number of selfless workers raised their voice of protest by preaching temperance during Non-co-operation, they were mercilessly flung into prison.

The sufferings of our Assamese brethren have not been in vain. These have not only made them strong but their labours have greatly reduced the consumption of opium in the province.

Mr. Damle's Speech

We are indebted to Rao Bahadur K. G. Damle, C.I.E., Chairman of the Reception Committee of the Akola Session of the National Liberal Federation of India, for an advance copy of his speech. A considerable portion of his address is devoted to the narration of the recent political history of India and of the Congress movement.

The following words of his ought to make for unity :—

It is undeniable that all the political workers in India, whether they are inside the Congress or outside and whether they belong to one group or another, are animated by the same motive to do devoted service to their motherland and are fired with the same righteous and noble sentiment of patriotic love for India. They have honestly been seeking out the surest way to carry forward the political status of India to the highest altitude attainable as early as possible. They are agreed also as to the practical limitations within which their activities have to be carried on. In this state of things every right-minded patriot has to place the true interests of his country above considerations of self or party. In his heart of hearts every sensible Indian cherishes and must cherish an ardent wish for the rapid advance of his country to the destined goal, *viz.*, responsible self-government or Swaraj. For an early realisation of this object is required the consolidation of our forces and united action in the right direction.

But the sentence which follows is not likely to result in united action :—

"I shall, however, content myself with asserting my honest conviction that the activities of the Swarajists and non-co-operators in the country are proving a serious handicap to the smooth and orderly progress of the country along the right path."

To communalists he addresses words of sober wisdom when he says :—

Religious orthodoxy was more rampant in days of old than it is now. It is now common knowledge how Turkey has emerged from the War. The Angora Republic has shaken off the hold of old religious notions, ideals and prejudices. With the Turks religion does not stand above politics. Its claims on its followers have been subordinated to those of the State. In India, however, the same old notion survives in full force—a major part of a Mahomedan's every-day life is engaged like that of the non-Mahommedan population in attending to non-religious matters of purely wordly importance and in their associations with their fellow-men of other faiths the occasions are rare when their religious preachings affect their everyday acts and their relations with other communities. The history of all civilized countries, Turkey included, teaches us that in proportion as the peoples' interests advance in matters political, social, and international, the primitive rigidity of religious precepts and injunctions requires to be relaxed and religious orthodoxy to be shaken off so as to permit social and

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political growth to keep pace with advancing and changing times aud circumstances. In India both the Mahomedans and the Hiudus possess a large community of interest. Neither of them can afford to impede and risk the steady advancement of their political growth and social amity. Both must advance side by side with equal pace and in equal measure if the entire body politic of India is to present a healthy and all-sided advancement. The religion of neither community should demand a surrender of these non-religious interests. Religion teaches us, our duty to God and our devotion to Him can be expressed as fervently in a temple as in a mosque. The conventional outward symbols and formalities clothed with sentiments of religious sanctity have hardly any permanent and real value in estimating the depth of heart and the steadiness of mind dedicated by a religious devotee to the service and realization of the Divine Power. The religious truths so far as they are divine claim common allegiance and homage from humanity as a whole. That being so the apparent points of antagonism discernable in what may be strictly deemed to be mere outward conventional appendages should not be regarded as of great significance and value. They may be made adjustable to varying needs and circumstances. Such adjustment does not affect the high divine truths.

—

Calcutta University Election of Fellows

Four Fellows are going to be elected this year by the registered graduates of the Calcutta University. It has thousands of graduates, but the registered graduates number only a few hundreds. This is due to the rules relating to the registration of graduates and the unnecessarily high fee which has to be paid every year for keeping one's name on the register. The rules should be amended and the fee made almost nominal.

As the present number of registered graduates is small, canvassing is quite easy, and various kinds of pressure are brought to bear on them. They ought, therefore, to be all the more careful in giving their votes. The Calcutta University is not a political institution and its Senate is not a political body. Only those persons ought to be elected to it who are cultured and have taken an active interest in the spread and improvement of education, who have shown that they are actively interested in the improvement and reform of the university, and who are jealous of its good name. It is almost as ridiculous to send a man to the Senate merely for his political opinions as to select an engineer or a physician merely for the sake of the political party to which he belongs.

—

European Politics and Indian Publicists

For about half a century some Indian publicists or others have generally sided with some political party in Great Britain and expected that it would help them in promoting the cause of self-rule and freedom in India. But India has been always treated by all British political parties as outside party politics. It has been everybody's, that is to say, nobody's, business to promote the cause of Indian freedom. Some Indian politicians nevertheless think that when Labour again comes to power in Great Britain, India will have Home Rule. Let us wait and see.

Whatever the result may be, we do not deny that there is some connection between British politics and Indian politics. But with European continental politics we have no such connection. We are interested in continental politics only in a general way. But our interest is none the less keen and real for that reason. We rejoice and are encouraged in our fight for freedom when we find the cause of popular freedom triumphant in any country. On the other hand, whenever and wherever tyranny is rampant and freedom of expression of opinion and liberty of association are suppressed, we cannot but feel pain and sympathise with the sufferers. The disadvantage we suffer from is that, owing to distance and to our sources of information being practically almost wholly British, we do not generally get unbiassed information. Perhaps Italy, Hungary, Bulgaria, Roumania, all groan under the same kind of cruel oppression and tyraany and suppression of liberty; but British news-vendors and publicists may not be equally interested in denouncing evil-doers in all lands. So far as we are concerned, as in Indian so in European and American politics, we do not adopt a partisan attitude. But we are afraid we cannot guarantee the same non-party attitude on the part of *all* our political contributors.

—

A Science Congress in Japan

The Third Pan-Pacific Science Congress was held in Tokyo from October 30 to November 11. The inaugural meeting was attended by about 3000 persons and was highly successful. This large attendance at a *science* Congress shows the great intellectual progress which the people of Japan have

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made. The Congress was attended by delegates from China, the U. S. A., Canada, Hawaii, Australia. France, the Philippines, etc., and there were also English, Dutch and Japanese delegates. Papers on various scientific subjects were read at the many divisional and sectional meetings.

The closing ceremony of the Congress has held in the form of a general meeting. It decided to hold the Fourth Pan-Pacific Science Congress in Java. It also resolved to perpetuate the Congress. The resolutions proposed by the divisional meetings and passed at the above general meeting are as below:—

1. Cooperative study of volcanology and local seismology.
2. Geodetic study by submarine boats.
3. Creation of the "Pacific Geological Review."
4. Selection of a Preparatory Commitee for the Fourth Pan-Pacific Science Congress.
5. Making of weather-charts.
6. Use of radio for the unity of time of meteorology.
7. Unity of wave-lengths of radio.
8. Unity of methods of study of mineral resources in the Pacific region and its organ.
9. Topographic study of the bed of the Pacific.
10. Study of the shape of the globe and more particularly of the shape of the Southern Hemisphere with Australia in the centre.
11. Preservation of natural monuments in the Pacific region.
12. Memorial to the Chilian Government regarding the preservation of animals and plants of Juan Fernandez Island.
13. Study of corals of the Pacific and the Indian Ocean.
14. Biological study of the Pacific.
15. Protection of crops, more particularly plant quarantine, in the countries of the Pacific.
16. Cultivation on declivities and their use.

—

Indian Medicines in Ancient Japan

At Nara, the oldest Imperial Residence of Japan, known all over the world by its giant statue of Buddha, the "Daibutsu", cast out of gold bronze, there stands also an old Imperial treasure-house, "Shoso-In", which was built almost at the same time as the Daibutsu was cast, *i. e.*, about 743 A. D. This treasure-house serves for the storage of various precious objects which were in the possession of Emperor Shomu Tenno, and which were dedicated after his death to the Daibutsu by the Empress-dowager Komyo-Kogo. Among these valuable offerings, says *The Young East*, we find also vegetable, animal and mineral medicines, partly home products of Japan, but mostly from Arabia, Persia, India and chiefly from China. The various medicaments are in all of 60 kinds packed in 21 lacquered boxes. They are dedicated to Vairochana, synonymous with the Great Buddha. In the list given in the *Young East*, it is easy to recognise a few Indian medicines. For instance, musk, *pippali* (*piper longum*), *amalaki*, *amra* or mango, *haritaki* or myroblan, *sharkara* or sugar, etc.

—

The Late Principal B. V. Gupta

As I left Calcutta in the last week of July, 1926, and was absent from India for four

Principal Bipin Vihari Gupta

months, I did not hear of the death of Principal Bipin Vihari Gupta till recently and could not pay my tribute of respect to his memory at the proper time. I was a very unworthy pupil of his in mathematics at the Presidency College, in the third and fourth year classes. He was then assistant professor of mathematics. I dreaded mathematics. but for some reasons which I need not mention, I took up mathematics as one of my subjects for the B.A. examination. As I was not a good student of mathematics, fear made me absent

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myself frequently from Professor Gupta's class. Nevertheless the good professor knew that I was a pupil of his but a truant. I distinctly remember now that on one occasion he told me with a smile, "চাটুজ্যে, তোমাকে যে দেখ্‌তেই পাওয়া যায় না," "Chatterjee, I wonder why one cannot catch sight of you." That was the only rebuke—a very mild one, he administered to his unworthy pupil. But though I did not regularly attend Prof. Gupta's class, I could understand that he was a mathematical genius and a very able teacher. My fellow-students and myself could not but contrast his ability as a teacher with the comparatively inferior ability of a British graduate, a high Cambridge wrangler, who had then recently come out from England as our professor of mathematics, whereas Bipin Babu was only an assistant professor. Inspite, however, of this marked difference in ability, the British graduate retired from Government service as Director of Public Instruction, Bengal, and Bipin Babu drew a salary of only Rs. 600 a month at the time of his retirement—about a fifth of what the educational director did.

Professor Gupta was a man of a cheerful temper and had bright genial eyes.

I am indebted to my esteemed friend Professor Jogesh Chandra Ray for a copy of a biographical sketch of Principal Gupta. which has appeared in the *Ravenshaw College Magazine*. Professor G. C. Ganguli tells us there that Bipin Vihari Gupta was born in October 1855 in Halisahar. His academic career was brilliant, he having stood first in all University examinations except the F. A., in which he stood second. Sir Alfred Croft, a former Director of Public Instruction, Bengal, wrote of Professor Gupta when the Provincial Educational Service was organised in 1896: "He is a distinguished Mathematician, being the only graduate who obtained a first class in the M. A. in that subject from 1874 to 1880."

Mr Ganguli writes:

"It seldom falls to the lot of an educational officer to command respect from all as Bipin Babu did. He was almost an idol at Calcutta both as a University Student and as a Professor of Mathematics. Successive Directors of Public Instruction and Principals of Presidency College had nothing but the highest praise for him and his work. "When he was Principal of the Ravenshaw College.", remarks one, "his work was admirable both from the scholastic and administrative points of view and he has left his mark on that College, not only in having raised it educationally, but also as having worked and enlarged the Hostel system there most successfully." "It may be stated without exaggeration", remarks another, "that a complete revolution was effected in every department of the College and the School attached to it by Mr. Gupta." Principal Maitra, a just and severe critic, in his evidence before the Royal Commission spoke highly of the work done by Principal Gupta as head of our College.

He was not only a born Mathematician but was well read in many subjects. Dickens was his favourite author. I was struck with the wonderful quickness of his understanding. With his strong commonsense he could at once dive deep into a matter, however complicated, and took little time to solve any problem, however intricate. From his intelligent discussion of matters medical, legal and engineering, I often thought that he might have excelled equally as a doctor or a lawyer or an engineer.

He was a keen sportsman himself and, much in advance of his time he greatly encouraged sports among the students. His elder son Bhupi unfortunately cut off in the prime of life, was one of the founders of the Orissa Athletic Association and his younger son Omru won several prizes for sports year after year. Before partially losing his eyesight Bipin Babu was a dead shot. His was the Greek ideal of *mens sana in corpore sano i.e.* a sound mind in a sound body. He was of robust health and had to take leave only for a little over 3 months during his 34 years' service. He was very fond of gardening, which was his main occupation in his retirement. He knew some thing of everything and everything of something.

He was a remarkable figure in every society in which he moved, He was absolutely free from *hauteur* and was not only accessible to all but felt for all. When there was a devastating flood in Kendrapara in 1907 his heart bled and, without waiting for anybody, he issued an appeal for the distressed people and the appeal was liberally responded to.

For months Bipin Babu had to work hard in this connection but it was to him a call of duty, a self-imposed task, a labour of love.

Those who had the privilege of being his personal friends valued him as an agreeable companion and a faithful friend.

When before the last summer vacation I saw Principal Gupta unable to move without others' help I thought of the time when in his youth, incredible as it might appear, he having missed a train at Natore ran with it and caught it at last at the next Station.

The students, it may be safely asserted, found a father in him. On hearing that a 3rd year meritorious student was unable to pay his College fees, he approached a gentleman who advanced without a word his two years' College fees and the student could prosecute his studies, obtain his degree and follow a useful and honourable career. As he had himself to struggle hard against poverty in early life, he could readily sympathise with poor students and in their behalf he carried on correspondence with the D. P. I. and in consequence half a dozen free-studentships were granted to each Government College; but the initiative had been taken by the principal of Ravenshaw College, which was then not a very important College.

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Child Marriages and Indian States

As part of the celebration of the birthday of the Maharani of Bharatpur the Maharaja of that State has given his consent to a measure entitled the Bharatpur Social Reform Act, which is to come into force in that State from January 1, 1927. This is quite a fitting way to commemorate the birthday of a woman, as it is calculated to remove some causes of the miseries of her sisters of high and low degree and relieve their sufferings.

The Act enables widows to contract a second valid marriage and enables their children to inherit their property. To avoid controversy or dispute as regards marriage or remarriage of widows they shall be registered in the courts of tehsildars or in temples or mosques recognised by the State on payment of a fee of Re. 1. Another clause, relating to child marriages, makes them invalid before a court of law if contracted between parties who have not attained the age of 14 in the case of females and 16 in the case of males. All persons knowingly abetting a marriage or remarriage contrary to the Act would be liable to imprisonment for any term not exceeding two years or a fine not exceeding Rs. 3,000 or both.

The Maharaja Gaekwad of Baroda passed a law years ago to prevent infant and child marriages. But as for some reason or other, the object desired has not been gained, he is thinking of taking steps to make the law more effective. It is to be hoped he will succeed in his efforts.

If in British India the age of consent even in marital relations is raised sufficiently high, that may indirectly prevent the marriage of female children in many cases. We say this, because our Government is not likely to pass any law meant directly to prevent child marriages.

—

Sir Sivaswamy Iyer s Address

Not having received any advance copy of the presidential address of Sir Sivaswamy Iyer at the ninth annual meeting of the National Liberal Federation held at Akola, we have been able to read only extracts from it in a newspaper. It appears to have been conceived in a different vein from that of Sir Moropant a Joshi at the Calcutta session of the Federation last year. Sir Moropant did not strongly criticise any rival party. Sir Sivaswamy has strongly criticised the Swaraj party. Says he sarcastically :—

"We wonder whether the country has since March 8, 1926, been secretly or openly prepared for mass civil disobedience, and whether it is any more fit to resort to this weapon than it was when the Congress committee submitted its report.

"Knowing, as the Swarajists must do, that the country is not prepared to follow them in the stunt of civil disobedience, their talk of sanctions is meaningless and can only be sheer bluff."

It cannot be denied that there is a great deal of truth in what Sir Sivaswamy says in the following passage about the Congress creed :---

The creed of the Congress party has undergone many changes. They have climbed down from their heights of non-co-operative aloofness to participation in the work of the Councils. They have climbed down from a policy of uniform, continuous and consistent obstruction to a policy of supporting some at least of the measures for the benefit of the people. It is not however likely that the Swarajist party as a whole will abandon their infructuous policy and return from the barren wilderness to the paths of commonsense and wisdom.

He then passes on to pat the Responsivists on the back.

With the robust good sense and grip of actualities which is characteristic of the Maharastra community, they have led a revolt against the fatuous policy of the Swarajist party and succeeded in forming the party of Responsive co-operation. We welcome the formation of this party which has practically adopted our creed, though it has not joined us and seems to fight shy of the name "Liberal." The formation of the Responsive Co-operation party is really a triumph of the principles for which the Liberal party has all along stood.

He laments the disfavour into which the Liberals have fallen and explains it thus :

It is an irony of fate that, while the principles for which the Liberal party has stood, have been slowly gaining recognition, the party itself should have fallen into disfavour with the people.

But the explanation is not far to seek. In the first place, the policy of moderation does not appeal to the popular mind in the same way as a policy of extremism. A member of the Moderate or Liberal party, who is prepared to look at the different sides of a question and make allowances for them all can never indulge in the same sweeping statements and denunciations, as a member of a party which refuses to look at the other side of the question or face realities and is prepared to recommend short-cuts, however dangerous, to the end in view. The Liberal party cannot possibly make spacious promises of a millennium to be attained in months or weeks and can neither attribute all the evils under which the country is suffering to the foreign domination nor refuse to recognize the benefits that the country has derived from the British connexion.

There is another reason. The Liberals as a party have not given up their faith in British justice and generosity and their habit of appealing to these qualities, though individually eminent Liberals like Mr. Srinivasa Sastri have more than once said very caustic

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things about this same sense of justice of the British people. We do not know whether Sir Ali Imam is a Liberal. He was, however, a trusted member of the Government of India. Recently he is reported to have warned a Patna audience and of course the larger audience of his countrymen all over India, "against putting any great store by the pronouncements of British statesmen; the only moral they ought to learn from repeated betrayals being that they should set their house in order". But Sir Sivaswamy Iyer continues to set great store by the utterances of British statesmen and appeals to their generosity also, as the following paragraphs from his address will show :

> So far as we can judge from the utterances of British statesmen, the main point upon which they desire to be satisfied is our willingness to co-operate with the Government in working the reforms introduced in 1921.
>
> Signs are not wanting of a disposition on the part of British statesmen to advance the appointment of the Commission. One can see a marked change in their utterances and a tone of greater willingness to appoint the Commission earlier.
>
> Let us allay the apprehensions of Britain that the grant of responsible government may be accompanied by a desire on our part to injure British interests or sever the British connection, I would say to the Government that trust begets trust and that the longer the delay in making the further advance, the greater will be the feeling of distrust on the part of Indians in their professions of sympathy and goodwill. Let them take their courage into their hands and deal with us generously and they will find a grateful response from politicians of all shades and a closer and a more spontaneous linking of the ties that bind the two countries.

The patience and faith of the Liberal party appear to exceed the patience and faith of Job; and if our Earthly Providence in the shape of the British statesmen were as just and merciful as Divine Providence, we could have predicted without waiting for the final issue that the Liberal party's great virtues would be surely rewarded by the grant of some adequate boons. But as the greatest admirers and even the flatterers of British men in power have never attributed divine perfection to them, we can only wait and see what the reward is going to be.

As regards appointing the Commission earlier than 1929, there may be other reasons for taking such a step than generosity to India. By 1929, Labour may again come into power. So the Conservative Ministry now in power may like to choose the personnel and settle the terms of reference to the Commission instead of leaving these things to be done by a Labour Cabinet. The present Cabinet may be anxious, as "Indo-Britons" like Mr. Langford James are, for the appointment of the Commission now, before Indian politicians have had further opportunities of Co-operating with the Government and proving their capacity.

In conclusion, referring to future Liberal policy, Sir Sivaswamy Iyer declared that it would be their duty to co-operate with any and every party in all questions on which they could see eye to eye.

—

Our Pictorial Supplements

We issue with this number the reproduction in colours of two water colour paintings.

The portrait of Panini, the great ancient Sanskrit grammarian, is of course imaginary. It is that of a great critical scholar.

The other picture is that of Radha, the beloved of Srikrishna, waiting for the coming of her lover. The mood of expectancy is well-depicted in her face.

—

Small-pox Epidemic in Durban

Mr. C. F. Andrews writes to us from Durban in a letter dated Nov. 20, 1926 :—

"The small-pox epidemic here has brought out the worst side of things. And we have had to face a cruel attack on the ground of being insanitary, when we have been driven into it by the pressure of the European".

Mr. Andrews has enclosed a cutting from the *Natal Mercury*, containing a very strong statement made by Mrs. Knight, one of the most trusted members of the Durban Town Council. Her statement is an amazing revelation. Summarising it, the *Natal Mercury* writes :—

> Strong evidence of the indifference and neglect of the Durban Town Council in relation to the housing of Asiatics, even of its own Indian employees, was given by Councillor Mrs. E. L. Knight in the course of an interview which she accorded a representative of the "Mercury".
>
> She states that notwithstanding innumerable reports by the Sub-Committee on Indian wages and conditions, and by the Borough Health and Sanitary Officials for years, practically nothing has been done to remedy the scandalous housing conditions of Asiatics which exist in the Borough and which again have been brought prominently to the fore since the outbreak of small-pox.
>
> "Some Councillors," she declares, "have felt and said that the more wretchedly the Indians are housed and paid, the more likely will they be willing to be repatriated and return to India."

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The Crown Prince of Sweden As An Archaeologist

The Young East of Tokyo reports:—

H. H. Crown Prince Gustaf Adolf of Sweden, recently visiting Japan in company with his consort, Princess Louise, is a noted archæologist. His chief object in visiting this country was to widen his scientific knowledge by carrying out archæological researches. Accompanied by a few noted Japanese archæologists, the Prince went on September 13 to some shell mounds in Chiba Prefecture about twenty miles from Tokyo, and unearthed a stone axe believed to have been used 3,000 years ago, articles made of horn, more than 20 kinds of shells and an earthern jar in nearly perfect condition. His Highness was exceedingly delighted with his successful excavation and said that he hoped to present them to the museum at Stockholm.

The Prince is an archaeologist of distinction. He has previously conducted excavations in Greece and is the patron of the well-known group of scientists who are exploring the neolithic and the Bronze Age sites of China and Manchuria. Some of these explorations have led to the discovery of painted pottery of a surprisingly advanced technique. "The manner of its manufacture, its general appearance, and the recurrence on it of certain kinds of decorative design", writes R. L. Hobson in *Discovery*, "all recalled the pottery found of neolithic and early Bronze Age sites in Eastern Europe and Western Asia, *viz.*, at Tripolye in South-Western Russia, at Anau in North-Eastern Persia, at Susa, Nur, and as far east as Baluchistan." Interesting speculations were at once suggested one of which is, "Was there a common origin for the neolithic inhabitants of both extremities of the Asiatic continent"? The writer in *Discovery* thinks that one result of the archeological explorations in China, Manchuria and the borders of Tibet may probably be the proof of a common origin in Central Asia for both the Eastern and Western groups of Asiatic peoples.

Crown Prince Gustaf Adolf came to India from China after inspecting the work of the Swedish archaeologists there. He is also interested in Chinese sculpture.

In Calcutta, the very day he reached the city, he visited the archaeological section of the Indian Museum. He also visited the archaeological and the picture gallery of the Museum on the two following days accompanied by the Crown Princess and their party. In other places in India also the prince and princess have shown active interest in Indian art and archaeology.

It would be a blessing if the princes of Indian royal families took as much intelligent and active interest in archaeology as this Swedish prince does. Many an Indian State would, if explored, reward the archaeologist with finds and discoveries of great value to the historian.

—

"Communalism in Excelsis"

This is the caption of an editorial note in *The Guardian*, "a Christian Weekly Journal of Public Affairs," published by the Rev. Principal P. G. Bridge. In it has been criticised the speech delivered as president of the European Association by the barrister Mr. Langford James at the annual dinner given by the Association to His Excellency the Viceroy in Calcutta. Though the editor of the *Guardian* realised that it would be wrong to judge a community for utterances after a sumptuous dinner, yet he has criticised the speech because it "bore every mark of careful preparation." We now proceed to quote substantial portions of the note.

Mr. Langford James informed his guests at the very outset that the only object of the European Association was to protect the rights and interests of the European community in India. It is not unfair to conclude that any further responsibility towards the people of the country, to ensure them better government, health and education or any of those benefits which the millions, though without a stake in the country, have a right to expect from a civilised government, was supererogatory on the part of the European community. With this introduction the speaker plunged immediately into the defence of two Europeans who during the year had been charged with causing the death of two humble coolies.

The editor then gives details of the cases. In the one the assault was punished with a fine of Rs. 200.

Against this decision the Government of Assam, strictly within its rights, appealed to the High Court and a fresh trial was orderd. The man was again convicted of the same offence. In the second case another European was charged with causing the death of a mill-hand but after a prolonged and careful enquiry was discharged. Against this decision also the Bengal Government made an unsuccessful appeal. Mr. Langford James asserted that Government were vindictive in their determination to have these men punished for the alleged crimes. If Mr. Langford James felt so strongly against the judicial system which permits appeals to the higher courts for enhancement of sentence, he, as a lawyer, ought not to have remained silent all these years. We realise that grave injustice may be done by a procedure which is, by the way, unknown to English law. On the other

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hand, in a country like India Government must protect the citizen against grievous miscarriage of justice. It was not, however, the legal procedure against which Mr. James' complaint lay, but against its application to a European accused.

Mr. Langford James then paid a tribute to "what he was pleased to term British qualities."

He added that Englishmen had a right to be in India on moral and on "equally strong grounds," for he added "the British people have very largely made India." The speaker must surely lack a a sense of humour when he made this and the further statement that "the stock-in-trade brought to India by their forefathers was stamina, honesty and initiative." We could probably accept the first and last qualities mentioned by him, though it would appear that initiative is a lost characteristic of the present generation. But where was Mr. Langford James taught Anglo-Indian history? for surely honesty was a rare quality among the early "bag-men" of the East India Company!

Mr. James then turned his attention to the Indianisation of the Army.

He asserted that he had been considerably disturbed by statements made from several quarters "that any system of what I will call infiltration of Indian officers into British messes is likely to have disastrous repercussions at Home. I have been told that parents are loath to allow their son, to join the Indian Army under such a system." Whether this is true or not, we have no means of discovering. The English people have strange prejudices, but behind this crude, if not vulgar, assertion was a sequence of thought which ranged in its scope from the dinner table on the one hand and Bolshevist Russia on the other. With an inflamed mind Mr. Langford James peered into the future. Here was the Indian Army a perfected machine of war, recruited from the peasantry of India and incidentally paid for by them, officered almost exclusively by members of the old English governing classes, paid for also and doubly paid for by the aforesaid peasantry. In the year of Grace 1926 a young man, an Indian and therefore not of the same caste as the officers themselves, obtains as an act of justice his Commission from the King. There is panic. An outcaste has appeared and social boycott is put into operation. Aged fathers in their dotage testily assert that India is "going to the dogs," that the efficiency of the military system will be impaired and the Moscow Bolshevist with his Red Army is already entering the Khyber Pass. This was the vision that Mr. Langford James conjured up.

We need not make more extracts. Britishers have repeated *ad nauseam* that they hold India in trust for its people. Mr. Langford James is a typical trustee, determined to remain in absolute possession of the trust property till the day of doom.

—

Equal Rights for Indians under the Portuguese Government

When the Indian Dalegation to South Africa reached Lorenco Marques, which is in Portuguese territory, the local Indians sent to the Deputation a telegram of welcome assuring the Deputation that Indians under the auspices of the Portuguese Republic were enjoying all equal rights without disability of nationality, caste, creed or colour, and expressing a desire that the same equality of rights should be attained by their brethren residing in the British Empire.

Will the Britishers and the Boers be too proud to learn from the Portuguese?

—

Complete Indian Provincial Autonomy Favorable to British Imperialism

One of the proposals for the consolidation of the Christian Power in India, after the suppression of the Indian Mutiny, was what was euphemistically called "provincial autonomy," but which was really the policy of "Divide and rule." Before the Parliamentary Committee on the Colonization and Settlement of the Britishers in India, Major G. Wingate, who appeared as a witness on 13th July 1858, on being asked,

"7771, you speak of the dangers that arise from a central government, and you say that it leads to a community of aims and feelings that might be dangerous?—yes, I think that if there be any one subject in which the whole population of India would be interested, that is more likely to be dangerous to the foreign authority than if a question were simply agitated in one division of the empire; if a question were agitated throughtout the length and breadth of the empire, it would surely be much more dangerous to foreign authority than a question which interested one Presidency only.

"7772, *Mr. Danby Seymour.*

Is what you mean this, that all the people of India might be excited about the same thing, at the same time?---Yes."

He gave expression to the feeling which was uppermost in the minds of the Britishers at that time, not to do anything which might "amalgamate" the different creeds and castes of India. So everything was being done to prevent the growing up of a community of feelings and interests throughout India, which would make the peoples of India politically a nation. Of course, they have been a nation in a different way since antiquity.

B. D. B.

—

Indian High Officials and Equality in the British Empire

One Anglo-Indian (old style) signing himself as "Sagittarius" wrote in the *Civil*

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and Military Gazette of Lahore on September 5, 1906 :—

"I take no alarmist view, but regard the whole subject calmly and rationally. Not only myself but many others must surely see daily the increasing impertinence, disrespect, officiousness and disloyalty of the subject race. I wish to lay special emphasis on the words *subject race* for the native of India, be his position and salary what it may, should and must understand that British blood has conquered India and rules it, and respect and deference must be shown to it at all times and in all places."

Mr. William Archer, who has quoted the above passage in his book entitled "India and the Future" gives one or two more extracts from the same paper.

"Let the Babus clearly understand that we have admitted them into the administration as our servants, not as our partners. A partnership between Europeans and natives there must inevitably be," but it must be "with the ruling classes, not with the servile classes,"

Again :

"Already discerning people in England must be beginning to see that even half-a-dozen princely counsellors of the intellectual type of the Maharaja of Bikanir would be worth a whole parliament of babbling B. A. s."

The author rightly says :—

"The senseless swagger of such utterances is directly due to the idea that we have some sort of Providential mandate to rule India forever....."

The extracts given by Mr. William Archer in his book clearly show what meaning British imperialists attach to the word "Co-operation." It is subservience and subordination on the part of Indians. Responsivists should take note of the fact.

It is also clear that "the ruling classes" have been singled out for special praise and patronage because they are more subservient than the agitating "Babus" and B. A. s. The prominent mention of the Maharaja of Bikanir makes one wonder what he has done to deserve this pillorying. High Indian officials in the employ of the British Government must be very careful lest they be similarly pilloried. Many of them, we know, are able men. But for preferment, currying favor with the British Government and even with Britishers of lower rank than themselves is necessary.

—

Anthropological Expeditions in India

As announced in the Press, two anthropological expeditions from Europe are visiting India during this winter. The first is a German expedition under Dr. Egon von Eclesbedt of the University of Freiburg. Dr. Eclesbedt is a pupil of the late Prof. Von Luschan of Berlin and is a young man, who has published two excellent monographs entitled. "Razenelemente der Sikh" in the Zeitschrift fur Ethnologie and "Comparative Anthropometry of the Punjabis" in "Man in India", being based on the measurments taken by him on the Punjabi soldiers captured by Germany during the War. The expedition under his charge is coming to India to study the primitive tribes in the Malabar coast and the Himalayan regions.

The second expedition is being undertaken by the Zurich University under Prof. Hans Wehrli and Dr. Martin Hurliman. The University of Zurich is one of the foremost centres of Physical Anthropology in Europe, built mainly by the efforts of the late Dr. Rudolf Martin, the brothers Sarasin and Dr. Schlaginhaufen. The object of the present expedition under Prof. Hans Wehrli is to collect ethnological data from important strategical points in India.

We have been informed that the Government of India are providing all facilities to these expeditions, even going to the extent of granting free railway passes, and there cannot be any doubt that steps thus taken are in the right direction. It is the duty of all enlightened Governments to do their utmost to help all scientific investigators sent by foreign countries. While therefore we approve of the eagerness of the Indian Government to help these expeditions, we must condemn its apathy in its own domains. Since the preliminary work of Risley (due mainly to the initiative of the late Lord Curzon), practically nothing has been done by the Government of India to promote anthropological studies in India, particularly by Indian anthropologists and the Natural History Museum and other scientific bodies in India do not possess any Anthropological Department, in unenviable contrast to such Institutions in Europe and America.

The Universities of India also sadly lag behind the Western Universities in the matter. They appear to be keen to duplicate and reduplicate subjects almost reaching the saturation point, but there is a definite lack of policy to orient their teachings to the needs and interests of India. With a diversity of cultures and antagonistic races no country in the world is better suited to anthropological studies and nowhere else are the

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results of scientific dispassionate enquiries more important for the growth of a common but really harmonious body politic than India. We recommend in this connection the excellent scheme for collegiate studies prepared by Prof. Benoy Kumar Sarkar, where he makes anthropology a subject of compulsory study for all college students and draw the attention of the Government and the Universities to this matter.

—

Mahamahopadhyaya Pandit Haraprasad Sastri and Dr. Suniti Kumar Chatterjee's Book on the Bengali Language

Pandit Haraprasad Sastri is a sort of Columbus in the region of Bengali language and literature. His discovery of the *Charyya* literature has pushed back the chronology of Bengali literary history by centuries. His benedictions upon the works of Dr. Suniti Kumar Chatterjee on the Bengali language pronounced in connection with a touching function at the residence of Sastri has a symbolical importance—the retiring *savant* embracing the rising scholar. Sastri made a feeling reference to his interview with Bankim Ch. Chatterjee who listened to *Valmikir Jaya* (বাল্মীকির জয়) a whole morning through and and honoured the young author Haraprasad with a fatherly embrace. Dr. Chatterjee acknowledged his gratitude in moving terms, and the whole party was treated to a sumptuous feast. Principal Aditya Mookerjee, Sj. Hirendra Nath Dutta, Pandit Basanta Ranjan Ray and others were present.

Dr. Chatterjee's book has been receiving warm appreciation from the scholars of Europe and India. Elsewhere in this issue will be found a review of his book by Professor Dr. Giuseppe Tucci, who has made a special study of Bengali during his stay in Santiniketan.

X.

—

A Talented Indian Sculptor

The Indian school of *painting* is an established fact of modern Indian history, but to hear about the progress of modern Indian sculpture would mean a few contractions of the facial muscles in ironcial wonder which may not be unworthy of a statuesque delineation. Yet it is a fact that for several years Indian devotees of the Form-goddess have been working silently and steadily to rediscover the form cult so wonderfully presented in the deathless creations of ancient Indian sculpture. On the Bombay side several sculptors have done good work, the late Mr. Fanindra Bose had shown great promise, and now we find Sj. Deviprosad Rai Chowdhury, the talented *painter* of the Bengal School coming out with a series of remarkable studies in sculpture. We find here that latent hunger for plastic form which seemed to break through the vigorous sweep of his brush strokes. Let us hope that his fingers and chisel would be equally eloquent and audacious. The "Wrestler" group is as faithful in its observation of Indian athletic life as it is suggestive of the subdued fury

Umaprasad Roychowdhury, the Artist's Father

that would soon break out into a thunderous charge. The left figure in its self-confident scientific pose, in its meditative restraint, is a veritable incarnation of strength in repose. This was exhibited last year and has since been acquired by Hamilton and Co. of Calcutta. There is also a series of portraits. Those of Principal Percy Brown and of Chanchal Banerjee (a brother artist of the Bengal School) deserve mention. If in the study of Chanchal we find the characteristic inflection of a Rodin stoop,

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Mr. W. T. Keir

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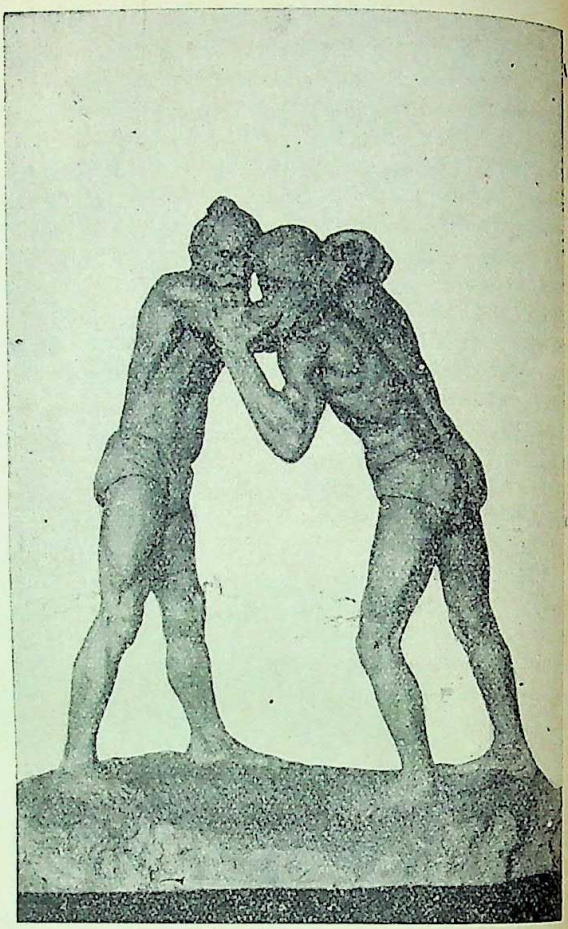
yet the artist has given a sufficient jerk of his Indian soul to produce finally the psychic portrait of an artist's soul. This is not the happy and comfortable-looking caricaturist as Chanchal is known in life, but his penetrating gaze into Reality surprised into plastic fixation. The figure of Mr. Keir, consulting architect to the Government, shows the artist to be fully equipped in the technique of modern portrait sculpture and it has fetched the gold medal and the first prize of the Government Art School Exhibition this year.

But the thing which shows the artist at his best, which raises him above the mastery of grammar and technique, is the portrait study of his own father. Here we find observation transformed by devotion and remarkable strength tempered by rare sympathy. If our artists can produce such

Chanchal Kumar Bannerjee

work, then we may safely prophesy that modern Indian sculpture has a future. The floating forms, the fleeting gestures that can hardly be captured by the restricted sweep of the mythological and mystical



The Wrestlers

brush of modern Bengali painters, may be immortalised if earnest *rupa-dakshas* like Mr. Deviprosad devote their life to combine the study of real life with that of the archetypes of sculptural form that India had evolved through centuries. The land that had given to the encyclopaedia of form the Buddha and the Nataraja has a future in sculptural art and, let us hope, that many would follow the example of Mr. Roy Chowdhury in order to bring about a renaiscence of Indian sculpture.

K. N.

—

A Visit to Sarat Ch. Chatterjee

Sarat Chandra Chatterjee, the famous Bengali novelist, has built a beautiful garden-house for himself at Deulti, a village on the Ganges which is 32 miles by railway from Calcutta. The house stands on a site sloping gently into the Ganges, which sweeps past this place in a mighty curve. From the beautiful rose garden attached to the house one can see in the distance on the opposite bank

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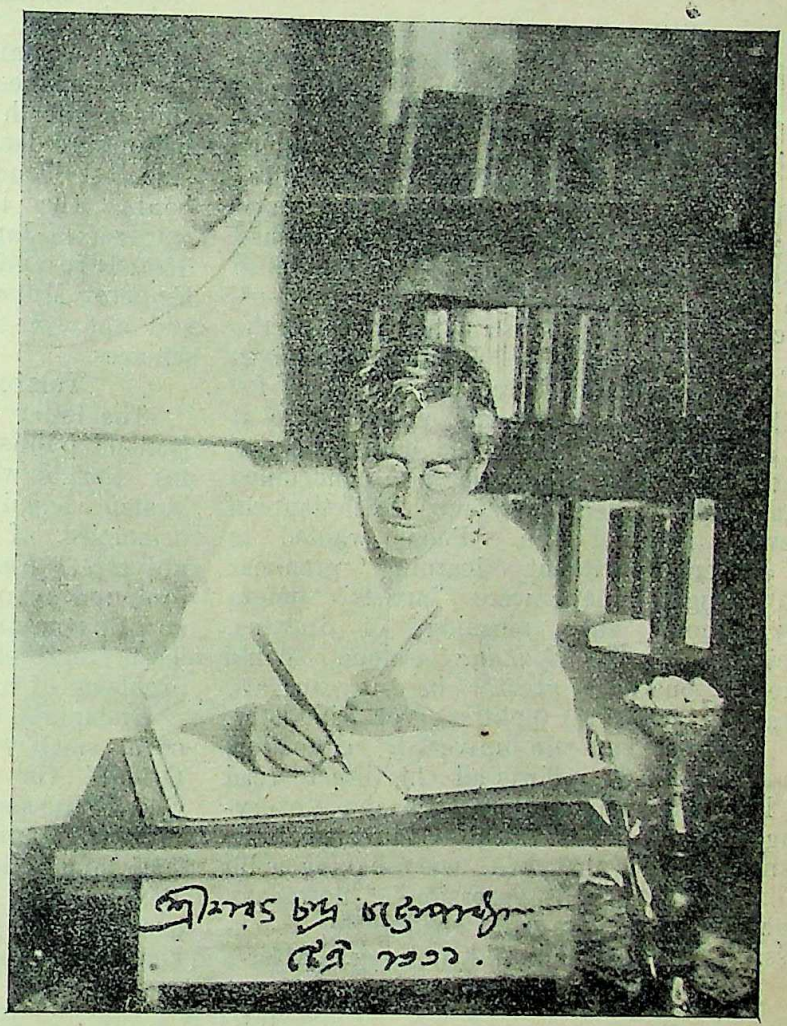
of the river the dim outlines of the district of Midnapore. Nature is vivid and powerful at this place which Sj. Sarat Chandra Chatterjee has chosen as a refuge from the tremendous trifles of City life. Deulti is in the heart of deltaic Bengal. The soil here is rich and with a little human aid is adaptable to every kind of production, from ordinary paddy to *Marechal Neil* roses. The gifted Bengali litterateur has chosen his 'nest' with an instinct for suitability and setting which is rare and is only found in men whose senses are extraordinarily keen and responsive. Deulti possesses scenic qualities which are unique. It is a vantage point whence one can get a glimpse of the eternal through the far-stretched blue of the sky and the gorgeous expansiveness of the Ganges. It also provides delicacies in the subdued flushes and fine tints in the evening sky and in the subtle play of colour, light and shade on the heart of the river between the setting sun and the slim country boats which silently glide on to somewhere. Sarat Chandra Chatterjee, a realist but a worshipper of the Beautiful, finds this place just suited to his nature, which loves the touch of what *is* and is beautiful and cares little for the speculative wanderings of the so-called "creative" artists.

We started from Calcutta one Saturday morning for Deulti to pay a visit to Sj. Chatterjee. The Bengal Nagpur Railway provides a faster mode of travel than the bullock carts with which our ancestors had to be satisfied in pre-British Bengal. For this we are indebted to the great island race of exploiters and administrators and to the B. N. Ry. Co. It took us somewhat less than three hours to cover the 32 miles which lay between Calcutta and Deulti, and we alighted at the latter Station only to learn that we had a four mile march before us to reach our destination.

A local gentleman kindly guided us all the way to Sj. Chatterjee's house across fields painted azure by the countless pea blossoms and along high earthen embankments built to keep the floods out of the peasants' hearths and homes.

Sj. Chatterjee was having a game of chess with some village friends when we arrived. He received us on a verandah where he usually reclines on an armchair and has his fill of the sky, the river and fresh air. We found he had aged considerably since we last saw him, and on referring to this change, we were told that his brother, Swami Vedananda of the Ramkrishna Mission, had only recently died of some undiagnosed disease. He died in Sj. Chatterjee's arms, suffocated, tortured and within a few hours. Nothing could be done. The pain of seeing his brother



Sarat Chandra Chatterjee

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die while he was absolutely powerless to do anything was so great, said Sj. Chatterjee, that he could never dream that such pain was possible. At an advanced age his sorrow had come to him as a revelation of the intensity of human suffering.

We could say nothing. We silently listened to him as he recounted to us in a soft undertone how good and full of the spirit of adventure and restlessness, his brother was, and how devoted to the cause he served.

After a little silence, he began to talk on the sorrows of India and of Bengal in particular. He was vehement when he began to describe the injustices, untruths and cowardice that we usually wink at and leave alone. This policy of ethical *laissez faire* was killing our nation inch by inch. Unless we learned to be true to our convictions and had backbone enough to avoid compromise with evil, there was no hope for us. He could have some faith in the youth of the race, but where boys of eighteen had wives and children could there be any place for youth? Our race lost its youth before it had a good grasp of it, and here was our greatest tragedy. Sj. Chatterjee also condemned strongly the present prevalence of dilettantism in every field of life. People wanted to be writers without learning grammar and thought they were "artists" before they knew the meaning of drawing. Discipline and *Sadhana* alone could make a nation great, be it in art, literature, music, politics or industry. He said, he had no university education, but he had made efforts all his life to read and learn and valued knowledge above everything else. We asked Sj. Chatterjee, if he did not consider that we were having a bit too much of "self-expression" nowadays, especially from those who had little to express. He smiled and said nothing. After a little while he said that in his opinion the greatness of Art is in restraint not in running riot. It was nearly dark when we left Deulti. Sj. Sarat Ch. Chatterjee impressed us as a man of singularly rational outlook on life. He has the gift of looking at things in their proper perspective and of correct evaluation of blessings and evils. A. C.

—

Death of the Emperor of Japan

The untimely death of His Imperial Majesty the Emperor Yoshihito of Japan has cast a gloom over that land of smiles and cheery optimism. The Emperor was loved by the Japanese as their own father and his sudden death has put the whole Japanese nation in deepest mourning. We offer our sincerest condolences to our gallant neighbours. The late Emperor was the 122nd emperor of Japan. He was born on August 31st., 1879 and was the 3rd son of the late Emperor Mutsuhito. He was highly educated and was well-trained in the military and naval sciences. A. C.

—

Tolstoy on Manual Labour

The letter of Leo Tolstoy to Mon. Romain Rolland published elsewhere shows how deep his insight was into the fundamentals of human happiness. His formulation of the principles of conduct which would ensure universal *Kalyana* clearly points out his profound sympathy with Indian ethical ideals and this naturally creates a hunger in us to learn more of his views on the common problems of humanity.

Rotaphfel verlag of Munich have published a small volume entitled "Tolstoy and the Orient" (in German) which gives us the Great Russian sage's correspondence with various Asiatic friends and admirers of all sects and religions. Readers of the Modern Review will be glad to learn that we are arranging to give them English renderings of selected extracts from this book. A.C.

ERRATA

(January 1927)

Page 62 The name of the picture should be Dr. Oskar Von Miller.

Page 64 Col. 1 the name of the picture should be *Basistha Ashram*, Gauhati.

Col. 2 the name of the picture should be *Umananda Island*, Gauhati.

Page 66 Col. 1 the name of the picture should be The Palace of the Ahom Kings. in ruins.

Col. 2 the name of the picture should be *Urbasi* rock in the middle of the river Brahmaputra with the Signal Pillar, Gauhati.

In the Contents for the December (1926) number, insert in its proper place,

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J. T. Sunderland

Page 637, column 1, line 16, *for* plupical *read* physical.

" " " 2, line 2 from bottom, *for* Greuthner, *read* Guethner.

Page 695, under the Note "Mussolini A Genius and Patriot", insert the initials T. D.

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DREAM OF LIBERTY

Artist—Dr. Abanindranath Tagore

Prabasi Press, Calcutta

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THE MODERN REVIEW

VOL. XLI NO. 2 — FEBRUARY, 1927 — WHOLE NO 242

THE ABORIGINAL TRIBES OF INDIA

By A. V. THAKKAR

ACCORDING to the Census returns of 1921, our aboriginal tribes number about 16 millions in India, forming one in twenty of the population. They are most numerous in Assam, the Central Provinces, Bihar and Orissa, Central India and Burma. The following figures show the strength of some of the major aboriginal tribes in India.

Gond (C. P., B. & O., C. I., U. P., Hyderabad and Assam) ...	29,02,592
Santal (Bihar and Orissa, Madras and C. I.) ...	22,65,282
Bhil (Bombay, C. I., Baroda and Rajputana)	17,95,808
Kurumban (Coorg, Madras. Hyderabad and Mysore) ...	8,55,279
Oraon (B. & O., Bengal, Assam and C.P.)	7,65,680
Banjara (Bombay, C. P., Punjab, Hyderabad and Mysore) ...	6,51,927
Kandh (B. & O., and Madras) ...	6,16,824
Munda (B. & O., Bengal, and Assam) ...	5,93,839
Savara (B. & O., Madras and C. I.) ...	4,75,868
Ho (B. & O.) ...	4,40,174
Naga (Assam) ...	2,20,619
Kachari (Assam) ...	2,07,266

Almost all these tribes live in the solitude of forests and jungle-clad hills—small pools of humanity without any living connection with the main currents of Indian life and culture. Truants to civilization, their life is an unending series of terrors, terror of man, animal and unknown powers. In the words of Sir Herbert Risley, they "worship and seek by all means to influence and conciliate the shifting and shadowy company of unknown powers or influences making for evil rather than for good, which reside in the primeval forest, in the crumbling hills, in the rushing river, in the spreading tree, which gives its spring to the tiger, its venom to the snake, which generates jungle fever, and walks abroad in the terrible guise of cholera, small-pox or murrain."

There is nothing so grinding and corrosive as fear, and fear forms the stuff of life and beliefs of these tribes. Fear has degraded many of them to the deepest depths of misery and abasement. Unacquainted with the more civilized methods of agriculture and industries and ignorant of the ways of trade and commerce, their life is hard pressed by poverty and the rigour of starvation often drives them to occasional acts of violence and crime and to be classed by law as a "criminal tribe." The fierce struggle for economic advantages has continually driven these tribes to places where food is more and more difficult to gather or grow. Forest laws in many cases operate harshly on them, by limiting the area of cultivation, in order to preserve the forests, and by prohibiting the free use of forest produce beyond a very limited extent. Technical and slight infringements of forest laws are sometimes met with punishments severe beyond all proportions. Not infrequently the poor aborigines bind themselves for small cash to work as field labourers to well-to-do cultivators or money-lenders. The "Kamia" system, passing under different names in the different provinces in India, and which amounts to serfdom in practice, counts among its victims a very large proportion of aborigines. The writer recalls listening to Gond *Kamias* in a village in the interior of the Central Provinces. One of them related how he had bound himself to serve as a labourer to a money-lender until he paid back Rs. 30 in cash and 6 maunds of paddy, which he had received from him. He said that he had served for eleven long years, yet emancipation was not in sight; for he could never get together enough cash to pay back his creditor to his satisfaction.

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The people of the plains miss no opportunity of exploiting the labour or the produce of the labour of the aboriginal tribes. Simple as they are, they always lose in dealing with the cunning money-lenders, liquor-vendors and traders from the plains. Their labour is heavily underpaid, they are cheated out of their land, extortionate interest is charged from them, and liquor completes their ruin. The aboriginal tribes have no reason to be thankful for the contact of the 'civilized' people with them ; for the 'civilization' which the money-lenders, the traders and the liquor-vendors carry with them is a thing to be avoided. So far the results of the contact have been generally very unhappy for the aborigines.

From this tale of exploitation by some of the advanced communities in India, one turns with gratitude and admiration to the work of the Christian Missionaries. The supreme purpose of the missionary activities among the aborigines is, no doubt, to Christianize them—a purpose which the missionaries themselves never conceal. As an American missionary once put it to the writer, it is their 'One Job' above all other. But one would far rather welcome the evangelization of all the aborigines than a continuance of their present degraded condition. It is easy enough for non-Christian critics to feel panicky over the mass-conversion of whole tribes of aborigines, like the Khasis and Lushais of Assam, to Christianity. It is a far more difficult thing to make the communities to which such critics belong do even a small fraction of what the Christian missionaries are doing. It is one thing to contemplate the glories of Hinduism or Islam ; it is quite another to go out into the dense forests and isolated hills and live among the aborigines to help them to a better life. It is an undisputed fact that Christian aborigines are better off than their fellow-tribesmen in many respects, particularly in education. Communal jealousy apart, the complaint that one hears against 'convert' aborigines is that they cut themselves adrift from their people and by servile aping of the Europeans make themselves particularly disagreeable to their own community. The complaint is largely true and I respectfully invite the attention of the missionaries to this unsavoury aspect of conversion to Christianity. It is not pleasant to contemplate that the life of the aborigines should be made the hunting ground for competing evangelists belonging to different religious sects. How one wishes that it were possible that the missionaries belonging to different sects had sought to serve for the sake of service, impelled by all that is best in their own faiths, without being impatient to swell the number of converts and impose their dogmas and doctrines on masses of people. As things are, the Christian missionaries have evangelized and served a section of the aborigines. Other faiths in India have not yet attempted to do either in a serious or organized manner or on a large scale.

In the provincial legislative councils the interests of the aborigines have received very little attention. Two seats are allotted in the B. & O. Legislative Council to the representatives of the aborigines, to be filled by nomination. Although the 'depressed' classes and backward tracts are represented in some of the provincial legislatures, the B. & O. legislature alone, out of eight provincial and one central legislatures, provides for the representation of the aborigines. In this connection it is important to remember the proportion of the aborigines per 1000 of the population, which is as follows according to the Census of 1921 :—

Assam—248, C. P. & Berar—204, B. & O.—62, Bombay—82, Madras—32.

It is impossible to think of the introduction of any practicable system of election for the representation of the interests of the aborigines. On the other hand, considering the large number of these primitive people, whose poverty is only surpassed by their ignorance, it is necessary that their interests should be, by some method or other, represented in the provincial and central legislatures. It will add to the representative character of the legislatures and give publicity to the needs and grievances of the aborigines, which is not given them at present. It is a regrettable fact that very few of the members of the provincial and central Legislative Councils take any interest in the welfare of the aborigines. Earl Winterton recently announced in the House of Commons that the seats for the representation of Labour and the Depressed Classes would be increased in the Provincial Legislatures after the General Election. As already pointed out, the numerical strength and the peculiar position of the aborigines demand that their claims to better representation in at least all provincial legislatures should no longer be ignored.

Apart from the Missionaries, social

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workers and legislators, the aboriginal tribes of India should be of special interest to all students of anthropology and sociology. Here are strange social institutions in a nebulous state slowly hardening and taking shape, dim glimmerings of a faith in future life and fantastic cosmologies, crude rituals to propitiate evil influences, a life surrounded by ignorance and chased by terrors, known and unknown.

Yet they are our brethren, children of the soil in a very intimate sense, defeated in the fierce race of modern civilization and hard hit by the strenuous conditions of civilized life. They deserve our help and sympathy to enable them to adapt themselves to the changed and ever changing conditions all around. An All-India Association, consisting of all who are interested in them and their welfare, can alone adequately meet the need by focussing the attention of thoughtful people on the life and needs of the sixteen millions of aborigines of India and interlinking the various tribes among themselves and with the rest of the people of India.

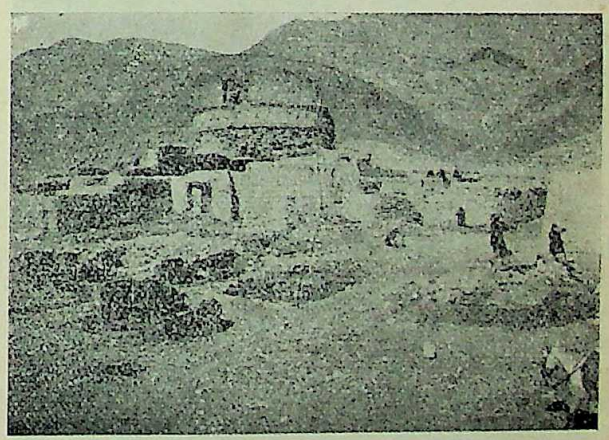
However populous a country may be, the life of sixteen millions of its inhabitants can never be an object of contempt or neglect without prejudically affecting the interests of the rest. A progressive integration of the various peoples within the Indian boundaries is the only true and solid foundation of the future Indian democracy.

BUDDHIST REMAINS IN AFGHANISTAN

BY RANJIT PANDIT, BARRISTER-AT-LAW

IN the eastern portion of the Iranian Plateau, the centre of the ancient world at the junction of the cross roads of Central Asia joining India and China, is the country now called Afghanistan. Through the mountains and valleys of Afghanistan came to the plains of India from time immemorial, warriors, merchants and pilgrims. No other country has been a conduit pipe for the passage of such differing peoples, nor has any other country been subjugated by such a diversity of masters. Assyrians, Medes, Persians, Greeks, Scythians, Parthians, Kushans, Huns, Turks, Arabs and Mongols invaded Afghanistan and established their own power, therein realising the strategic importance of the formidable barrier of the Hindu Kush between India and Central Asia. They in turn founded powerful cities and, having realised to a greater or less extent their dreams of conquest in India, disappeared from history, being pushed by fresh invaders.

Few Indians realise that the political and religious history of Afghanistan is a part of the early history of their own country. Through Afghanistan Asoka sent religious missions to "the Hellenistic monarchies of Syria, Egypt, Cyrene, Mecedonia and Epirus"... "The missionary organisation thus embraced three continents, Asia, Africa and Europe."[1] In the succeeding centuries the heathen raged so furiously that history stopped for awhile till, according to Buddhist legend,



Tope Bimaran—Jelalabad

the Kushan Emperor Kanishka was miraculously converted to the Path of Righteousness. While Asoka spread Buddhism among the Greeks and the Western peoples, the empire of Kanishka influenced China and the Far East. A son of the Emperor of China was

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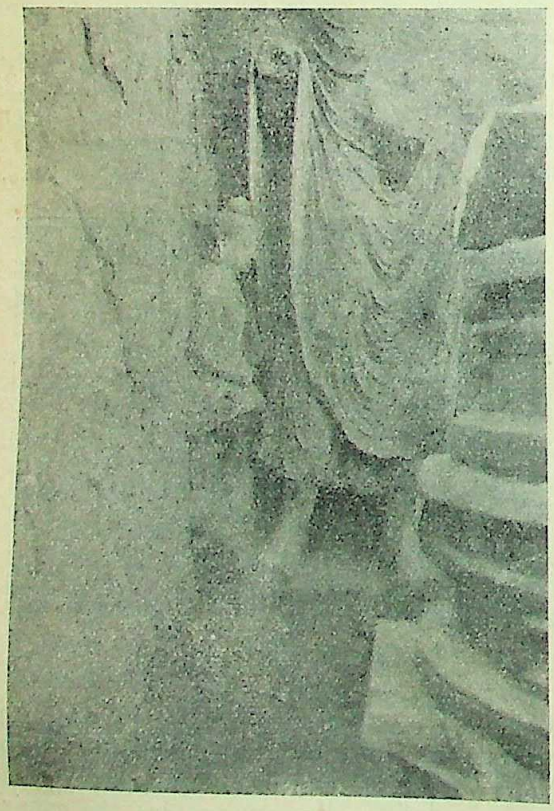
miraculously cured of his blindness in Gandhara while listening to a Buddhist preacher.[2] Through Afghanistan Indian religion, sculpture, painting and music spread from Central Asia to Japan. The Indian Caucasus or Hindu Kush was the Northern frontier of India.[3] "In former times Khurasan, Persia, Irak, Mosul, the country upto the frontier of Syria, was Buddhistic." The eminent Chinese Buddhist pilgrim Fahien (399-413 A.C.), who visited India, passed through Afghanistan, which he calls "North India."

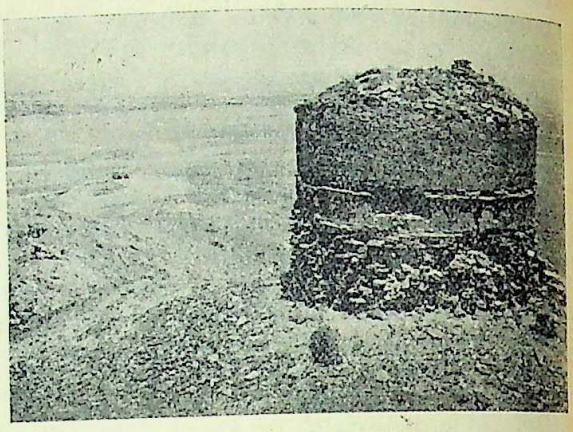
"The country of Wuchang commences North India. The Language of Mid-India is used by all. Mid-India is what they call the Middle country. The dress of the people, their food, and drink are also the same as in the middle country. The religion of Buddha is very flourishing." [4]

About this time the famous Indian missionary Kumara Jiva (385-417 A. C.) went to China to labour for many years to translate Buddhist books into Chinese.[5] The Indian Scholar Paramartha arrived in China 546 A. C. with a collection of Buddhist manuscripts and died there in 569 A. C. The patriarch of Indian Buddhism, Bodhi-



Hidda
Statues of Cell No III

dharma, migrated in 526 A. C. to China, which became thereafter the seat of his patriarchate.[6] Chinese pilgrims continued to trek to the Holy land for pilgrimage and



Stupa of Convent in the amphitheatre of
Seh Topan
Buddhist Kabul

collection of Buddhist Sacred Books. Song-Yun, Envoy of the Chinese emperor, visited Eastern Afghanistan, Gandhara and Udyana. Buddhism flourished in this "garden-land" of the Kabul river country, nor were literature, poetry and the arts of peace neglected. No less [7] than sixty Buddhist pilgrims from China visited India in the latter part of the VII century [8], the most distinguished amongst them being the intrepid Scholar-Saint Hiuen Tsiang. He visited Afghanistan, with which country he begins his description of India. Travelling east from the Hindu Kush. Hiuen Tsiang describes the Buddhist cities of Kapisa (north of Kabul) Lamghan, Nagarahara, Hidda and Peshawar. In the Gandhara country he observes the growing power of Hinduism. He writes:

"The Capital of the country is Po-lusha-pu-lo (Purushapura, the modern Peshawar).....the climate is warm and moist and in general without ice or snow. The disposition of the people is timid and soft; they love literature; most of them belong to heretical schools; a few believe in the true law. From old time till now this border-land of India has produced many authors of Shastras, e.g., Narayan Deva. Asanga Bodhisatva, Vasubandhu Bodhisatva, Dharmatrata, Manorbita, Parsva, the noble, and so on. There are about 1000 Sangharamas, which are deserted and in ruins. They are filled with wild shrubs and solitary to the last degree. The stupas are mostly decayed. The heretical temples to the number of about 100 are occupied pellmell by heretics."

Early in the VIII century the Arabs penetrated into Afghanistan and the roads

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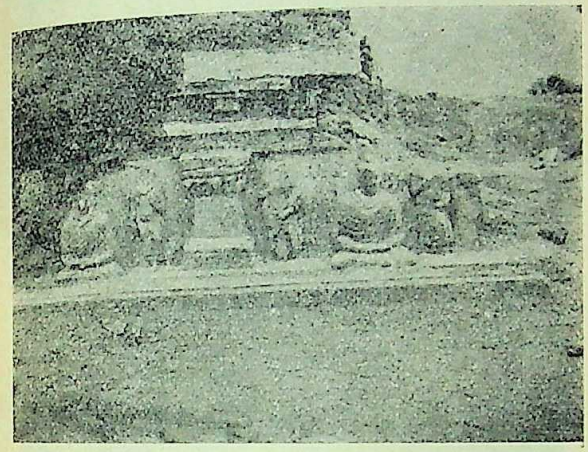
over the Hindu Kush were blocked by the conquests of the Arab General Kotaiba in Central Asia. The intimate cultural and spiritual union between China and India was threatened and the Emperor of China invoked the aid of the Kshatriya Kings of Kapisa and Kashmir, to whom he sent letters-patent conferring the title of King to face the common danger.[10] An influx of Hindu learning took place at Baghdad under Haiun (786-808

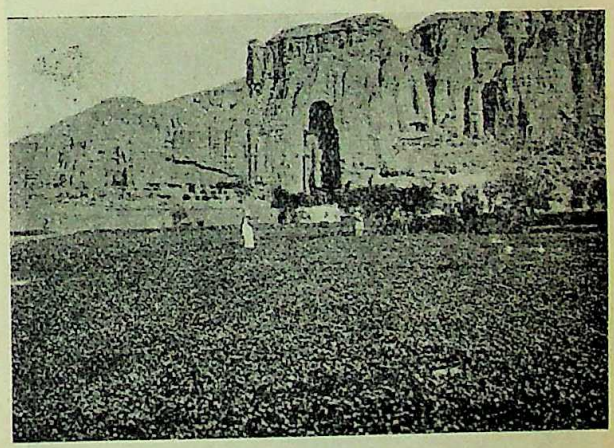


Hidda—Stupa of Cell No I

A. C.). The ministerial family of Barmak came from Balkh where an ancestor of theirs had been an official in the Buddhist Temple Naubehar, that is Nava Vihara, the new temple.[11] The last Kshatriya King of Kabul, the descendant of Kanishka, of the Turki Shahiya dynasty, ruled till the capture of that city, in 870 A. C. (A. H. 256) by the Arab general Yakub-i-lais.[12] The Samanides, whose princely house held almost the entire east of the Khalifate during 892-999 A. C. came into direct relations with Hindu Pandits in Kabul and Eastern Afghanistan and their Minister Aljaihani imported Indian culture into the Islamic world. Alaptagin, a Turki slave of the Samanides, set up as independent ruler of Ghazna and his successor Subuktagin, Mahmud's father, paved the way for war for the lasting establishment of Islam in Afghanistan and India. The hardy mountaineers of Afghanistan, partly Buddhist mainly Hindu, fought, for centuries, with their reputed valour. Jaipal was obliged to cede the frontier fort of Lamghan, about 70 miles from Kabul, to Subuktagin in 990 A. C. (A. H. 380). Under the Ghaznavite Conqueror, Mahmud, Afghanistan was finally converted to Islam with the exception of the mountainous part known as Kaffiristan, which still continues mainly non-Mussalman.

Islam in Afghanistan as in Kashmir was a superstructure on the existing Buddhist *cum* Hindu construction. The miracles of the older faiths continued: they were ascribed to Muslim sipritual power; the hair of the Prophet's beard replaced the hair of Buddha and the miracles of the Stupas were reproduced in the mysterious movements of the tombs (Turbat) of the "minor prophets" of Islam.

Sculpture and painting found no serious consideration in Islamic countries, where owing, it is said, to the doctrines of the Prophet art was mainly confined to carpets, tapistry, inlaid work and calligraphy. Times have changed. Painting is no longer in disrepute, Turkish students are busy moulding the clay in the ateliers of sculptors, in Rome and Paris. The modern Republic of Turkey held in the autumn of 1924 the first Art Exhibition at Angora, of the work of young Turkish artists trained in France, chief among whom is Ali Sami Beg, who in 1918 was appointed Director of the Ewkaf Museum. There is now at Kabul a museum, of which the Director is a cultured Afghan gentleman.



Cliffs of Bamiyan with Statue of Buddha
53 metres high

In 1922 M. Alfred Foucher, Professor at the Sorbonne University, the well-known author of "Greco-Buddhist art of Gandhara", entered Afganistan from Persia *via* Herat and was welcomed by His Majesty the Amir as the first Frenchman officially sent by the Government of the French Republic. M. Foucher succeeded in inducing the Afghan government to sign a convention whereby France obtained for a period of thirty years the

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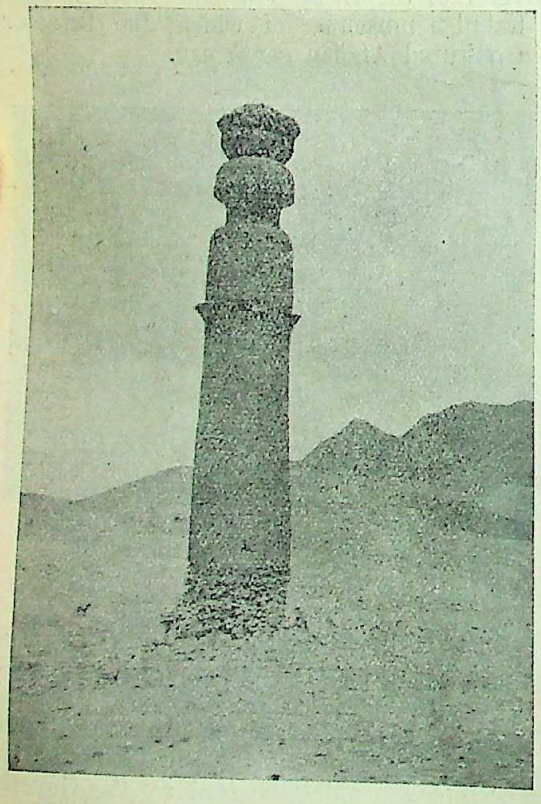
privilege of carrying out archaeological research in Afghanistan.

The prospecting work done by the able band of French archaeologists has already proved to be of great interest. While the missions of Pelliot, Klementz, Aurel Stein, Grunwedel, and Von Le Coq, who succeeded one another since 1897, discovered for us the civilization and art of Central Asia and the researches of the Indian Archaeological Survey and of M. Foucher made us acquainted with the Greco-Buddhist art of the Indian section of Gandhara, Afghanistan remained from the archaeological point of view a terra incognita. What little we knew we owed to ancient historians and above all to the accounts of Chinese pilgrims who traversed Afghanistan between the V and VII century after Christ. In recent times as a result of Anglo-Afghan wars Honigsberger and Simpson discovered a number of Buddhist stupas in the valley of Kabul but they were ignorant for the most part of the neighbouring convents and sancturies. Very little was known of the monuments of Ghazni or Ghazna, the capital



Minar Chakri : "Pillar of Wheel," Kabul

of Mahmud the Conqueror, except the gates of his tomb brought by a British Indian army to the fort of Agra. No archaeologist had visited Balkh, the ancient Bactres,

Fragments from the Convent of Tappa Kalan

"mother of cities", a hundred times destroyed and rebuilt, residence of the legendary kings of Persia, the birth-place, it is said, of Holy Zarathushtra and, later, the capital of the Greco-Bactrian Empire.

The learned French Archaeologists visited these interesting sites for the first time in 1923, made important discoveries and brought with them interesting documents and art treasures which are now housed in the Musee Guimet at Paris. Through the courtesy of M. Hackin, the learned conservator of the Musee Guimet, who has travelled widely in Afghanistan, where he followed the route of the Chinese Scholar-Saint Hiuen Tsiang, I was permitted to study the results of French archaeological research at the Musee Guimet. M. Hackin also kindly gave me photographs of the excavations, a few of which are here reproduced.

The results of French Archaeological Research in Afganistan may be divided into three groups:—

(1) The first group comprises the cities of Jelalabad, Hidda and Buddhist Kabul—

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all three in the valley of the Kabul River and of which the art is purely Gandharian.

(2) The second group concerns the sanctuaries of Bamiyan and the neighbouring valleys. The art, one finds here is still Greco-Buddhist but already more akin to that of Central Asia than to the Gandharian.

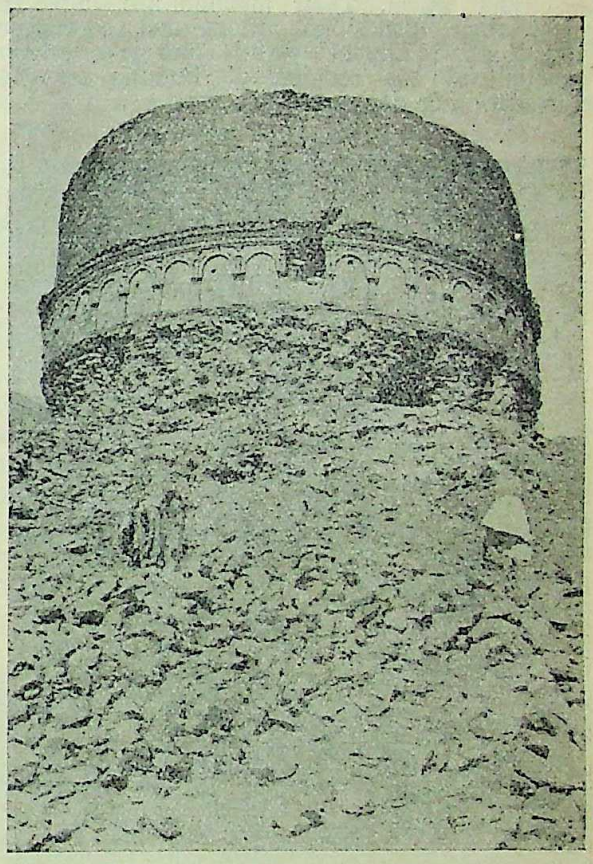
(3) The third group constitutes the monuments of the Mussalman epoch, Ghazni and the citadels of Shahr-i-Zohak and of Shahr-i-Gholghola.

We are here concerned only with the first two groups.

No monument anterior to the epoch of Buddhism has up to the present time been discovered in Afghanistan. The valley of Kabul and the North-West Frontier of the Punjab were the home of art, half Greek, half Indian. According to Professor Foucher there was a double and inverse expansion of Hellenism towards the orient following the political conquests of Alexander and of Buddhism towards the occident by the religious missions of Asoka. The Greco-Buddhist art of the first century before Christ expanded in the following two or three centuries and later fell into decadence and disappeared in the VI century. While however it perished in its country of origin, its influence, modified by local conditions, continued to be felt in India till the arrival of the Mussalmans and is felt to this day in Ceylon, Indo-China, China, Japan and Tibet.[13]

The towns and celebrated sanctuaries of Buddhist Afghanistan are today in ruins. Begram, near Charikar, is Kapisa, the summer residence of the Emperor Kanishka, the most zealous propagandist of Buddhism. Jelalabad is the holy Nagarahara, the site of the miracle of the Buddha Dipankara, one of the most celebrated in Buddhism and a favourite theme of Greco-Buddhist sculpture Hidda is the Hi-lo of Hiuen Tsiang, a place of famous Buddhist pilgrimage owing to its precious relics of Buddha.

Bamiyan in the heart of the snowy mountains is the sacred city of hundred convents and 12,000 grottoes and the famous colossal statues of Buddha. The French archaeologists in discovering in Afghanistan the vestiges of a brilliant civilization of a by-gone age are carrying forward the work of British archaeology round the city of Peshawar. Ancient Gandhara lay on either side of the modern Indo-Afghan frontier. It is not surprising that at Jelalabad, Hidda and Kabul the same art, plan of building and process of construction of stupas should be found as at Taxila, Takht-i-Bahi, Shahri-Behlol and Shahbaz Garhi, with slight variations imposed by the nature of materials and climate. The decoration of monuments, stupas, convents and sanctuaries is almost identical. On the other hand, some of the statues discovered recently by the French at Hidda, in the course of a rapid excavation, have, from the artistic point of view, nothing to equal them up to now in the Indian section of Gandhara.



Khaesta Tope, Jelalabad

"One of these statues is of Buddha on the march. When brought out into open air it began to perish and fell into dust a short time after its discovery. A photograph is the only souvenir of it. The sculpture was admirable. The drapery has the thickness and at the same time the lightness of Greek drapery of the best epoch. The nervous feet are of a beauty of design and perfection of execution with which Greco-Buddhist work, too often heavily executed, had not accustomed us." [14]

The Sanskrit name Nagarahara occurs on a ruined mound of Ghosrawa in Behar.[15] It was the ancient capital of the Jelalabad district and is mentioned by Ptolemy. The site of ancient Nagarahara, first determined

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by Simpson, is now confirmed by French archaeologists. Nagarahara was visited by the eminent pilgrims Fa-hien, Song-Yun and Hiuen Tsiang. The latter writes :

"The country of Nagarahara (Na-kie-lo-ho) is about 600 li from east to west and 250 to 260 li from north to south. It is surrounded on four sides by overhanging precipices and natural barriers. The capital is 20 li or so (four miles) in circuit. It has no chief ruler—the commandant and his subordinates come from Kapisa. The country is rich in cereals and produces a great quantity of flowers and fruits. The climate is moist and warm. Their manners are simple and honest, their disposition ardent and courageous. They think lightly of wealth and love learning. They cultivate the religion of Buddha and few believe in other doctrines."[16]

Statue of Buddha 35 Metres High at Bamiyan

Hiuen Tsiang gives a detailed account of various stupas of Nagarahara, one of which he says was built by Asoka. It was "two hundred feet or so in height". He also relates the story of a dragon who dwelt in a cavern near Nagarahara. This cavern is referred to by both Fa-hien and Song-Yun. The dragon on seeing Tathagata was converted and vowed to defend the true law. "He requested Tathagata to occupy his cavern ever more." Hiuen Tsiang thus describes the Cavern of the Shadow :

"To the south-west of this Sangharama a deep torrent rushes from a high point of the hill and scatters its waters in leaping cascades. The mountain sides are like walls ; on the esatern side of one is a great cavern. deep and profound, the abode of the Naga Gopala. The entrance leading to it is narrow ; the cavern is dark, the precipitous rock causes the water to find its way in various rivulets into this cavern. In old days there was a shadow of Buddha to be seen here, bright as the true form, with all its characteristic marks. In later days men have not seen it so much. What does appear is only a feeble likeness. But whoever prays with fervent faith, he is mysteriously endowed, and he sees it clearly before him, though not for long." [17]

The little town of Jelalabad is to the east of the sacred Buddhist city of Nagarahara. The ruins of the ancient city are now visible wherever the cultivator allows the soil to lie fallow. But to the east on the neighbouring hills and flanks of Siah-koh, "the black mountain", are still extant the stupas and the convents which rendered the name of Nagarahara celebrated in the Buddhist world. Even on the plains below some stupas exist which have not yet been completely destroyed by cultivation or assimilated by the villages. The French archaeologists were unable to identify in the debris the stupa built by Emperor Asoka. It was, unfortunately, also difficult to identify the famous cavern where one saw appear and disappear the shadow of Buddha.

The Khaesta Tope, which, in Pushtoo, means the "magnificent tope," is the best preserved stupa of Jelalabad. It is situated on a side of the Black Mountain and dominates the entire valley, which opens out at the confluence of the Kabul River and the Surkh Rud, thus overlooking the site of Nagarahara, the modern Jelalabad, and even the valley of Hidda which meets the valley of Jelalabad a few miles to the east.

M. Andre Godard, specially designated by the French Government as Architect to the Archaeological delegation in Afghanistan, has admirably described this fine stupa. In his opinion this splendid monument was constructed with such great skill that it would have continued to resist the ravages of time but for the meddling of Honigsberger and Masson. The former made an opening on its northern side and demolished the four angles of its base and the latter made an opening in the east and knocked off the summit !

M. Godard writes :

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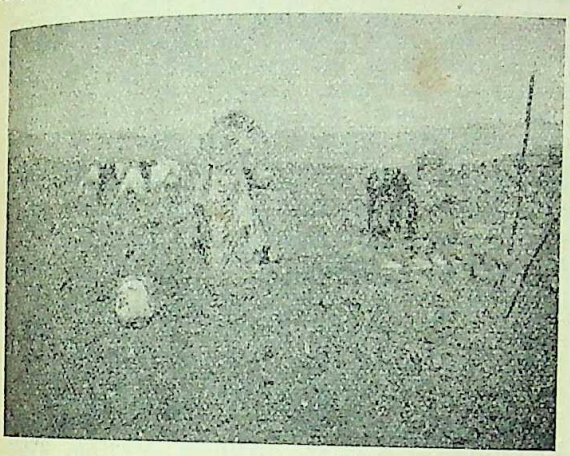
"The Khaesta Tope is situated on a vast terrace whence a broad flight of steps gives access to the circular ambulatory. The lower portion of the cylindrical shape, on a level with the ambulatory, was decorated by bas-reliefs and statues of Buddha, in standing or sitting position, supported on the moulding below between the pilasters of the base. A series of umbrellas supported by a metallic mast surmounted the dome of the monument. The whole was covered with stucco, painted and in part gilt."[18]



Convent of Tappa Kalan

The decorative effect of the Khaesta Tope consists in its beautiful situation and the happy proportions of its various parts. What survives today, intact, is merely its general shape—a part of its magnificent base and of its central belt of arches. But we can imagine what it was like in ancient times and at the same time imagine fifty others similarly marvellously situated and richly decorated. Being brilliantly illuminated at nightfall they would be silhouetted against the hills which surrounded the holy city and its sanctuaries. The monument was perhaps not intrinsically artistic nor was its architecture entirely faultless, but the Buddhist stupas were not intended to make an appeal by the refinement of their art. What was intended was rather to strike the imagination of the faithful, by their number, the choice of their location, their imposing massiveness, by the sculpture colour and gilt with which they were decorated, and by the chants, lights and incessant movements of pilgrim processsions of which they became the occasion.

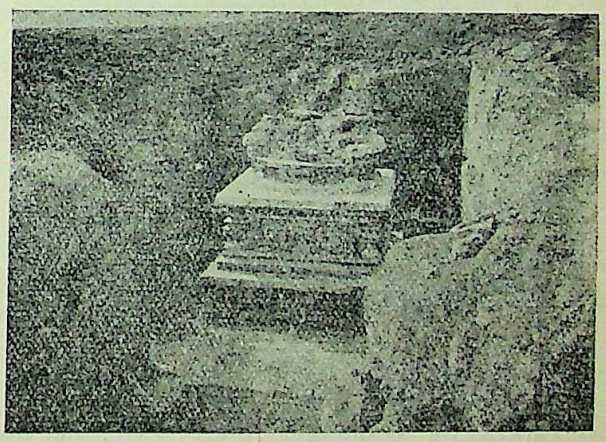
Hidda was visited by Fahien. Describing the Vihara of the skull-bone of Buddha, Fahien adds, "though the heaven should quake and the earth open, this place would remain unmoved". Hiuen Tsiang writes :

"To the south east of the city (Nagarahara) 30 li or so is the town of Hi-lo (Hidda) ; it is about 4 or 5 li in circuit ; it is high in situation and strong by natural declivities. It has flowers and woods, and lakes whose waters are bright as a mirror. The people of the city are simple, honest and upright."[19]

He describes the various stupas containing different relics of Buddha which worked miracles. He adds :

"The king of Kapisa has commanded five pure conduct men (Brahmanas) to offer continually scents and flowers to these objects. These pure persons, observing the crowds who came to worship incessantly wishing to devote themselves to quiet meditation, have established a scale of fixed charges, with a view to secure order by means of that wealth which is so much esteemed by men. Their plan, in brief, is this ; All who wish to see the skull-bone of Tathagata have to pay one gold piece : those who wish to take an impression pay five pieces. The other objects in their several order have a fixed price, and yet though the charges are heavy, the worshippers are numerous."

Hidda is now nothing more than a miserable little village. Like its neighbour Nagarahara it was one of the most celebrated places of pilgrimage of the Buddhist world, where, according to Fa-hien, who visited it, the baton, tooth and skull-bone of the Buddha were exposed to the veneration of the faithful on a golden throne. The convents and sanctuaries are today reduced to heaps of debris, of sand and pebbles. The stupas, deprived of the stucco with which they were covered,



Hidda
Base of a Stupa

are shapeless excrescences on the plains. The grottoes which served as habitations for the pilgrims are so damaged or smoked that one discerns with great difficulty a few traces of frescoes and painting. In the immense desert plain of modern Hidda it is difficult to imagine the lakes and the gardens of which

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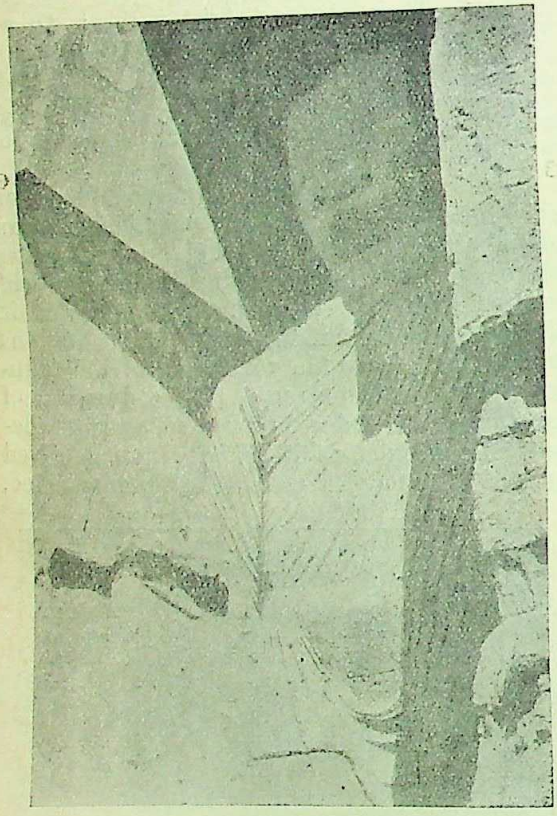
Hiuen Tsiang speaks. But the recent discovery by the French of the foundations of the ancient monasteries and the vestiges of barrages and quays in the vast beds of waterless streams confirms the faithful account of the Chinese pilgrim.

The site of Hidda has proved extraordinarily rich for the French archaeologists. An ancient convent which had evidently developed into a rich sanctuary has been discovered. It is situated almost in the centre of the ancient town on the "Tappakalan." the great hill. The result of the excavation is described as follows:



Bamiyan
Colossal Statue of Buddha 53 metres high.

"Among its numerous cells only about forty have been cleared. Each of these cells sheltered a small stupa richly decorated with plasters and bas-reliefs. Within the walls, in the recesses of the gates and along the length of the courtyard were found a very large number of the Statues of Buddha of all sizes and epochs, the smaller ones placed in front of the larger. The courtyard containing the great Central stupa is itself literally covered with little stupas. This sanctuary both by the quality and the number of statues and votive monuments is a veritable museum of Greco-Buddhist art. Nothing or almost nothing of what we had found now exists. The inhabitants of Hidda, fanatical Mussalmans as they are, view with a malicious eye this search for the idols of a detested religion. Despite our explanations, our professions of faith, our visit to a holy man of the country, the menaces of government and the friendly protestations of the village Malik, our excavations were destroyed by blows of the pick-axe, after the midday prayer, on the Friday following the end of our labour! Our poor statues offered but little resistance. They collapsed in a heap of dust. We could hardly collect, the next day, a few heads! Nevertheless the result sought for had been obtained. We learnt that Hidda was one of the most interesting artistic centres of Gandhara. There is no doubt whatever that the labour of a careful excavation would be rewarded with magnificent results."[20]

In the days of Hiuen Tsiang Buddhism appears to have been on the decline and in Gandhara Brahmanism was apparently beginning to strangle it much as modern Hinduism is absorbing the Buddhism of Nepal. The capital of the Gandhara country was Purushapura (Po-lu-sha-pu-lo), the modern Peshawar, which, together with Nagarahara and Hidda, formed part of the Kingdom of Kapisa. Kapisa was an ancient city known to the Greeks and is mentioned by Ptolemy and Pliny. Panini calls it Kapisi. The Kingdom of Kapisa is described in great details by Hiuen Tsiang.

"The King is a Kshatriya by caste.....He cherishes his people with affection and reverences much the three precious objects of worship. Every year he makes a silver figure of Buddha eighteen feet high and at the same time he convokes an assembly called the Moksha Mahaparishad when he gives alms to the poor and wretched and relieves the bereaved."

Brahmanism, however, seems to have flourished side by side with Buddhism from Kapisa to Purushapura (Peshawar). Regarding Kapisa Hiuen Tsiang writes:

"There are about 100 convents in this country and some six thousand priests. They mostly study the rules of the great vehicle. The stupas and Sangharamas are of an imposing height, and are built on high level spots from which they may be seen on every side, shining in their grandeur (purity). There are some ten temples of the Devas and thousand or so of heretics; there are naked ascetics and others who cover themselves with ashes, and some who make chaplets of bones which they wear as crowns on their heads."[21]

Thus Digambara Jainas, Pashupatas and Kapaladharins flourished in the north of Kabul. Hiuen Tsiang does not name the capital city but he places it 600 li to the west of Lan-po (Lamghan), which again is 100 li to the north-west of Na-kie-lo-ho (Nagarahara). The French archaeologists locate the capital city Kapisa about 1

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kilometres south of Charikar and about 60 kilometres north of modern Kabul. The distinguished Chinese envoy Wang-Houen-Tse, sent by the Emperor of China in 657 A. C. to offer robes at the Buddhist holy places, entered India by way of Nepal and after visiting Vaisali, Bodh Gaya and other sacred places returned to China through Kapisa by the Hindu Kush and Pamir route. Between 661-665 A. C. Kapisa appears to have become a province of the Empire of China.[22]

Ptolemy mentions the ancient city of Kabul. On the modern road from Jelalabad, about 12 miles from Kabul, is a line of high mountains. Here are three vast amphitheatres, *viz.* Seh Topan, Kamari and Shevaki. Buddhist Kabul lay within these three amphitheatres. Nothing remains today of Buddhist Kabul except the deserted site with the ruins of a number of stupas and convents as at Nagarahara and Hidda. The sanctuaries and convents now discovered, although interesting from an architectural point of view, do not reveal any trace of decoration. Nevertheless Kabul was a holy city in Buddhist Afghanistan. It maintained about 30 convents. There exists even now outside the ancient city on a neighbouring hill a gigantic pillar which has resisted to our own days the destructive efforts alike of vandalism and earthquakes. It indicated in ancient times, to the inhabitants, the route of Nagarahara and India. This splendid pillar, known today as Minar Chakri or "Pillar of the Wheel", is constructed like the stupas in India—of identical material and technique. Its curious capital is now incomplete at the top, but it no doubt was surmounted by the Buddhist symbol, the Wheel of the Law, from which it derives its name.

We now come to the second group.

Hiuen Tsiang who visited Bamiyan, "situated in the midst of the snowy mountains", says that,

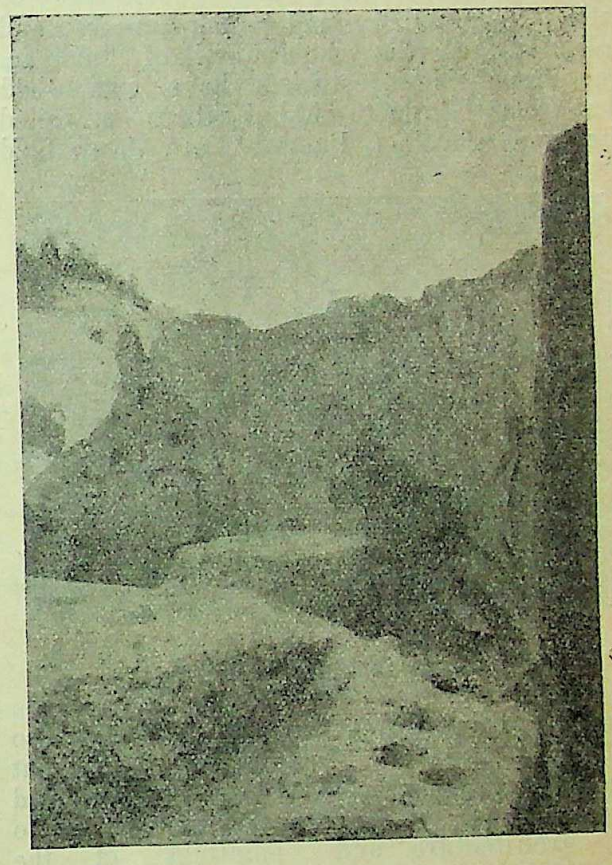
"It leans on a steep hill bordering on a valley 6 or 7 li in length.....These people are remarkable among all their neighbours, for a love of religion; from the highest form of worship to the three jewels (Buddha, Dharma, Sangha) down to the worship of the hundred spirits there is not the least absence of earnestness and the utmost devotion of heart.....There are 10 convents and about 1000 priests. They belong to the little Vehicle and the School of the Lokottaravadins."[23]

The rock-hewn colossal figures of Buddha in Bamiyan are described in the [24] Ain-i-Akbari and the Farhang-i-Jahangiri. Hiuen Tsiang writes.[23a]

"To the north-east of the Royal city there is a mountain, on the declivity of which is placed a stone figure of Buddha erect in height 140 or 150 feet. Its golden hues sparkle on every side, and its precious ornaments dazzle the eyes by their brightness."

"To the east of this spot there is a convent, which was built by a former king of the country. To the east of the convent there is a standing figure of Sakya Buddha, made of metallic stone in height 100 feet. It has been cast in different parts and joined together and thus placed in a completed form as it stands."

"To the east of the city 12 or 13 li there is a convent, in which there is a figure of Buddha lying in a sleeping position as when he attained Nirvana."



Bamiyan
Paintings decorating the niche of Seated Buddha

These colossal statues attracted the attention of British officers during the campaigns in Afghanistan. General Kaye, writing in 1879, says:

"On the opposite side of the valley from the great standing image, about a mile to the west, a stony gully leads into the hills. A short way up this there is a nearly insulated rock, on the first summit of which there is, in relief, a recumbent figure bearing a rude resemblance to a huge lizard."[25]

The people call it Azdaha or dragon, slain by a Moslem saint!

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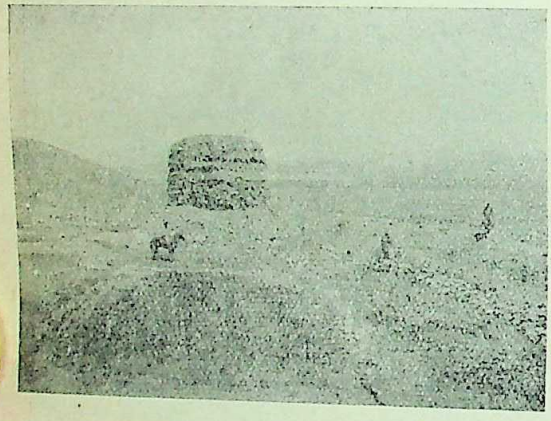
The first Buddhist convent at Bamiyan was perhaps founded by the Emperor Kanishka. At this period Balkh was the Emporium of international trade and the centre of the three principal commercial arteries of Asia; on the west towards the Roman Empire, on the North-east towards China, on the South-east towards India. The site of the religious convents at Bamiyan was thus admirably chosen. The rich caravans and merchants journeying towards passes of the Hindukush on the Grand Trunk road from Bactria to India could not fail to stop at Bamiyan. In time the list of pious donors swelled and generations of artists laboured to add to the number and splendour of the sanctuaries of Bamiyan. The French archaeologists have established that from Taxila to Kabul there prevailed the same school of Buddhist art. They hold



Stupa in Buddhist Kabul

that the colossal statues of Bamiyan also belong to the same Indo-Greek School, but the decoration and plan of the grottoes and the paintings in the niches approximate to the architecture and paintings of the Buddhist sanctuaries of central Asia. In Bamiyan the sanctuaries are situated on rocks. As at Qyzyl, Bezeklil, and Tuan-Huang in Serindia, they owe their origin to the need for shelter from the rigors of the climate The valley of Bamiyan being at a very high altitude remains covered with snow for over six months in the year and is at all times swept by terrible storms from the north.

M. Godard says:

"The colossal statues of Buddha, two in standing position and three sitting, were sculptured in the niches of cliffs. They were then gilded so perfectly that Hiuen Tsiang in the VII century believed that the Buddha 35 metres high was made of bronze. This statue was perhaps the first to be made. The body is too stout and short. The legs are attached to the body like props. The head is of monstrous size. The proportions of Buddha of 53 metres are much more happy. The body reposes harmoniously on the legs in a perpendicular line according to the style of Greek and Roman statues which served as models."[26]

Madame Godard, who accompanied her husband in his journeys in that difficult country, has copied from the niches, above the heads of the Buddhas, some of the better preserved paintings. Her sketches and paintings are placed in the Afghanistan section of the Musee Guimet at Paris. We owe to this accomplished lady a debt of gratitude for her unique service to Indian art. The paintings in the niches, the major portion of which has, unfortunately, been destroyed, are the only ones now in existence between Ajanta in India and Central Asia They are, judging from the copies in Paris, very interesting from the point of view of design, colouring and possible origin. They do not represent one school of art. They appear to be the work of several artists of different nations during the long centuries when Buddhism was the chosen religion of Afghanistan. Each artist, lay or ecclesiastical, passing through Bamiyan, where all civilizations then met, left a sample of his own skill and thus different schools of painting were more or less represented from the II century to the beginning of the VIII century after Christ, *i.e.*, up to the invasion of the Mussalmans.

Madame Godard says:—

"The paintings which decorate the niche of the Buddha 35 metres high contain portraits of divinities and of the donors in Sassanian coiffures. But of Sassanian art we at present know so little. The paintings of the niche of the Buddha 53 metres high are of superior art. They take us back to India by the warmth of their colour and the elegance of their design. They represent Yakshas, Genii of the air, accompanied by their wives carrying offerings, in flight towards the image of Buddha. A personage represented at the summit of a niche of one of the seated Buddhas irresistibly makes us think of a Byzantine Christ. Another representation is that of a Chinese, while a group, of which a few traces remain in a grotto of the valley of Kakrak near Bamiyan, is without doubt the work of an artist from Central Asia."

The first convents and sanctuaries at Bamiyan appear to have been constructed in the open air, but the monks were soon compelled to seek sheltered habitations. The cliffs were hewn and cut into innumerable convents and stairs made to connect them. There were however some convents which

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were self-contained. Each one of these independent convents had a special stairway leading up to a gate which gave access to a large vestibule overlooking the Bamiyan valley. The vestibule was connected with a sanctuary and a large hall, probably used as the council chamber by the monks. There were passages which led to cells and store-rooms for the use of the monks. Interesting plans of a few out of the thousands of grottoes which riddled the hills of Bamiyan are now exhibited in Paris.

According to M. Godard :—

"The most ancient grottoes are to be found near the Buddha of 35 metres, at the level of the soil Their architecture is very rudimentary and there is no decoration. The later grottoes become more perfect and ornate with first paintings and then sculpture. stage by stage, round the Buddha of 35 metres. then than round the seated Buddhas and lastly round the Buddha of 53 metres. It is here no doubt that the gigantic labour carried on for several centuries without cessation is at last terminated. In the beginning of the VIII century Arab hordes penetrated into Afghanistan. The Buddhist monks were massacred, hounded out or converted and their convents abandoned and destroyed."

The Buddhist town was supplanted by the Muslim city Shahr-i-Gholghola, "City of Sobs," situated on the other side of the Bamiyan Valley, almost facing the cliffs of the colossal Buddhas. This city and the citadel of Shahr-i-zohak were destroyed, in the XIII century, by the Mongols under Genghis, the Scourge of Islam.

In the Yusufzai country, forty miles north-east of Peshawar, is Shahbazgarhi on the site of an ancient Buddhist city, called by the Chinese pilgrims Po-lu-sha. The famous toleration Edict of the Emperor Asoka is inscribed on a rock near Shahbazgarhi in the Kharosthi script (Aramaic). The same Edict (No. XII) in Brahmi character was first discovered at Girnar in Kathiawad and was translated by the veteran French savant M. Senart, who holds the place of honour among orientalists. This Edict is as follows :—

"King Piyadasi, loved by the Devas, honours all sects, ascetics, and householders : he honours them by gifts and various modes of reverence. But the King, loved by the Devas, attaches less importance to these gifts and honours than to the desire to see the growth of moral virtues which constitutes the essential part. The growth of the essential foundation of all sects, it is true, implies diverse ways ; but for all there is one common way which is restraint in speech, that is to say, one should not exalt one's sect by disparaging the sects of others ; that one should not disparage for trivial reasons ; that on the contrary, one should on all occasions render to other sects the honour which is due to them. In thus acting one works for the progress of one's own sect, while doing at the same time service to the sects of others. He who exalts his own sect does so, no doubt, from attachment to his sect with the intention of glorifying it, but in so doing he on the contrary inflicts severe injuries on his own sect. That is why concord alone is good in the sense that all persons should listen and love to listen to one another's creeds. This. in effect, is the desire of the king, loved by the Devas that all sects should be instructed and that they should profess their true doctrines.

All persons, whatever their faith, should be informed, that the king loved by the Devas attaches less importance to gifts and external reverence than to the desire to see the growth of the essential doctrines and respect of all sects. To obtain this result are employed the Censors of the Law of Piety ; the Censors of the women, the Inspectors and other corps of officials. And the fruit of it is the growth of one's own sect and the glorification of the Religion."[27]

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INDIAN LIFE IN FIJI

By NISHI BHUSHAN MITTER,

Educational and Social Worker

THE Fiji Islands are situated between Australia and South America—the shortest distance from the Australian shores to Fiji is about 1,450 miles. The Fiji Group contains two large islands, viz, Viti Leva and Vanua Leva, which are the most important ones, and also a few other smaller Islands. Viti Leva, which is more important than Vanua Leva is 87 miles long by 54 broad, containing 4, 112 sq. miles of surface. Suva, a sea-port, is the capital of the Fiji Group. Fiji is a hilly country with plenty of flat land for cultivation purposes. Vanua Leva, the second in size and importance, lies north-east of Viti Leva. the shortest distance from Viti Leva is 39 miles by sea. The length of Vanua Leva is 114 miles and the breadth is 20 miles, comprising 2, 128 sq. miles. The natives of Fiji are known as Fijians or Kaivities, who are supposed to belong to the African Negro race.

Although there is no direct proof as to the origin of the Fijian race, but according to Fijian tradition, it is evident that they came by sea and landed in the islands a long time ago. No historical records of the Fijians are available prior to the arrival of the Europeans. The only clue that can be found as to the origin of this race, is gathered from their national songs, which show that they had sailed from a distant country in the Far West under the guidance of two chiefs named Latunasombasomba and Ndengei. After travelling through the sea for a long time by canoes, they were at last driven to the Fiji shores by a big hurricane. Since then they began to thrive in these islands. They were savage and cannibals prior to the advent of the Europeans. Abel Tasman, a famous Dutch sailor, discovered the islands in the year 1643. The next European visitor was Captain Cook, who passed the islands in the year 1769 and touched at Vatoa. In 1789, Captain Bligh passed Gasawa group and in 1792, he again visited the islands. Captain Wilson narrowly escaped from being wrecked off Tavenni coast in the year 1797. There was no settled government in Fiji before the arrival of the Europeans. Each clan had its own chief to whom it paid homage. These chiefs were at constant war with one another. In the year 1750, there rose two more powerful states than the rest, viz, Verata and Rewa and each of them tried in vain for a long time to reign supreme over the other when a third state, Mban, made its appearance. Later on, Mban became the most powerful state in Viti Leva. The last King of this state was Thakomban. A few Europeans had already settled in the islands and in the year 1835 the Missionaries of the Wesleyan Methodist Church began to preach Christianity amongst the Fijians. A certain Missionary Mr. Baker was baked and eaten up by the Fijians while working for his Mission. King Thakomban was opposed to Christianity for a long time but afterwards in the year 1854 he embraced Christianity and to-day the whole Fijian race is Christian.

However, it is not intended to go into all these details of the Fijian race. Details are given just to show how the administration of this country came into the hands of the British and how Indians were introduced to these Islands. After embracing Christianity King Thakomban found that his influence was gradually declining—war broke out with Rewa, who was joined by all the heathens of the South-East of Viti Leva, and during the many battles that followed Thakomban's power was shaken, when unfortunately the house of the American Consul was burnt and pillaged. Thereupon, the Government of the United States sent a bill to Thakomban for $ 30,000 (£ 6,250) for damages. He could not pay this money. So when he was anticipating war with the United States, Maa fu, the Tougan chief (Tougo is an Island in the Pacific) landed at Rakiraki, with the intention of attacking him by marching overland to Mban. To escape these dangers from both hands he offered to cede the Islands to the British. So the then British Consul Mr. Pritchard prevented any war for the time being. In 1860, England sent Colonel Smythe to the Islands to explore.

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He made an unfavourable report the next year. So the British Government refused Thakomban's offer. So at last he made an offer to the United States in utter despair but no definite reply was forthcoming on account of that country's being engaged in civil war at the time. Meanwhile the European population increased in the islands, most of them being engaged in cotton plantation. These European planters did all they could to prevent war in the interest of their own industry. But things went to worse for Thakomban—his debts increased to £ 85,000 and there was so much disorder everywhere that in 1873 he made a fresh offer to Great Britain for cession of the Group. But this time, the Colonies urged on Great Britain the annexation of the Fiji Islands to the Empire. In 1874 Sir Hercules Robinson, the Governor of New South Wales, was sent to Fiji to settle terms with Thakomban. On October 10, 1874, Thakomban and several other influential chiefs signed the deed of cession and the administration of the Fiji Group passed into the hands of the British and Fiji became a British Crown Colony. After the annexation, the British Government found that the labour question was the most important and difficult one for the opening up of the country. The Native Fijian would not suit the purpose, as he only works when he pleases. So it was found necessary to import labour from elsewhere. The first experiment in this direction was made from the Solomon Islands, but shortly afterwards, the Government of that country stopped further importation as it wanted to keep its own labourers. All schemes for the importation of foreign labour failed until it was arranged with the Government of India to supply a sufficient number of labourers from India annually and thus the abominable indenture system came into existence.

The horrors of the indenture system—oppression of the Indians—the Cooly Lines system—the demoralisation, etc., are only too well-known for repetition. When the author went to Fiji in the year 1914 in the post of Supreme Court Interpreter, he found the greatest of all constructive needs was the need of education amongst the Indians and felt strongly in his heart that only true education could give them relief in their sufferings. But the greatest drawback was want of proper leaders to guide them. As a Government servant he could not do much to help them. But however in 1914, Messrs C. F. Andrews and the late W. W. Pearson went to Fiji to inquire into the condition of the Indians under the Indenture System. It is well-known with what indomitable courage, sacrifice and harculean labour these two great souls and true friends of India and of the poor, at last succeeded to have the abominable indenture system abolished. To-day, it is a thing of the past and our gratitude is due to these two heroes.

Messrs. Andrews and Pearson left the Island, the indenture system was abolished, but no call of educational work came to the writer during the three subsequent years. During the time he had the satisfaction of being able to have a bad humiliating railway law repealed—which he had to do at the risk of losing his Government post, which, however, did not occur. The law was that none but Europeans should be eligible to travel in the first class and that Indians, Fijians and all other races must travel in the second class (there being only two classes). This was the author's first important work in Fiji while in the Government service. Since then up to the present-day everybody has been allowed to travel in the first class compartments irrespective of colour or race.

In the year 1917, Mr. Andrews paid a second visit to Fiji. This time he went to open schools for the education of the Indian children. The longed-for call came now and the writer had to sacrifice his Government post with its prospects and pension, etc., to keep his promise to Mr. Andrews to take up educational work as his life-work. Two schools were started and the author took charge of one of them as Head-master and continued until three years later, when he was compelled to resign for want of funds. During this time he started the "Indian Association of Fiji" and the "Indian Labour Federation of Fiji." These organisations were the first of their kind and the author was the President-founder of both the organisations. He got Government recognition for both of them and applied to the New Zealand Labour Federation for affiliation with their organisation, to which they gladly consented.

The Indian Association and the Fiji Indian Labour Federation did splendid work to better the conditions of the Indians there. The author received substantial help in his work for the Indian Association from many quarters—and he wishes to mention some of them with gratitude : Indian, Overseas

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Association; England, Labour-Federation; New Zealand, Womens' Association, and Women's Service Guild; Australia; the Imperial Indian Citizenship Association, Bombay and many others.

From what has been known of Fiji and the condition of the Indians prevailing there up to the present time, one will at once ask the question, whether Fiji will remain the home of the emigrated Indians and will form in the future a part of Greater India or it will be wiped clean of the Indians at some future date. If it is the latter, there is an end of the question—the Indians there can safely be left to themselves to take care of their own affairs until that time arrives. But if the former, then there is some food for serious thought. From the author's own experience he feels at heart that Fiji will never wipe out the Indians and therefore will remain the home of the emigrated Indians and will form in the future a part of Greater India. He, therefore, wishes to discuss the problem of Fiji as briefly as possible. The problems of Fiji are :—

(I) It has an Indian population of about 60,000, mostly ex-indentured Indian immigrants and their children. Considering its climatic and other conditions, it makes a splendid home for the Indians.

(II) It has a Government which is merely an instrument in the hands of the mighty capitalistic monarch—the C. S. R. Co. for all practical purposes.

(III) The native Fijian being the owners of almost all agricultural lands, the Government cannot provide land to the Indians. Lease of land is granted by them to the Indians on payment of heavy bribes—the Government cannot control the situation. Owing to the difficulty in procuring suitable land for agricultural purposes, the Indians are compelled to swallow the C. S. R. Co.'s bait by accepting land from them at the cost of their freedom. The agreement that is usually made between the C. S. R. Co. and the Indian tenant is nothing but a little improved form of the contract that existed in the indentured days. By this contract the Indian tenant binds himself to work for the Company whenever he is asked to do so. Since the abolition of the indenture system the C. S. R. Co. has gradually pursued this course to meet its labour demand and this practice alone has helped it to preserve its existence. On the other hand, the Indians that accept land from the Company on such terms, cannot thrive well, but always remain poor depending on the C. S. R. Co.'s employment. This offer of land to the Indians is so nicely and cleverly done in its outward appearance that it dazzled even our friend Mr. MacMillan who was sent to Fiji about two years ago by the Y. M. C. A. of New Zealand to work amongst the Indians there for their upliftment. He was so much touched with the assumed magnanimity of the C. S. R. Co. on account of this offer that he spoke and gave publication to his appreciation of the offer in laudatory terms and also advised the Indians to help in removing the bar to fresh emigration. This is an instance to show how cleverly the C. S. R. Co. does its business.

(IV) Want of educational facilities—The Government has provided only one Government School for the Indians, which was only about eight years ago, and it grants aid to a few private schools. There are Christian Mission Schools where Indian scholars are admitted but the educational system there as well as in the Government School is so defective that a drastic change is vitally necessary. The need for more extended facilities is so great that one is inclined to call it the greatest need of all. The education that is given to-day to the Fiji-born Indian children is fundamentally wrong. The evil effect of such education is quite apparent in the present-day Fiji-born youths, who are considered even by their parents as worthless for any useful purposes. These youths are quite unfit and unable to help their parents in their agricultural business and at the same time, no kind of office work is available to them. The present-day educational system makes them such creatures that they cannot earn their own livelihood and do not come of any use to anybody. The Board of Education of the Fiji Government has quite overlooked the fact that the Indian population of Fiji is entirely an agricultural community. So it committed the greatest blunder in thinking that the curriculum for the European Schools was quite suitable for the Indian Schools as well. It was owing to the controversy regarding this question between the Minister of education and the author while acting as Headmaster of Andrews School, Nadi, that he refrained from accepting any grant from the Government for over twelve months when the same was offered to him at £50 per annum. At last when at the end of that period, he was

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allowed to have his own curriculum he accepted it. Of course, this was only a temporary measure and it lasted as long as he was in the school. It is very strange indeed that although the Minister of Education admitted that the author was right in his views in respect of this question and said that the old curriculum was drawn up at a time when there was no question of Indian education in the Colony and that he would see that a suitable curriculum was prepared for the Indian Schools as soon as opportunity would present itself; still nothing has been done yet—though a long period of eight or nine years has elapsed since then. It is in matters like this, that a little effort can achieve substantial and invaluable results. It could have been possible to make such effort if the Indians were represented in the Legislative Council or in the Board of Education, or if there were sufficient educated Indian leaders amongst the community who could bring pressure on the Board or the Government. But unfortunately they do not exist. It is, therefore, strongly recommended that the prevailing system of Indian education should be drastically changed and in its place, a suitable curriculum should be prepared providing necessary technical courses, in view of the fact that the Indians of Fiji are entirely agriculturists.

(V) Want of Medical Aid---There is great need for medical aid for the Indians in Fiji. This has been so truly described in Messrs. Andrews and Pearson's joint report that it is not necessary to describe it here. Of course, things have much improved since then. The writer would like to point out in this connection how the Australian Women's Associations helped the Indian cause in Fiji. A letter received by the author from Mrs. Bennet, Hony. Secretary to "The Committee of Enquiry into the Social and Moral conditions of Indian Women in Fiji," which is composed of about 50 combined Australian Women's Societies, is given below:—

2 Sirius Flats Clemorne Road,
Clemorne, Sydney N. S. W. 4. 5. 21

DEAR MR. MITTER,

Miss Priest gave me your address quite some time ago and asked me to write to you as a Fellow Theosophist, but I never get the time somehow as I wanted always to write at length and my social work keeps me busy. Miss Priest and Miss Dixon will have told you that I am Hon. Sec. to "The Committee of Enquiry into the Social and Moral Conditions of Indian Women in Fiji" which is composed of about 50 combined Australasian Women's Societies. We sent Miss Garham to Fiji to enquire into conditions following on Mr. Andrews' report of same and upon her return asked the Fijian Government for certain reforms, one of which was the appointment of a woman (Medical) at the Government Hospitals to attend principaliy to Indian women and have been successful in getting Dr. Mildred Staley appointed to Leva Hospital. I am writing now to ask if you will give me your individual ideas and opinion of the situation in Fiji *re* the strike and conditions generally. You may speak absolutely freely to me as a Theosophist. I shall not use your information in any way officially or quote you but allow wisdom to guide me just how to help better conditions.

I have recently seen some Fijian papers with accounts of the strike and see that a commission has been appointed which includes Mr. Pillay. I like Theo. D. Riaz better. In one paper he sounds fair and a humanitarian, do you know him? He lives at Tawaran and sounds as if he should be on that commission.

If you have a chance of meeting Dr. Staley do take it, as she is in full sympathy with the Indians and is a keen educationalist. She was about 7 years in Lahore at Lady Aitcheson Hospital (R. M. D.,) 9 years at the Women's Hospital, Delhi, some years in Malay, in fact, has devoted her life to the work of alleviation and education among the Indians except what time she was doing war work in France, Salonica, Syria and Palestine. She is not a Theosophist but an understanding humanitarian. I think you may be able to help her as she will not understand conditions just at first—she is staying at a Hotel and I hear is going to urge for dispensaries to be built in the town as the Indians will not go to the hospital. Of course, Dr. Staley is a Government Servant and will not be able to speak very freely, but I think it will not be difficult for her to cope with conditions.

I shall be so glad to hear from you.

With all good wishes
Yours Fraternally
(Mrs.) H. F. BENNETT.

But unfortunately the Fiji Government dispensed with Dr. Staley's services a couple of years after her appointment.

(VI) Franchise—The Indians do not enjoy franchise right, either Legislative or Municipal, though they pay rates. There has been talk of extending to them franchise right and to give them three elected members in the Legislative Council but still it is all in the air.

(VII) Poll-Tax—The abominable Poll Tax Ordinance has been passed against the united protests of the whole Indian community and also against protests from many European quarters. By this Act every male person in the family, ranging from 16 to 50 years of age, has to pay one pound sterling per annum. The rigours of this Poll-Tax have been most acutely felt by the Indian community.

(VIII) Moral Degradation—The moral degradation amongst the Indians has been

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most pathetic. Much has been said and recorded in the report of Messrs. Andrews and Pearson about the demoralization of the Indians in Fizi. It is of utmost importance to take immediate steps to raise their moral standard.

(IX) Want of Leaders—The need for proper leaders is very great. The Indian community having been deceived many times by self-interested leaders in the past, it has become difficult now for earnest and sincere workers to get their confidence. The people are very often misguided by selfish persons who assume leadership for the time being to meet their selfish ends. This makes things worse.

(X) Absence of Unity—Unity is lacking amongst the Indians in Fiji. Every self-styled leader carries his own men with him and is constantly at war with other similar leaders and their men. It is very difficult to get things done by united action.

There are other problems, but they are of less importance. Among those that have been mentioned already, the author would lay special stress on education and moral upliftment. These two are the crying need of the moment and on them depend the salvation of sixty thousand Indians. It is of utmost importance that public bodies or some philanthropic society should give the lead in this direction in order to produce the desired result. The Y. M. C. A. of New Zealand has recently sent their Secretary Mr. MacMillan to work amongst the Indians in Fiji. When the author first met him, just after his arrival in the island, he was quite satisfied when he discussed his plan of work with the author, but later, on the eve of his departure from Fiji he was surprised to see the change in his angle of vision, which no doubt was caused by the magic influence of the C. S. R. Co. To the author it was a great pity to find him thus changed.

Then there is the question of raising the moral standard of the Indian people; much of it will be accomplished with the introduction of the true spirit of education. But propaganda work in this direction will immensely improve the conditions. From the author's experience he feels, that nothing else will produce a better result than placing a living moral ideal in the every day life of the reformers themselves, in the midst of the Indian community of Fiji. On other problems, the author does not wish to suggest anything here. The Indians of Fiji are powerless to solve these two difficult problems by themselves, therefore, they look to India for help in this direction. But unfortunately India has not yet extended her helping hand to them. During the author's eleven years' stay and propaganda work in Fiji he has so often cried for help for his unfortunate countrymen there—but he has invariably found that all his cries and appeals have proved to be cries in the wilderness. Our public leaders were always so deeply absorbed in their struggle for Swaraj that they had no time to listen to the sufferings of thousands and thousands of our poor, helpless countrymen abroad. They have always given us to understand that the Indians abroad must undergo patiently all their sufferings until Swaraj is won at home—it does not matter if that comes to happen after a century or more. But alas! these leaders could not be convinced that if they had given only five minutes time from every hour of their Swaraj work towards the service of the Indians abroad, at least half of their miseries would have been ended by this time. The Right Hon'ble Mr. Sastri, our distinguished leader, visited Fiji at a time when the Government of that country was seriously thinking of introducing the notorious Poll-Tax Bill in the Legislative Council. He made eloquent speeches on equal status for the Indians. The European population listened to his speeches with interest, admired his oratorical powers, but laughed in their sleeves for his advocacy of equal status for those whom they knew to be helots in that country. The Indians of Fiji also felt that it was like striving to arrange a princely mansion for a starving beggar in the street. Mr. Sastri's visit was at the time when the Indian labourers' wages was reduced from 2s. 6d. to 1s. 6d. per diem and shortly after he left the shores of Fiji the Government passed the Poll-Tax Ordinance. The author does not mean to say that Mr. Sastri's visit did no good—it might have done some good in other directions but it did no good at all to redress the grievances of thousands of our poor countrymen abroad. The author would be misunderstood if he were thought to be criticising his distinguished leader's memorable tour—He simply mentions this instance to show the mentality and lack of understanding of the true problems of Indians abroad, on the part of our leaders. He can confidently say that with the trouble that

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Mr. Sastri took, and the money that was spent on his famous tour, he could have done immense good to our long forgotten countrymen abroad, if he had cared to do so by directing his activities in the right direction. Messrs. Andrews and Pearson's joint report on Fiji was published in 1915 in which the horrors of the Indenture system and of the treatment meted out to the Indians there were vividly described. But it is only too well known that none else but that noble-souled man—Mr. C. F. Andrews who had nobly begun that philanthropic work and later a few other followers of his, have been patiently continuing that work—already achieving considerable results. Although the civilized world was shocked at the horrors of the Indenture system that was described in that memorable report, it failed to wake sufficiently our public leaders from their slumber and indifference in respect of the sufferings of our unhappy countrymen abroad. Later on, every appeal from them for help was answered with, "you must fight your own battles single-handed until Swaraj is won at home." This has been the unfortunate position. Could our national leaders and philanthopic bodies afford to help them to rise from the depths of their miseries and deplorable condition? They will do well, if they do; the cost of it is not too great considering the fact that on it depends largely the welfare and the salvation of thousands and thousands of our forgotten and suffering countrymen abroad and at some future date India will look with pride to these far off Colonies where a sturdy, brave and intelligent community of the Indian race will live with contentment and peace and will proudly proclaim mother India's glory to the other nations of the world. Let us all strive with our organised efforts to make this dream a reality. May, God, help us. *

* Read before the *Greater India Society*.

THE MONETARY STANDARD AND THE BATTLE OF THE RATES

By PROF. J. C. DAS GUPTA, M. A.

THE question of a sound monetary standard has been one of the vexed problems of Indian Economics; no less than five expert commissions have been appointed, in little more than 30 years, 'to examine and report on the Indian Currency and Exchange System', and yet even to-day it can hardly be said that we have reached our goal.

The reason for this strange phenomenon is not far to seek. If India were isolated from the rest of the world she might adopt any currency system she chose, and take no thought of the monetary systems of other countries, but in point of fact she has extensive trade relations with gold standard countries and has further to remit millions of pounds annually on account of what are known as 'Home Charges'. It is, therefore, of fundamental importance to India's economic welfare that her currency system should be brought into line with that of the great trading countries of the world. And this is why Indian opinion has been unanimous in its demand for a gold standard. A solution so simple as this has unfortunately never recommended itself to the currency authorities of the country.

Centuries of monetary experience show that a steady bimetallic ratio is incapable of achievement, but this has been the line of experiments in the Indian Currency System. A glance at the history of the evolution of the currency system of India will make it abundantly clear that a lack of appreciation of the fundamental difficulties of maintaining a stable ratio of exchange between countries with entirely dissimilar monetary systems lies at the root of most of India's currency ills. Bimetallism was the first system that came in for trial. It failed to work satisfactorily because of the relative depreciation of gold in terms of silver. Attempts were next made to raise the value of gold by suspending its coinage in India. These ex-

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periments also met with no better success, and the Court of Directors decided to place India on a monometallic silver standard. The thorny problem of Indian exchanges continued however to be as complex as ever ; for, in addition to the ordinary causes of exchange fluctuations, there were changes in the relative values of gold and silver to be taken into account. The problem assumed such a serious turn about the seventies of the last century, on account of a long-continued Indian decline in the gold value of silver, that the Government were compelled to ask for foreign aid to help them to settle the silver question. It was only after the failure of the international conferences that the Herschell Commission was appointed to make recommendations whereby Indian exchanges might be stabilised. Convinced of the evils of the silver standard this Commission recommended the closing of the mints to the coinage of silver and the establishment of a gold standard in India. The rise and fall of the rupee exchange continued even after the closing of the mints, and it became necessary to re-examine the situation and to devise ways of establishing the gold standard more firmly. The Fowler Committee was, therefore, appointed in 1898 to examine the whole question. This Committee submitted a report pronouncedly in favour of the establishment of a gold standard in India. They recommended that the Indian mints should be thrown open to the coinage of gold and that the British sovereign should be adopted as the standard coin for India. The rupee was, in other words, to be reduced to the position of a token coin, related to the sovereign at the rate of 15 to 1. Progress to the standard thus chalked out became impossible partly because of the British Treasury opposition to the Indian Mint project but mainly because of the numerous restrictions placed on Indian imports of gold, and the Indian Currency System developed along lines which were never contemplated by the Committees of 1893 and 1898. Under the new system, evolved by executive action, silver continued to form as before the medium of exchange and its value remained liable to violent oscillations in terms of commodities of internal importance, though its value for foreign trade purposes was artificially established by the Government by means of reserves of gold and silver. Based on a number of administrative practices which might be suspended at pleasure the system hardly deserved the dignified name of 'Gold Exchange-Standard' conferred on it by its sponsors. The various defects of this currency system, its liability to manipulation by the Government, its want of elasticity, its tendency to inflate the price level, its complexity and its dependence on a steady price of silver, are now too well-known to need repetition. It will be sufficient to say that the Chamberlain Commission, who went into ecstacies over the suitability of the Gold Exchange Standard to countries like those of India, were constrained to recognise some of the defects of the system, e. g., sale of council bills at unduly low rates. The Babington Smith Committee, though precluded by the terms of their reference from considering alternative standards of currency, condemned artificial movements of exchange which this system involved, and the Royal Commission, after devoting full five pages to an exposition of the numerous evils of the system, have proposed to place India on a new standard.

To come now to the Gold Bullion standard which the Royal Commission have recommended for India. It is a new idea in currency evolution. 'The War', the Commission observe in their report, 'has taught Europe to do without gold coins', and modern nations have begun to understand today that a gold standard is not so much dependent on an internal circulation of gold coins as on the possession of strong and adequate reserves of gold. In consonance with this idea, the commission lay down that gold coins in circulation are not essential to the establishment of a gold standard in India; that the internal medium of circulation should consist, as at present, of the rupee and the rupee-note, and that the currency authority of the country should build up a strong gold reserve to secure the unconditional convertibility of all forms of internal currency into gold. Thus it is that though gold is neither to be minted nor to be used as currency the commission hold that 'no favourable opportunity of fortifying the gold holding in the reserve should be allowed to escape.'

The gold exchange standard was at its best one calculated to maintain the parity of the external value of the rupee, little or no attention was bestowed on stablising the value of the rupee for purposes of internal trade. The rupee was for internal purposes an inconvertible note printed on silver. Under

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the new system which the commission propose, this duality in the character of the rupee is done away with ; the rupee will be convertible into gold not only for external purposes but also for internal purposes. The imposition, for this purpose, of a statutory obligation on the currency authority to buy and sell gold at rates determined with reference to a fixed gold parity of the rupee is perhaps the most fundamental of all the changes which the commission have proposed. Other changes of a far-reaching character have indeed been proposed, but they are without exception such as to render the assumption of the new responsibility a practical proposition.

In the first place, to overcome the threat to the currency system inherent in the possibility of a rise in the price of silver the commission recommend that the paper currency should cease to be convertible by law into silver coin, and that the

'Currency authority should be free to determine the form of legal tender money to be supplied, though all reasonable demands of the public for metallic currency should in practice be met' (paras 69-73).

Secondly, they lay down that

'The coinage of silver rupees should be stopped for a long time to come, until the amount of silver rupees in circulation is reduced to the amount required for small change; and thirdly, they propose that the currency authority should reintroduce one-rupee notes, which should be unlimited legal tender, but which should not be convertible by law into silver rupees.'

With these changes, the way will be clear, as the commission point out, for the much-needed unification of the Paper Currency and the Gold Standard Reserves. The functions of these two reserves have never been clearly demarcated. Nor has any attempt ever been made to establish a definite relation between the total volume of internal currency and the amount of the reserves. There is, in consequence, a great lack of elasticity in the Indian system of note-issue. The Commissioners therefore propose that the two reserves should be united and that the proportions and composition of the combined reserve should be fixed by statute, Finally, attention must be drawn to the fact that the commissioners have with great ability visualised the need for the establishment of a Central Bank in India to co-ordinate her currency and credit operations. The obligation on the Central Bank to maintain the value of the internal currency makes it necessary, as the Report indicates, 'that the Central Bank should also be entrusted with the remittance operations of the Government.'

No useful purpose will be served by denying that the Gold Bullion Standard thus outlined is a decided improvement on the apology for a standard that India had up to 1917. An adoption of the system will place India on an automatic currency system free from the manipulations of the Government, it would enable her to acquire gold freely to serve as the basis of her monetary system, and finally it holds out the hope, dim though it may be, that India may one day by means of her Central Bank even obtain a hand in the co-ordination of world financial policy.

So far then all is well. Let us turn next to "practical politics," and see whether the proposed Gold Bullion Standard offers any certain prospect of guiding our monetary course in future.

It may be true, as has been suggested, that a real gold standard with a gold currency is unattainable for the present, and that a sudden dethronement of the rupee, apart from being a menace to the monetary reconstruction of Europe, may not be desirable even from the standpoint of India's own interests ; but it is difficult to understand why the adoption of the proposed standard needs to be postponed for another five years. For five long years the Indian Currency authority may, according to the Time Table in the Report, continue to sell either gold or gold exchange in return for internal currency, and there can be little doubt that full advantage will be taken of the option thus left to sell not gold but gold exchange. The past currency history of the country inclines people in India to think that non-interference with the free inflow of gold into India, a condition of cardinal importance for the establishment of the proposed standard may not be fulfilled. It is important to remember further, as Sir Purshotamdas Thakurdas hints, that with exchange fixed at the comparativel high level of 1*s.* 6*d.*, one or two lean years in the course of the coming five might so deplete the gold resources of the Government as to make the appointment of a fresh com mission desirable. All the valuable recommendations of the Royal Commission may thus come to naught.

An excessive degree of attention seems to have been bestowed upon the need for the 'monetary reconstruction of Europe.' One

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is naturally inclined to ask, has Europe any legitimate claims on India's magnanimity? Did European countries consider for a moment the adverse effect on India of demonetisation of silver by them? Everyone knows that India was left to shift for herself as best as she could. And are European countries now so weak as to be unable to look to their own currency interests if they are adversely affected? Have they arrived at any agreement for a fair and equitable distribution of the world's gold supplies? Sir Purshotamdas Thakurdas's remarks on this subject are singularly apposite. He observes:—

'If at any stage an international agreement should be framed for the economical distribution of the world's gold supplies,.....India would be prepared to exercise self-denial in her gold requirements in proportion to that of other countries whose currency reserves were parallel to those of our own.'

He adds that

'The co-operation of these other countries, either with each other or with India, is however, neither assured nor within sight;...each pursuing its own individualistic policy.'

It will be clear, from what has been said that an amount of self-sacrifice in the matter of gold absorption is being demanded of India which no other country in the world is doing.

It must be observed, in the next place, that it is extremely doubtful if we can force India's pace in the domain of her currency system. The Gold Bullion Standard, implying as it does a lavish use of paper currency, is likely to create grave suspicions in the minds of the public. If civilised countries with experience of gold coins in circulation and with confidence in the stability of their currency systems have not yet been so far able to get rid of their attachment for gold as to adopt the ideal standard, namely, paper backed by gold, it is idle to expect that India with a population of whom 93% are illiterate, and with banking still in its infancy, would be suddenly so far revolutionised as to be ready for this step without passing through the intermediate stage of gold coins in circulation.

It is difficult further to hold with the Commission the view that while the Gold Exchange Standard was unintelligible this new standard will be simple and attractive to the people, and that 'it will give the people confidence in the stability of their currency'. The Gold Bullion Standard is a gold standard so concealed and carefully circumscribed that the change under the new system in the character of the rupee will be little, if at all, understood by the mass of the people. To understand this one has only to remember that it is a system which makes the convertibility of the rupee depend on the demand for gold bars of the weight of 400 ounces.

Whatever the value of the recommendations of the Report, it cannot be too strongly emphasised that success depends on the adoption of the Report as a whole. Piecemeal action upon isolated recommendations has rendered many a valuable currency commission report infructuous in India. It remains to be seen how far a different procedure is adopted in the present case, but it may be observed that the recent attempt to single out one solitary recommendation for legislative recognition is not one calculated to raise high hopes in the country.

To turn now to the important question of the probable reactions of the proposed 1 s. 6d. rate on India's best interests. The central fact of cardinal importance with regard to this problem is the finding out of the point where prices and wages are in adjustment. The search for this point is bound to be largely illusory in a country like India where sufficient statistical material for such a study is not available. The proof of adjustment based on index numbers, speaking of which the Finance Member said in his evidence that he was not sure what value was to be attached to them, can hardly be regarded as conclusive. The Indian Chambers of Commerce are of opinion that prices and wages are still adjusted in a preponderant degree to the 1s. 4d. rate. If this assumption is correct, all the disadvantages enumerated by Mr. Birla must be held to be substantially true. The adoption of the 1 s. 6 d. rate will, in other words, involve: concealed increase of taxation, unnecessary and unwarranted increase in the remuneration of highly paid Government officials, the payment of a bounty to the foreign manufacturer, the infliction of a heavy burden on the agriculturist due to heavier incidence of land revenue and enhancement of the load at least of his long-term debts and a serious set-back to the cause of the much-needed development of Indian industries. If, on the other hand, prices and wages are adjusted, as the protagonists of the sixteen pence rupee allege, to 1 s. 6 d. rate, the evil effects of any attempt to alter the ratio must be, as Sir Basil

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Blackett points out, an era of fluctuating exchanges, increased taxation, higher prices, rising railway rates, continuance of the system of provincial contributions and an undesirable and artificial reduction in the wages of labour. The lack of clear and definite proofs of adjustment makes it impossible to arrive at any definite estimate of the losses or gains involved.

We cannot however afford to lose sight of certain fundamental principles which are apt to be forgotten in the heat of the controversy. The first of these is that the 1s. 6d. rate has now been in existence for about two years and it cannot in any circumstance be now urged that there has been no adjustment of prices and wages to this rate. The second is that there is danger at present of the phrase "12½%, etc., passing into a "catchword." Adjustment is continuous, and neither the gains of the importer nor the losses of the exporter can for long be as high as 12½%. Thirdly, it has to be observed that agricultural prices are undoubtedly even today much higher than what they used to be in pre-war days, and the existing rate of exchange cannot be regarded as having inflicted intolerable burdens on the agricultural community. Fourthly, it deserves to be made clear that rising prices are a doubtful boon to the bulk of the agriculturists in India. India is primarily a land of small agriculturists, millions of them serve as day-labourers to eke out their means of livelihood, they do not have any surpluses to sell and are none the better for a rise in prices. Indeed, it has often been held that the middleman and the foreign exporter are the only two classes who derive considerable advantage from a rise in prices. The large class of people who make their living by serving as field labourers, farm servants and growers of commercial crops lose heavily when prices rise. Fifthly, it must be noted that while no rate can be of permanent advantage or disadvantage to India, the process of adjustment, however rapid, must be very painful for the Indian industries; for it is a widely admitted fact that wages in India do not fall with a fall in prices. Low priced imports may, in the period of transition, seriously damage Indian industries. The effect on cotton manufactures, one of India's greatest industries, may in particular be serious.

The main lesson that emerges from a study of the history of Indian currency and exchange is that the fixing of the rate of exchange at a particular point is not of overwhelming importance for India. Ours is a country whose internal trade is many times greater in value than her external trade. Stability of internal prices is, therefore, more important for us than stability in exchange. A moderate degree of fluctuation in rates of exchange is beneficial to India in so far as it mitigates the range of variations in internal prices. Too much should not, therefore, be made of india's need of stability in exchange. When other countries are trying to bring back their exchanges to the pre-war ratio, there should have been no undue hurry on the part of the Government of this country to stabilise her currency by artificial methods at a point higher than the pre-war level.

To bring our survey to a close now. To me it appears that attainment of a real gold standard in the domain of economics must be as slow as the other, namely, progress to Self-Government in the sphere of politics. We need not, however, be unduly pessimistic: there is a silver lining behind the darkest cloud. European countries are slowly waking up to the potentialities of a regenerated India—they are realising that a prosperous India will offer for them one of the best markets, and the day may not be distant when they will themselves agitate for an assimilation of the Indian Currency System to that of theirs.

MYSTERY

God shaped a flower through
centuries of plan
And ages of long labour—

And broke it goldly through
the earth for man,
His very ancient neighbour.

Through centuries of pain He
made a flower
With so much wonder in it;
But with it he gave man
the mournful power
Of murdering that flower
within a minute.

HARINDRA CHATTOPADHYAYA

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EARLY RECOLLECTIONS

By NAGENDRANATH GUPTA

I

The Growth of Memory

It is impossible to fix definitely the age from which memory has a continuous and connected growth. It must necessarily differ among individuals just as the faculty of memory varies greatly in keenness between individuals. I have seen a child of a little over three years of age talking quite coherently and reminiscently of incidents that he had noticed six months or even a year ago. That boy may or may not turn out to be a prodigy. Probably the average age to which the memory can turn back is five years and beyond that is the blur of early infancy. It has also occurred to me that the average child has a keen sense of the ludicrous and the earliest recollection sometimes is of ludicrous incidents.

The Memory of Dreams

Dreams, however vivid, are usually forgotten, but it is a curious fact that some dreams are always remembered. I remember three dreams that I had, the first at the age of six, the second at the age of eight and the third at the age of thirteen. Every detail of these three dreams is as fresh as an occurrence of yesterday. I state the bare fact, but I cannot suggest any explanation of this freak of memory.

Dinabandhu Mitra

My father Mathuranath Gupta was a a member of the Bengal Provincial Judicial Service and as such was transferred from one district to another periodically. The greater portion of his service was spent in Behar. Between 1872 and 1874 we were living at Arrah. Dinabandhu Mitra, the well-known Bengali dramatist, who was a Superintendent of Post Offices, came to Arrah on a tour of inspection. He called on my father one morning and was invited to dinner the same evening. Dinabandhu Mitra was a slender, alert-looking man, wearing a *chapkan* and trousers, and a gold braided cap, set jauntily at an angle on the head. The dinner was in English style and though we children were not admitted either into the drawing or the dining room, we kept hanging round, peeping in occasionally when we could do so undetected. Much of the conversation, which was practically monopolised by Dinabandhu Mitra, was over our heads; but the distinguished writer kept the other guests in roars of laughter by his sallies of wit and his mimicry of Oriya speech.

Swami Dayananda Saraswati

It was also at Arrah that I saw Swami Dayananda Saraswati, the renowned Sanscrit scholar and reformer, and founder of the Arya Samaj. He was staying at the garden house of the Maharaja of Dumraon. I knew very little about the Swami, but prompted by boyish curiosity went one afternoon, accompanied by a peon, to the Dumraon garden house. Swami Dayananda was standing in the verandah. He was wearing only a loin cloth and had just finished his daily exercise. Two Indian clubs, which he had evidently been using, stood in a corner. The Swami did not then speak Hindi fluently—formerly he spoke only Sanscrit—but he put some questions to the peon, asked me one or two, and patted me on the head. He was a stout, well-built man of medium height, with a big head and a round face shaved clean. There was a lecture by the Swami the same evening in the hall in our school. As the hall was quite full, a number of little boys, including myself, waited outside watching the people coming in. Presently Swami Dayananda came in, wearing white clothes and a white turban and escorted by a number of people. We looked at the crowd a little while longer and then quietly went home. Later on in life I have seen the splendid work done by Swami Dayananda Saraswati in the Punjab. In Bengal the Brahmo Samaj movement arrested the wholesale conversion of Bengalis to Christianity at a time when orthodox Hinduism was losing its hold on young Bengalis educated in

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schools and colleges conducted by Christian missionaries. Similarly in the Punjab Swami Dayananda Saraswati founded the Arya Samaj at a critical time when educated Punjabis were embracing the Christian faith in constantly increasing numbers. I shall have a great deal more to say on this subject in another place.

Tales of the Mutiny

The house in which we lived at Arrah originally belonged to Babu Kumar Singh, the well-known leader of the Indian Mutiny in Behar. He was a big zemindar of Jagadispur in the Arrah district and was an old man over seventy years of age when the Mutiny broke out. Behar was so far away from the real storm centre of the mutiny that there was no likelihood of Babu Kumar Singh joining it if he had not been embittered by a personal grievance against the Bengal Government. It was in a fit of exasperation that he cast his lot with the mutineers and raised the standard of revolt at Arrah. Babu Kumar Singh was heavily indebted and applied to the Government for a loan to pay off his debts. The Government could have easily accommodated him and realised the amount with interest from the large revenue of the landed property of Babu Kumar Singh. The Collector of Shahabad, the district of which Arrah is the headquarters, recommended the loan but the Board of Revenue refused to help Babu Kumar Singh, who was then approached by an emissary of the rebels and was easily won over by them. So astonishing were the energy and vigour displayed by this aged Rajput inspite of his weight of years that Lord Canning declared that it was lucky for the Gove'nment that Kumar Singh was not younger by thirty or forty years when he joined the Mutiny. When we were at Arrah barely fourteen years had passed after the Mutiny and the memory of those stormy days was fresh. I was quite familiar with the quaint Bhojpuri dialect spoken in the districts of Shahabad, Saran and Gorakhpur, and I was never tired of listening to the stirring tales of the Mutiny from the servants and the bazar people. The two-storeyed house in which a few Europeans had defended themselves with the devoted help of a handful of Sikhs was just across the road behind our house. We were shown the ditch in which the mutineers lay in ambush for the relieving detachment of troops from Dinapur under Captain Dunbar and slaughtered the troops almost to the last man. One of our servants, who was a lad of about twenty when the Mutiny broke out at Arrah, was actually caught in mistake for a mutineer and was about to be hung on the nearest tree when there was a sudden alarm of an attack by the mutineers and in the confusion the lad escaped. Snatches of songs heard in the days of the Mutiny were still sung. There was one inspired by intense local patriotism beginning *Jagat mein Jagadishpur Sahar mein Sasseram re* (there is no place in the world like Jagadispur and no town like Sasseram). The *mahalla* in which Kumar Singh's house was situated was called Babubazar after him, and there was a song about the street-fighting in front of the house: *ham na jainhon Babubazaria tegoan ki ghansam re* (I shall not go to Babubazar because the swords there are as thick as the clouds). Most enthusiastic were the stories about Amar Singh, a young brother of Babu Kumar Singh. The people of Arrah spoke of Amar Singh as another Bayard of chivalry, *sans peur et sans reproche.* He was in the habit of neglecting his position and family, and wandering about in the company of Sadhus. But the Mutiny made him a hero and his dash and elan in every fight were recounted with epic fervour. According to every account that I heard Amar Singh performed prodigies of valour, and escaped to Nepal when the Mutiny was over. The exploits of Amar Singh so impressed my youthful imagination that several years later I wrote a story in Bengali of the Mutiny bearing his name. This book was translated in Hindi at Patna.

Syed Amir Ali

A few months before we left Arrah Syed Amir Ali, who had just been called to the Bar, came to Arrah in connection with some property belonging to his deceased brother, who was a Deputy Magistrate. Mr. Amir Ali was a frequent visitor at our house and often came in to dinner. I became his favourite and he told us many stories about the English and French people. I remember in particular how horrified I was when Mr. Amir Ali told me that the French ate cutlets made from the legs of frogs and deemed them a great delicacy. He spoke mostly in English but when we could not follow him he would explain in Hindustani.

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He usually wore a Turkish fez at that time. Mr. Amir Ali afterwards became a Judge of the Calcutta High Court and is at present a member of the Judicial Committee of the Privy Council. I saw him once more at Karachi where he came to conduct an important case. I saw him in court and intended to call on him afterwards. But when I heard him addressing the Judge in halting language with a queer enunciation, waiting a minute or half a minute after every sentence or part of a sentence as if he expected the Judge to take down every word that he spoke, I was altogether disenchanted and did not go to see him.

Syed Wahiduddin

In 1874 my father was transferred to Bhagalpur and was relieved at Arrah by Syed Wahiduddin, who was my father's senior by several years and was nearing the end of his service. Syed Wahiduddin was over fifty years of age at this time, short, with large bright eyes, and brisk and alert in manner. He did not know English and wrote his judgments in Hindustani. But he was an able officer and had a high reputation for probity and integrity of character. My father was a fine Urdu and Persian scholar and had many Mussalman friends, Syed Wahiduddin being one of the most intimate among them. After his retirement Syed Wahiduddin spent a great deal of his time at Patna, his native village being a few miles away. Towards the latter end of his service my father was stationed at Patna, where he settled after retirement. Syed Wahiduddin, who lived to a great age, often came in a *palki* to see my father. His son Nawab Imdad Imam, who was for some time Chairman of the Patna Municipality, used, I believe, to call my father 'uncle.' Syed Wahiduddin's grandsons, Sir Ali Imam and Hassan Imam, are well aware of the cordial relations between their grand-father and my father. No one then dreamed of communalism and Hindus and Mahomedans everywhere were on the friendliest terms.

The Spirit of Adventure

At Bhagalpur there are two old caves close to the southern bank of the Ganges at some distance to the east of the town. One of these is shallow but the other is rather deep and at the time we were at Bhagalpur, was difficult of exploration. People generally contented themselves with a peep at the mouth of the cave. Some said it was excavated by some hermits, others thought it was the secret lair of robbers. Anyhow I was filled with the spirit of adventure, and secretly prevailed upon some of my class-fellows at school to join me in exploring the cave. The expedition was kept a close secret. I carried a fully loaded six chambered Colt's revolver belonging to my father, some candles and a box of matches. On arrival at the entrance to the cave the courage of some of my companions began to ooze out, but they were shamed by the rest. There was a sheer drop of a few feet at the mouth of the cave. We jumped lightly in and discovered that the cave ramified in three directions. While we were lighting the candles one of the boys, who was bigger and older than myself, nearly fainted and had to be helped out of the cave. We then proceeded with our investigations. The longest way was towards the north and at the end we found the marks of claws on the damp wall and a heap of bones on the ground. Perhaps the scratches had been made by the claws of a jackal or wolf, but we proudly fancied it must have been nothing less than a tiger. When the Ganges was in flood wild boar and even tigers were known to swim across the river, and a large leopard and a boar were actually killed in the town while we were at Bhagalpur. We returned home in high feather, but the only recognition that we got for our notable daring-do, which could not be kept secret, was a severe reprimand for our foolhardiness.

The Humbling of a Captain

One evening my father was out driving in a Victoria phaeton and I was in the carriage with him. The road was barely wide enough for two carriages to pass with some care. As we were passing through the town we saw a trap resembling a tonga coming towards us, driven by a European at a furious pace. We had a quiet old mare and the coachman drew to the left as far as he safely could, but the European, ignoring the rule of the road, came thundering on occupying the middle of the road and pulled up just in time to avert a serious collision. His horse reared up and came down upon its haunches, while our groom quieted the frightened mare with some difficulty. We got down from the carriage and

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so did the European. My father was naturally very angry, and striding up to the European said, "I shall prosecute you for rash driving if you are not more careful." Now, my father was a man with a magnificent physique, tall, with a great breadth of shoulders, and possessed of immense muscular strength, while the European was a slight, undersized man. The latter flushed, grew red in the face, looked at my father's athletic figure, and then drove away without a word. It was afterwards ascertained that the European was Captain Douglas, attached to a regiment stationed at Champanagar, some miles to the west of Bhagalpur.

Bhudeva Chandra Mukerji

Bhudeva Chandra Mukerji was Inspector of Schools, Behar Circle, at this time and he called on my father while he was at Bhagalpur. A fairly tall man, erect, with hair and mustache perfectly white, Bhudeva Chandra Mukerji struck even my immature intelligence as a man different from and superior to the people I was accustomed to see. He was distinctly intellectual-looking but there was also an atmosphere of purity and cleanliness of mind about him. He had a grave and thoughtful look, well becoming the writer of *Parivarik Pravandha*, one of the most thoughtful books in Bengali. When he came out of the room where he was sitting he called me, put me a few questions in a gentle voice, and then put his hand on my head and blessed me.

Ramtanu Lahiri

It was at Bhagalpur that I first saw Ramtanu Lahiri. He had then retired from his appointment as a Head Master on a small pension. He was at that time a little over sixty years of age, still fairly active, though already venerable-looking. His eldest son Navakumar, a brilliant medical student, was attacked by pulmonary tuberculosis while preparing for his final examination and he came to Bhagalpur for a change. His father and the other members of the family followed soon after. They had taken a house on the bank of the Ganges very near our house, and were soon on very friendly terms with our family. Sarat Kumar, Ramtanu Babu's second son, who afterwards became a well known and leading publisher and bookseller in Calcutta, was of my age and we became great chums. Ramtanu Babu's second daughter, Indumati, had received an excellent education, and was now in constant attendance on her ailing brother. The eldest daughter, Lilavati, was a young widow and had a liitle son. Ramtanu Babu's wife was a lady of the old school, gentle and sweet-tempered. There were two other boys, younger than Sarat. Ramtanu Babu was treated with marked respect by my father, who sometimes took him out for a drive. We youngsters were always anxious to serve Ramtanu Babu, but the only service that he ever required of us was to bring his tea, which he sipped slowly with a pleasure that it was a delight to watch. When he travelled several bottles of tea had to be carried for him, and when there was no hot tea to be had he drank cold tea with equal relish. His face beamed with benevolence and I have never seen a more winning and seraphic smile than that of Ramtanu Babu. Not only was he incapable of using a harsh word, but he never spoke ill of any man. He had many sorrows and bore them with calm resignation and with unflinching faith in a merciful and beneficent Providence. Due most probably to nursing her brother, Navakumar, Indumati contracted galloping consumption and died in the course of a few months. Navakumar died shortly afterwards. The youngest son also died but Ramtanu Babu never broke down and his faith never wavered for a moment. In 1878 when Keshub Chander Sen's eldest daughter was married to the Maharaja of Kuch Behar I was in Calcutta and I went to pay my respects almost every day to Ramtanu Babu, who treated me like a son. He did not approve of the Kuch Behar marriage, but no word of bitterness ever escaped his lips. He once said that he could not trust himself to go and see Keshub, whose charm of manner and persuasiveness of reasoning were irresistible, and Ramtanu Babu did not wish to discuss the marriage with him. Pandit Iswara Chandra Vidyasagara was a particular friend of Ramtanu Babu. At Bhagalpur Ramtanu Babu used to let me read letters received from Pandit Iswara Chandra. They were not ordinary letters and were full of a deep earnestness. Sometime Pandit Iswara Chandra Vidyasagara quoted some famous English writer in support of his views, and I noted that his English handwriting was excellent. Another friend with whom Ramtanu Babu sometimes stayed in Calcutta was Kali Charan Ghose, a very

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able Deputy Collector who was appointed special Collector for acquiring house property in connection with the construction of Harrison Road in Calcutta. Ramtanu Babu often spoke of Ram Gopal Ghose, whom he considered the greatest orator of Bengal. Choosing his words carefully he would say in English in his slow, deliberate way, "Ram Gopal Ghose thundered as it were". After I had left Calcutta in 1884 I did not see Ramtanu Babu for about two years but I saw him again in 1886 and also later. He had grown somewhat infirm and stooped a little, but age had not dimmed his intellect and memory, and the wonderful beauty and sweetness of his nature had mellowed with the years. Sarat had greatly prospered in business. He built a fairly large house on Harrison Road where Ramtanu Babu passed his remaining days, surrounded with every comfort and cheered by the loving service of his surviving children and the reverence and solicitude of all who had the privilege of knowing him.

A German Beggar

The only German beggar I ever saw was at Bhagalpur. He was a blind man, old but quite hale, with the typical German blond hair turning gray. I cannot remember how he happened to have found his way to Bhagalpur, but evidently he was being helped by charitable people as he did not seem to be in distress. He was very gentle, and kept repeating from time to time "Gott is goot, Gott is goot!"

Building a Mausoleum

At some distance from the town of Bhagalpur, on the southern side of the railway line, there was a large tank with high banks and surrounded by trees. It is a very peaceful and sylvan spot. A Mahomedan gentleman, who had recently retired from the service of Government, was building a small mausoleum at the north-western corner of the tank for himself. He was a devout and pious Mussalman and I used to watch him supervising the building of the tomb. I was greatly impressed and used to think that people usually build houses to live in, but here was a man who was placidly anticipating his own death and was building a place where he was to be laid at rest after death. And his resting place was well chosen, for all the surroundings were suggestive of the peace that comes after death.

Some Notabilities

The leading lawyers at Bhagalpur were Bengalis and some of them had large incomes. Foremost among them was Surya Narain Singh. Atul Chandra Mullick, the father of of Dr. Sarat Kumar Mullick and Sir Basanta Kumar Mullick, had the next largest practice. Shiva Chandra Banerji, who was afterwards made a Raja, was a rising young lawyer, while Sashi Bhusan Mukerji, brother-in-law of W. C. Bonnerjee, was Government Pleader. The most successful Behari pleader was Babu Tarini Prasad. Tej Narain Singh was the son of a wealthy banker. He was a public-spirited young man, and founded a College which is named after him.

A THEISTIC INTERPRETATION OF THE SANKHYA PHILOSOPHY

By PROF. ABHOYKUMAR MAZUMDER M. A.

Internal Evidences

DOES the Sankhya System admit the existence of God? This is the most important question which we have to determine here, seeing that there is a wide-spread impression that the Sankhya teaches *atheism*; that it does not, not only offer any positive proof of, but positively denies, the existence of God. This impression is directly based upon some aphorisms which appear, on superficial view, to positively declare the non-existence of God; and this impression becomes confirmed when it is found that no attempt has been made in the whole System to explain and prove any of its themes by reference to the Godhead. But such an impression seems to me

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to be entirely false and based upon the misinterpretation of those aphorisms, and on a right interpretetion the System appears to be as *theistic* as the Vedanta.

The non-theistic character of the Sankhya is made to rest on two series of aphorisms---the first series consisting of the aphs. 92-99 in chap. I, of the Sankhya Pravachana Sutram, and the second series, aphs. 2-12 in chap. V, *Ibid.* We propose to examine these aphorisms one by one in order to see whether they, or at least some of them, support the impression that the Sankhya denies existence to God, or whether they confirm the opposite view.

A. (1). "On account of the non-proof of Isvara or Lord", or more fully, "(it is no fault in the definition of perception that it does not extend to the perception of Isvara), because Isvara is not a subject of proof". This is perhaps the most important of all the aphorisms on which much stress has been laid by the upholders of the theory that the Sankhya teaches the non-existence of Isvara or God, or that, at least, there is no proof of the existence of Isvara or God. For instance, Bijnana Bhikshu interprets it in this way: "On account of the absence of proof in regard to Isvara, it is no fault, the last four words following from the 90th aphorism (as the complement of the present one)". And he adds: "This negation of Isvara is, as has been already established, only in accordance with the bold assertion made by certain partisans in order to shut up the mouth of the opponents. For if it were not so, the aphorism would have been worded thus: on account of the *non-existence* (and not on account of the non-existence of proof of Isvara, as we have it)." Aniruddha Bhatta gives a similar interpretation. He holds: "If there were evidence or proof to establish (the existence of) Isvara, then the consideration of the perception of Him would properly arise. But no such proof exists." Both of these commentators, therefore, maintain that there is no proof of the existence of Isvara, though they do not deny positively His existence. So that, according to them, though the aphorism do not positively affirm *atheism*, it, at least, affirms *agnosticism*. But it is curious that they do not expressly say what sort of proof of the existence of God the aphorism denies. The Sankhya admits three kinds of proof, of which *Testimony* or *Authoritative Statement* (Aptavachanam) is one; and it asserts that whatever cannot be proved by perception and inference may be proved by Testimony, (Vide Samkhya Karika, ver. 6). It is well known that the testimony of the Sruti proves the existence of Isvara. So that when the Sankhya says that there is no proof of his existence, it must mean some other proof. What is, then, that proof? If we carefully examine the contest of the aphorism we find that it has been introduced only to show that by *sense-perception* (pratakshya) God's existence cannot be proved. Bijnana Bhikshu himself says that this aphorism is introduced as a reply to the contention: "But, still, (an opponent may say) the definition does not extend to the perception of Isvara by Yogins, devotees, etc., because, being eternal, the perception of Him is not produced through contact". From this it is evident that, not proof *in general*, but proof by *sense-perception* only, is denied of the existence of God. And it is undoubtedly true that Isvara or God, who is eternal and infinite, cannot be perceived by the organs of senses. Thus, the *true* interpretation of the aphorism is, "there being no proof by sense-perception of the existence of Isvara". Although Bijnana Bhikshu has tried to obviate the inconsequence of his erroneous interpretation by adding that the aphorism affirms, not the *non-existence* of God, but the *non-existence of the proof* of the existence of God, these two interpretations come practically to the same thing, or at best, as I have said, lead to *agnosticism*, though not to positive atheism.

That Bijnana Bhikshu's interpretation is mistaken may be shown more clearly, if we compare it with two other aphorisms, viz., (a) "the purposive creativeness of Prakriti is through proximity to Isvara, as is the case of a loadstone"; and (b) "(actual) creativeness is of the Antahkarana, because it is lighted up by Isvara, as is the case with the iron". In both of these aphorisms we meet with the word 'tat'; what does it really mean? Both Aniruddha and Bijnana maintain that it refers to purusa or the finite soul. But if we examine it more closely we find that it really refers to Isvara, not to the purusa at all. The aphorist first speaks of Isvara in aphorism 93, and all the subsequent aphorisms seem to have evident bearing on the same theme, having regard to the fact that in no one of them he speaks of purusa. i. e. the finite self. So that, if we read each of them with the rest it evidently follows that the word 'tat' in aphs. 96 and 99, like the word 'tat' occurring in aph. 93, must indicate Isvara, occurring in aph. 92. Moreover, this interpretation is confirmed, when compared with the interpretation of the Sankhya Philosophy as given in the Santiparva of the Mahabharata in connexion with the conversation between Vasistha and Janaka, and between Yajnavalkya and Janaka.

(2) "As we do not know any other *Purusa* by sense-perception except the released and the confined, the existence of Isvara, who is above sense-perception, is not proven." Bijnana has explained it differently; he maintains that as Isvara can be neither released from afflictions nor bound by them, *nor anything of a different character*, there is no proof of His existence. Aniruddha also offers a similar explanation. But what do they mean by the expression, 'Isvara *cannot be anything of a different character*'? Is He not eternally free and therefore something of a different character? The real meaning is, that there is something of a different character which can be known by sense-perception, because every *perceivable purusa* is either released or confined. Hence what the aphorism really means to prove is that the existence of Isvara cannot be proved by sense-perception. And this explanation only is consistent with that given to the preceding aphorism. This aphorism, therefore, confirms our previous conclusion.

(3) "As every perceptible embodied purusa is either released or confined, Isvara is above the proof of sense-perception." This aphorism evidently bears the same meaning as the preceding one. According to Bijnana the word "asatkaratvam," occurring in this aphorism, means "akshamatvam," i.e. incapacity to effect anything But it is difficult to understand how this meaning arises. It should mean 'asiddhatvam,' i.e. absence of proof, and this meaning only is consistent with that of the peceding aphor-

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ism. Here no query arises with regard to creation because that will make it quite unconnected with the preceding one, and will raise a new problem all on a sudden. Aniruddha also says that this aphorism explains the very same position as the preceding one.

(4) "(The sacred texts which speak of Isvara, are) either glorification of the free Self, or homages paid to the perfect Ones, (Bijnana); or glorifications either of the free-like Self, or of one made perfect by yoga." This aphorism is introduced as a reply to such queries as these: In numerous texts in the Sruti, the Smriti, and the Puranas there are stories to the effect that the devotees and yogins saw Isvara, uttered words in His praise and adored Him: and also of the worship of Brahma, Vishnu, Mahesvara and all the incarnations regarded as Isvara: if He is really imperceptible, how were these possible? The reply does not mean to say that there is no Isvara but simply that 'Isvara' there means the liberated souls or the souls made perfect by yoga, because they, having attained exaltation and perfection, may be regarded as Isvara. There are, the aphorism clearly implies that those facts do not stand in the way of the theory that the existence of Isvara cannot be proved by sense-perception. But it should be very carefully remembered here that this aphorism does not deny the truth of those texts of the Sruti, etc., where the real Isvara is mentioned.

(5) "The purposive creativeness of Prakriti is due to her proximity to Isvara, as is the case of a gem or loadstone." This aphorism is an answer to the question. How is Isvara imperceptible, if He is always present in Prakriti and guides her in her evolution? And it means to say that as a piece of iron acquires the power of attracting another iron by virtue of its proximity to a loadstone which itself remains inactive, so Prakriti acquires the power of evolution by virtue of her proximity to Isvara who Himself remains inactive. Here we should carefully remember the real meaning of the word 'tat' I need not repeat what I have said before in this connexion. (See above (1)).

(6) "In the case of all particular effects the creativeness is of the Jivas." This aphorism clears up the meaning of the preceding one; it means to say that the jivas i.e. the finite purusas, are the direct creators of all particular effects, Isvara having nothing to do with them, at least, directly. But it may be objected that if that is so, why has Sruti made such false declaration that Isvara has voluntarily created the world. The answer is given below.

(7) "Those teachings of the Vedas were meant for those who were perfect and of exceptional intellectual power, and who were therefore perfectly competent to understand their true meaning; and those teachings conveyed to them exactly what they meant."

Now, another objection may be raised: If Isvara be entirely unqualified and above all attachment to Prakriti, how can Prakriti acquire the power of creation by coming into contact with Him? The answer is given below.

(8) "(Actual) creativeness is of the Antahkarana, because it is lighted up by Isvara, as is the case with iron." Or, more fully, as iron acquires the power of heating and burning other things by virtue of its proximity to fire, so Antah karana acquires the power of creation by virtue of its proximity to Isvara. Here too, the real meaning of the word 'tat' should be carefully ascertained. Aniruddha and Bijnana both understand by it, purusa or the finite soul. But it appears, after careful examination, to mean Isvara. The reasons are these: the argument begins with the aphorism 92 which denies the proof of the existence of Isvara by sense-perception, and all the succeeding aphorisms are introduced to confirm the conclusion by the refutation of all possible objections. Therefore, the whole argument, of which all the aphorisms hitherto considered are mere parts, is directly concerned with Isvara, not at all with the finite purusa: that is to say, Isvara not the finite purusa, is the direct and main subject of the whole argument. Of course, in aph. 97, it speaks of Jivas, but of that incidentally only. So that it is more reasonable to understand by 'tat' Isvara, not the finite purusa, inasmuch as only that will keep the continuity of the whole argument.

B. Let us now come to the consideration of the second series. Of these aphorisms at least two to wit, the 16th, and the 17th, are usually quoted as though they deny the existence of Isvara or God. We should, therefore, examine them carefully. Bijnana Bhikshu supposes that these aphorisms are meant to refute the contention of the opponents that there are other proofs of the existence of Isvara. Aniruddha Bhatta remarks: "The non-existence of Isvara has been established before. The author now states the argument." Vedantin Mahadeva makes a similar supposition. But it is very difficult to see how such a supposition arises at all. The closer examination of the aphorisms conclusively shows that they are meant for quite different things. In this instance the whole argument is intended to establish not that Isvara does not exist, but that He does not exist as the designer, creator and governor of the world at least directly, as some people say; and begins with the aphorism.

(9) "Not because (the cause is) directed by Isvara (that there is) the resulting of fruits, (but) because the production thereof (takes place) by means of karma". Bijnan comments: "When the cause is superintended by Isvara, there is the resulting of the transformation in the shape of the fruit of acts,—this is not proper because of the possibility of the resulting of fruits by means alone of the necessary Karma. Such is the meaning." Aniruddha maintains: "Were Isvara an independent creator, He could create without (the aid of) Karma, (but that is not so). If you say that He creates, having Karma as an a auxiliary, then let Karma itself be (the cause), what need of Isvara? Nor can an auxiliary obstruct the power of the principal agent, since, in that case, there would be a contradiction of its independence. Moreover, activity is seen to proceed from egoistic and altruistic motives. Neither can any egoistic motive belong to Isvara. And were His motives altruistic, then, He being compassionate, there would be no justification for a creation which is full of pain. Nor is there any activity which is purely altruistic, because such activity proceeds from a desire for selfish gain even by means of doing good to others, etc. Therefore, let Karma alone be the cause of the world".

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Vedantin Mahadeva also comments in a similar strain.

The above comments, it is evident, only show that what is denied is not the existence of Isvara, but His causality as the giver of the fruits of actions. That the actions produce their own consequences *naturally* ; that, therefore, there is no need of Isvara for that purpose ; and that the activities on the part of Isvara involve contradiction —these are what the aphorism purports to assert.

10. "Because of his own benefit, (Isvara's) causality (will be) like that of man". As every man does an act for the sake of his own benefit, so Isvara's act of creation will be for His own benefit,—which is absurd, because, being perfect, He cannot want any benefit for Himself. Therefore, He is not the real giver of the fruits of actions. Remember that this aphorism does not mean to say that Isvara is non-existent.

11. "Otherwise (Isvara will be) like the human lord". If Isvara is supposed to do acts for His own benefit, He will be no better than a human lord. Therefore, also, he cannot be regarded as the giver of the fruits of actions. This aphorism, too, does not mean to assert that He is non-existent.

12. If, still, such a human lord be regarded Isvara, He is so in name only, i. e. there is no difference between him and a man, This aphorism too, says nothing against the existence of God.

13. "Without Raga or passion, causality is not established, because Raga is the invariable and unconditional cause in all activity". This aphorism means to assert that, if Isvara be regarded as an agent, passion must exist in Him, But---

14. "On (the admission), again, of connexion with Raga (He will) not (be) eternally free". This aphorism together with the preceding proves that Isvara cannot be the creator, because if He be so, He will possess passion, which will be inconsistent with His eternally free nature. These two aphorisms, therefore, simply deny His creativeness or agency, not His existence.

15. "If you say that His passion arises out of His connexion with the powers of Prakriti, then there will be the implication of His attachment". This aphorism means to say that Isvara is *unattached* as He is said to be in the Sruti, He, therefore, cannot have passion arising out of His connexion with Prakriti.

16. If it be said that Isvara may be regarded as the governor or creator of the world, simply by reason of His mere existence, although He does not actually do anything, then everything may be called Isvara, because the term 'Isvara' will have then no meaning. Aniruddha and Bijnana understand by *satta* the existence of Prakriti, and consequently interpret the aphorism in different ways. But the result is the same, namely, the causality of Isvara is not proven. It should be noticed here that if their interpretation were true, the proper wording would have been, 'if, by reason of the existence of Pradhana or Prakriti'. The word 'satta' should therefore mean the existence of Isvara, not of prakriti.

The three following aphorisms (aphs. 17-19) are introduced to show that by neither of the three kinds of proof as recognised by the Samkhya System, at least the *direct causality* of an eternal Isvara can be proved. But they are usually quoted as the evidence against His existence. So they should be very carefully examined.

17. "On account of the absence of proof there is no evidence of the *causality* of an eternal Isvara." But Aniruddha, Mahadeva and Bijnana all explain this aphorism as meaning that there is no perceptual evidence for the *existence* of an eternal Isvara. Aniruddha explains the aphorism thus : "On account of the non-existence of perceptual proof, or of the evidence by sense-perception, the *existence* of an eternal Isvara is not proven. Mahadeva comments thus : "the proof of the *existence* of Isvara. Because the non-existence of the evidence by sense-perception is well-known". Bijnana annotates thus: "The establishment of an eternal Isvara. In respect of Isvara, to be sure, there is no evidence of sense-perception. Hence Inference and Testimony must be intended to be the proofs supposed here, and they are not possible. Such is the meaning". The last part of the above annotation is explicitly stated in the 18th and 19th, aphorisms respectively. It should be noticed here that the word 'tat' is understood by them to mean *the existence of an eternal Isvara.* But this certainly is not its real meaning. All the preceding aphorisms have been so long concerned with refuting the arguments offered for proving the *causality* of Isvara : nowhere, as we have already shown, there has been any attempt to disprove His existence: then there is no reason why the aphorist suddenly introduces such an aphorism as this in order to disprove that. This not only breaks the *continuity* of the whole argument, which begins with aphorism 9 and ends with aphorism 19, suddenly at the middle, but is positively inconsistent with the last aphorism (i.e. the 19th) which, as we shall show, explicitly states that according to the Sruti, Prakriti is the cause of the world, not the eternal Isvara; that is to say, what the Sruti *denies* is the *causality* of Isvara *not His existence.* But, in fact, neither the existence nor the causality of Isvara can be proved or disproved by sense-perception; for Isvara, who is infinite and eternal, cannot be perceived by the sense-organs, so that the evidence of sense perception is, by itself, incompetent to prove or disprove the *existence* of such an Isvara. But it may still be contended that, like the existence of Isvara, His *causality* also cannot be proved or disproved by sense-perception ; for how can we know by our sense-organs that Isvara is or is not the cause of the world ? If he is eternal and infinite, and thus beyond the reach of our sense-organs, how can anything positive or negative be asserted with regard to even His causality ? Thus the aphorism itself is meaningless and therefore out of place or inappropriate. In short, it has no bearing on the argument introduced by the aphorist for disproving the causality or the agency of Isvara as the giver of the fruits of actions, &c. For this reason, I think, its true meaning is that in it the aphorist states in a *general* way that there is no proof whatever of the causality or agency of Isvara, and then proceeds to state, more explicitly, in the following aphorisms the absence of the only two other proofs, to wit, Inference and Testimony, that are properly applicable in this instance. The next two aphorisms have real bearing upon the argument. The aphorist then proceeds to state them.

18. "On account of the non-existence of any connexion or relation (of Isvara with Prakriti). there is no inference, too, (about His causality or

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agency) ; By the term 'sambandha' all the three commentators, namely, Aniruddha, Mahadeva and Bijnana, understand 'vyapti' i. e, pervasion which means *universal connexion or going together* of two things, and is the essential condition of an inference. Aniruddha comments thus : 'Since the pervasion or the universal going together (of two things) must be based upon previous perception ; in the absence thereof, how can there be the apprehension of such universal relation ? Nor can there be the aprehension of such universal relation in the case of one which is wholly unconnected or above all relation.' Mahadeva annotates thus : 'On account of the absence of *vyapti* i. e. pervasion (there is no inference also of Isvara).' Bijnana explains thus : '*Sambandha*= *vyapti* pervasion or universal connexion ; *abhava.*= absence. Thus in the Syllogism---

1. Whatever is an effect, has Iswara as its cause.

2. Consciousness and the rest are effects (which are pervaded by a cause).

3. Therefore, they must have Isvara as their cause : there can be no such inference in respect of Isvara, since there is no observed pervasion or universal connexion between Him and any effect (such as Consciousness etc., for instance). Such is the meaning.'

Thus the gist of all the above commentaries is that there being no pervasion or universal connexion between Isvara and any of the effects in the world, that can be proved by sense-perception which ultimately supplies all the premises of an inference, no inference can be drawn in respect of Him, inasmuch as one thing can be inferred from another only when they are universally and inseparably connected with each other, but if no such connexion can be proved to exist, no inference can be drawn from one about the other. The case is exactly the same with Isvara and any of the effects, such as Consciousness, etc., found in the world : for He is *asanga* or unattached or unconnected with anything of the world. Admitting that Isvara has no attachment with the world (but really, as we shall prove, He has at least an *indirect* connexion with it), what we can at most prove is the non-existence of His *causality*, not of Himself. The gist of the inference clearly and unquestionably shows that the *causality* of Isvara can not be proved from the premises supplied by sense-perception which is, according to the Sankhya the ultimate source of all premises from which an inference can be drawn. But it does not and cannot purport to indicate anything concerning the *existence* of Isvara, for the simple reason that the disproof of His causality does not imply in any way the disproof of His existence : He may not be a cause, but that does not necessarily imply that He does not exist also : He may exist, though He may not be a cause : that is, He may exist in another form, for instance, as an indifferent spectator. If we deny or disprove that A is the cause of B, we do not, of course deny or disprove the existence of A, unless A's causality and existence are identical, which certainly is not true. Therefore the interpretation of this aphorism offered by the above commentators as purporting to disprove the existence of Isvara is not only erroneous but perverted. The aphorist is emphatic on this point in the next aphorism, which is---

19. "The Sruti *also* speaks of the world as the product of *Pradhana* or Prakriti." 'All the commentators interpret this aphorism in their own peculiar ways. Aniruddha comments thus : "There is the Sruti 'From Pradhana or Prakriti is the world produced'. Therefore the proofs demonstrative of the *existence* of Isvara are apparent and not real". It is very difficult to see how the inference of the *non-existence* of Isvara follows from the fact of the world's being the product of Prakriti. The fact that the real cause of the world is Prakriti only proves, if it proves anything, that its real cause is not Isvara : but it does, by no means, prove that Isvara is *non-existent* : nor does it indicate or suggest any such conclusion. Whence does then Aniruddha draw such an absurd and preposterous inference ? He has certainly misunderstood the essential gist of the argument as a whole. It is certainly strange. Bijnana interprets in this way : "In respect of the web of creation, there exists Sruti or Vedic declaration of its being the product of Prakriti, but not of its having an intelligent being as its cause, for example : "One unborn (Prakriti), having the colour of red, white and black, the procreatix of manifold progeny like unto herself". Here he plainly tells us that Sruti denies only the causality of Isvara, and not His existence. And this is confirmed by his quoting another text from Sruti to wit, 'Isvara is the witness, intelligent, alone, and devoid of the *gunas*, which implies that Isvara *exists* and possesses those attributes only and not any such attribute as that of causality, as some say. He makes another curious admission, namely. "This denial of Isvara is a mere praudi-vada or bold assertion made with the object of evoking dispassion in respect of the condition of being Isvara, and also with the object of demonstrating that there can be Release even without the knowledge of Isvara". This admission evidently shows that according to him the aphorism does not *really* mean to deny the existence of Isvara, but, yet, seems to deny it from some ulterior motives as stated above. This is, no doubt, a very curious and ugly way of avoiding some inconsequences which will follow from such denial, because it is palpably inconsistent with the numerous declarations, to the contrary, of the Sruti. So that it is impossible to deny the existence of Isvara, inasmuch as it is proved by the third kind of proof, to wit, the Testimony, which is *admittedly* the Testimony of the Sruti. We are, therefore, bound to reject the interpretations as offered by Aniruddha and Bijnana.

General Conclusion:

From this somewhat long discussion we are now in a position to gather the results we have arrived at. It is now evident that the main object of the discussions as set forth in both series of aphorisms is, by no means, to disprove the existence of Isvara, not even that there is no proof of the existence of Him. The object of the discussions as set forth in the first series aims at simply showing that sense-perception is not competent to reveal the existence of Isvara, that we cannot know Him by means of the organs of senses ; and there are two *significant* aphorisms, to wit the 5th, and the 8th which, as we have conclusively shown, *positively assert* the existence of Isvara. Whereas the object of the discussions set forth in the second

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series, is of a quite different nature. It aims at simply showing that the *direct cause* of the world is really Prakriti, and not Isvara who is only *indirectly* associated with her, and that, as even the Sruti says that the *direct cause* of the world is Prakriti, there is neither scriptural nor any other authoritative evidence to prove that Isvara is the *direct cause* of the world. Of course, Isvara may be called the *indirect* cause, for Prakriti has acquired the power of causality by virtue of her proximity to Him, but in Himself Isvara is beyond all attachment and eternally free. This is, in fact, all that the Sankhya has to teach in those aphorisms. It is therefore, not strange and inexplicable that such able commentators as Aniruddha, Mahadeva and Bijnan have been so misled as to extract from them a theory which is not only astounding but also absolutely inconsistent with the teachings of the Sankhya Philosophy as expounded by other and far more authentic treatises, and what is more even with Bijnan's own assertion that "the Lord in the person of Kapila, taught by this Viveka-Sastra, Lessons on Discrimination between the Self and the Not-Self, consisting of six books, valid arguments, not conflicting with the Veda". (Preface to the Commentary by Bijnana Bhikshu on the Sankhya Philosophy). Again, "Now, in order to teach a complete system of valid arguments for the purpose of Manana, intellection, that is assimilation, differentiation and elaboration, in thought, of the truth, thus heard, i. e. learnt, from the Veda, there appeared on earth Narayana, in the person of Kapila, as the author of the Sankhya System of Thought, for the purpose of annihilation of the infinite sufferings of all jivas or embodied selves: I bow down to Him." (Vide. the Preface). Many other similar texts may be quoted from the preface, but they are sufficient for our present purpose. We should notice two things in the above quotations; First, if the Lord in the person of Kapila, taught the Sankhya Philosophy, how could He teach a doctrine palpably inconsistent with the Veda which undoubtedly declares the existence of Isvara in numerous texts? It should be remembered also that in the Tattwa-Samaso, Panchacikha-Sutram and Sankhya Karika, there is absolutely nothing which purports to say that Isvara does not exist or there is no evidence of His existence; and moreover, we shall presently see that there are *positive* evidences of the existence of Isvara, not only in them but also in the Sankhya-Pravachana-Sutram itself.

THE DISABILITIES OF INDIANS ABROAD

By R. DAYAL, I.C.S.

Communicated by the President of the Indian Unity League, Cambridge.

To understand the problem of the social and political equality of the Indians in other parts of the British Empire, it is essential to know the distribution of the Indians in the respective parts; for their disabilities increase with the increase in the number of Indians domiciled in a dominion. The total number of Indians in the empire outside India is a little over 2 millions. South Africa has 150,000 of which 135,500 or 90 per cent, are in Natal, 11,000 in the Transvaal and 7,000 in the Cape. East Africa has 47,000 of which 23,000 are in Kenya. British Guiana and Trinidad have 130,000 each and Fiji has 60,000. Canada has 5,000, Australia 4,000 and New Zealand 500. The position in various parts is as follows :—

New Zealand

The Government treats Indians on a footing of equality. Indians can live there as fellow citizens in honour. They enjoy the franchise in common with all British subjects and are excluded from the benefits of the Old-Age Pensions. The New Zealand government has promised to give sympathetic consideration to this grievance when the Act comes up for revision. But in practice, little hardship is likely to be felt, as it is unlikely that any Indian will fulfil the conditions regarding the age required by the Act for some years to come. It is to be noted that the number of Indians in New Zealand is only 500.

Australia

Out of a population of 5 millions, only 4,000 are Indians. The disabilities which the Indians suffer from are comparatively small. The Indians do not possess the dominion franchise, neither have they got the State franchise in Queensland and Western Australia. As a result of Mr. Sastri's visit, the respective governments have promised

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sympathetic consideration; and this was reaffirmed by Mr. Bruce at the last but one Imperial Conference as well. Indians cannot be employed in industries that receive bounties from the government; and in some instances are debarred from employment by industrial awards. These industrial conditions do not operate in many cases, as Indians generally become small independent traders. The government agreed to remove some of the disabilities under certain Acts. An assurance was also given that steps would be taken so that Indians get equal benefits of Old Age Pensions.

It is gratifying to learn of the decision of the Australian High Court *re* the legality of the Commonwealth government's denial of franchise to Indians resident in Australia. In this particular case it has been decided that the withholding of the suffrage from the Indians is contrary to the law and the court has therefore ordered the individuals concerned to be placed on the register. The letter giving this information adds that another preliminary step must be taken before the franchise can be said to have been secured for the Indian community, but no difficulty about it is anticipated.

Canada

There are about 5,000 Indians in Canada and most of them are in British Columbia, which has among its population many Chinese and Japanese as well. The economic rivalry between the white and non-white races in British Columbia accounts for the refusal of the municipal and provincial franchise in British Columbia. Mr. Sastri's appeal, based on the Imperial Conference resolution, convinced many people of the justification of the rights, but the difficulties are twofold. Firstly, any such scheme to give franchise to the Indians will be much resented by the people, and secondly, the franchise must also be extended to the Chinese and the Japanese, who are in the same position as the Indians, but whose immigration is not completely stopped and therefore franchise cannot be given to them in fear lest the Asiatics get the majority over the British Columbians. The question is so complex that, notwithstanding the sympathies of the statesmen, to put it in practice defies action. The federal franchise is enjoyed by Indians of provinces other than British Columbia where they do not have the provincial franchise. Thus it is in British Columbia only where Indians have political disabilities. Sympathetic consideration was shown to the grievances about education. The Canadian government turned down the proposal to confer Dominion suffrage on Indians settled in British Columbia.

South Africa

The real crux of the Indian problem lies in South Africa. When the South African war broke out one of the chief causes was stated to be the ill-treatment of Indians under the regime of President Kruger. Lord Lansdowne then expressed the view that the treatment of the Indians was the worst of the crimes of the Transvaal Republic. The war was over, the Republics became part of the British Empire and the condition of the Indians became even worse than before, and in the words of Mr. Sastri, it was admitted by the Imperial Government that they were less susceptible of a suitable remedy in self-governing Dominions than under foreign rule.

The grievances of Indians settled in South Africa became more and more acute and were the subject of endless correspondence between the Government of the Dominion on the one hand and the Government of India and the Imperial Government on the other. Mr. Gandhi organised the Passive Resistance Movement for the purpose of getting these grievances removed. They consisted of the payment of the poll-tax, the marriage question already dealt with; the immigration acts; and the deprivation of existing rights. The Smuts-Gandhi agreement closed the struggle in 1914. The Government promised to apply existing laws affecting Indians "in a just manner with due regard to vested rights." Mr. Gandhi accepted the concessions with the remark that "complete satisfaction could not be expected until full civic rights had been conceded to the resident Indian population." Mr. Gandhi defined vested rights as follows: "By vested right I mean the right of an Indian and his successors to live and trade in the township in which he was living and trading, no matter how often he shifts his residence or business from place to place in the same township".

A controversy relating to the rights of trade, residence and ownership of land in the Transvaal sprang up in 1919,—matters not settled in 1914. The Indian is generally

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trader and wherever he desires to reside or to own land, it is for the purpose of trading. The question resolves itself into "On what terms is the Indian to trade in the Transvaal"?

Both Indians and Europeans require licence to trade in Transvaal. Licences are of two kinds general and special. The general licence to be a dealer cannot be refused, but the special one to be a grocer, a pedlar, a hawker, etc., is granted by the Municipal Council and could be refused on the ground that "the applicant is not a desirable person to hold such a licence." An appeal can be made to a magistrate. Appeals in 1918 in Krugersdorf Township were successful. Again, the Republican Law of 1888 prohibits the ownership of fixed property by Asiatics in the Transvaal and indicates bazaars and locations as their proper abode. This was observed more in its breach than in its observance. Indians evaded it by holding land in the name of companies. Courts have held that companies cannot be Asiatic and so could hold land. The Gold Law of 1908 prohibited a coloured person from residing on or occupying any stand on proclaimed ground except as a bona fide servant. This for sometime was not enforced. Early in 1919, the Municipal Council of Krugersdorf obtained injunction under the Gold Law restraining a European owner of property on proclaimed ground for leasing it to an Indian. This success led to a general filing of applications for eviction of Indians who petitioned Parliament for redress. The Parliament appointed a Committee. The European witnesses referred to the loss of business due to Indian competition in their midst and the depreciation of their property. They felt it an economic necessity to restrict Indian trading. Indians based their claims on status and vested rights. They had rights to trade and the Government was to safeguard it. But the Select Committee and the Parliament enacted the Asiatics Trading and and Land Act. It provides that

i. No new trading licenses were to be issued to Indians after May 1919except in respect to a business for which a licence was held by an Indian prior to that date.

ii. In non-mining areas in the Transvaal an Indian applying for a new trading licence will be on the same position as before, and

iii. An Indian cannot own fixed property in the Transvaal, either by forming a limited company or by becoming the mortgagee of a nominal European owner.

This led to agitation and the Asiatic Enquiry Commission was appointed in 1920 and its report was published in 1921. It recommended the retention of the law prohibiting the ownership of land by Asiatics but declined to recommend compulsory segregation. In Natal, it agreed to confine to the coast belt the right of Indians to acquire and own land. The Government of India protested against it, and this has been abandoned by the Union Government. The Commission also recommended voluntary repatriation. Some 54000 have been freely repatriated. No other act on has been taken on these recommendations.

In the meanwhile the anti-Asiatic party was busy in creating and initiating social disabilities such as railway regulations debarring Indians from travelling in any other carriages except those reserved for them and similar rules restricting the use of tramcars at Durban and excluding them from race courses and betting club rooms. The Durban Land Alienation Ordinance enables municipalities in selling land to assign it for particular communities and to that extent to secure segregation on condition that Asiatics are given reasonable opportunity for acquiring adequate residential sites.

Regarding the franchise Indians are helpless. Except in the Cape they have no franchise. In the Cape, the principle of racial equality is still adhered to and the franchise is colour-blind. There are alternative property and wage-earning qualifications together with an educational test. In order to pass the test the applicant for a vote has to sign his name and write down his address and occupation. In the other three provinces the franchise laws are based on frank recognition of racial inequality. The Natal law which prescribes alternative property and wage-earning qualifications without an educational test, excludes from the franchise natives and coloured persons unless in addition to fulfiling various other requirements they can obtain certificates from the Governor General in Council, the grant of which is discretionary, and there is a bar against admi sion to the franchise of natives or descendants in the male line and natives of countries which have not prior to 1896 formed elective institutions founded on the parliamentary franchise. This barrier effectively excludes the British Indians. In the Transvaal and the Orange Free State there is no property or wage-

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earning qualification, but the franchise is confined to white persons only ; all white male adults who are British subjects have the vote provided they have the qualification of six months' residence in the Union. The South Africa Act of 1909 makes a special provision for safeguarding the continuance of the exisling franchise in the Cape by providing that any alteration of the Franchise Law which disqualifies a person from registration as a voter on the ground of race or colour shall require 2/3 majority of both houses of parliament sitting together. But while the franchise law of the Cape is thus safeguarded, the Act in other respects makes a serious infringement on the principle of racial equality as hitherto in force in that province. It provides that only persons of European descent shall be qualified to sit in that parliament. This involved a decided check on the application of the principle of racial equality in the sphere of politics and there is not the slightest chance of this principle receiving recognition in the Franchise Laws of Natal, Transvaal and O. F. State. The removal of property and wage-earning qualifications from the Transvaal and O. F. S. Laws and prescribing 6 months' residence qualification has introduced an extra difficulty against the admission to the Franchise of non-Europeans.

Now, what are the exceptional circumstances of the Union of South Africa that its representatives dissented from the Imperial Conference Resolution of 1921. They can be well understood from the following figures :

Population figures for 1921.

	1 White	2 Coloured	3 Asiatics
Cape	650,000	2,000,000	8,000
Natal	140,000	1,250 000	140,000
Transvaal	550,000	1,500.000	15,000
O. F. S.	190,000	440,000	220

Voters.

	White	Natives	Indians
Cape	156,500	14,282	2429
Natal	34,041	2	45
Transvaal	140,589		
O. F. S.	49,000		

We find a million and a half Europeans settled in the midst of 9 million coloured people, of whom 160,000 are Indians : and of the voters nearly all belong to the European class. The Europeans argue in support of their position that they have settled there as pioneers of European civilisation and they regard anything which menaces it as a very serious matter. The effect of giving the vote to the Indians will be to give it to the natives also, and as there is adult suffrage, so the Indians will swamp the Europeans in Natal and the blacks will swamp them in the whole of South Africa, and this is the position they do not consider to be desirable for the stability of their civilisation and their institutions. General Smuts saw that for India, it might be a question of honour but for Europeans it was one of existence. Not a word is said about the capacity of the Indians or of the natives. The Imperial Conference resolutions does not speak of it, but deals with the question as one of expediency when regarded from the point of view of its likely effects on the solidarity of the Commonwealth. Whatever may be said by the Europeans, there is little doubt that the real difficulty is the racial prejudice. It might be due to the fact that the European regards every Indian there as a coolie because mostly all Indians went there as such and the masterly attitude persists still. He is not prepared to share power with those who were once his employees. The Boer sentiment of exclusiveness also accounts for it. The racial prejudice does not manifest itself only in the inequality of political rights but in that of the economic and social rights as well. The latest development is the Class Areas bill introduced in the Union Parliament last February. It prohibits Indians to acquire or lease or renew a lease of immovable property in areas allocated to the Europeans, and also lays down that no licences or permits to trade within the class area will be granted. It enables the Government to segregate all the domiciled Indians and other Asiatics alike for residence and trade. This segregation means the setting apart of areas, and generally such locations will be far apart from the towns, where few buyers can go, and these mean ruin to many an Indian and lead to compulsory repatriation. Mr. Duncan in his speech said that "the Bill was due to the pressure of the Indians in Natal and the Transvaal. The menace of competition of the Indians in South Africa did not now arise out of the imflux of Indians but is due to their gradual rise in the scale of civilisation, efficiency and education." Another reason advanced was that wherever an Indian holds property, other property gets depreciated in value, for few desire to go and reside there.

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Sanitary regulations can well meet this difficulty. The Indians are to be insulted and deprived of their rights because they are rising in the scale of civilisation, efficiency and education and because the Europeans cannot beat them in open and fair competition! And the Europeans are to guide the barbarous blacks of Africa to civilisation! Mr. Creswell very candidly confessed that as no suitable locations for decent living could be found, the only alternative is repatriation. He expressed his disgust at the increasing wealth and number of traders among the Indian community. The truth is, as some witnesses stated, that "they had no objection to the presence of the Indian so long as he remains a labourer and does not embark on commercial and other pursuits, because he would beat the western labourer every time due to low wages." No doubt the last census report of South Africa is disconcerting to the whites over there, as the increase of the blacks and Indians is proportionately more than that of the whites. There is some white unemployment there as well. But the remedy is not to get rid of the other residents by sending them to their countries. Will England be justified in turning out all aliens because there is such a great unemployment here? The European in South Africa arrogantly looks to his own comfort and position and resents any rival, however capable, in the coloured ranks. How far this policy of racial intolerance will conduce to the good of South Africa or the relations of the whites and the coloured, is for the future to prove.

Kenya

Turning now to the position of Indians in the colonies, we find the situation in Kenya very unsatisfactory. It is very deplorable, as the Colony owes much to Indian labour and capital. Mr. Churchill writes in 'My African Journey':—

"It was the Sikh soldier who bore an honourable part in the conquest and pacification of these East African countries. It is the Indian trader who, penetrating and maintaining himself in all sorts of places to which no white man could go or in which no white man could earn a living, has more than anyone else developed the early beginnings of trade and opened up the first slender means of communication.

"Is it possible for any government with a scrap of respect for honest dealing between man and man to embark upon a policy of deliberately squeezing out the natives of India from regions he has established himself in under every security of good faith? Most of all, we ask, is such a policy possible to the government which bears sway over 300 millions of our Indian Empire?"

Yes, it is possible. The immigration policy declared in the white paper on Kenya is an effective step for keeping out the Indian from East Africa. It is of interest to note that the Charter, granted to the British East African Company by the Sultan of Zanzibar, says, "There shall be no differential treatment of the subject of any power as to trade or settlement or as to access to markets." It is now tried to take away or at any rate to restrict this ancient right. Again, of historical interest is the fact that one claim of Great Britain to the protectorate of East Africa was the presence of His Majesty's Indian subjects there before the annexation. It was to protect them that the country was placed under British rule. Similarly was this the one cause of the Boer War. It is remarkable how circumstances change the views of the governments once the objects are achieved.

Regarding the present disabilities of the Indians they come under the heads of franchise, segregation, ownersip of land and immigration, which has been already dealt with.

Indians are given the communal franchise. All adult Indians, male and female, are given the vote without any special qualifications. The franchise is also extended to the members of the native states of India. The Indians claim common electoral roll. The Indians elect five members, and the Europeans eleven. The Indians thus get a smaller representation. Communal representation on the legislature has been demanded on the ground that the white is superior to the coloured. The government in granting it says that "no justification is seen for the suggestion that it is derogatory to any of the communities so represented." Some supporters of the communal system cite the Indian example and I believe Lord Hardinge was one of them. But Indians differ as to the value of that system and even granted their acceptance, in India it is based on different grounds. The Indians are not in a minority in Kenya. Why are they to have only five representatives? They outnumber the whites and make no less contribution to the resources of the state and yet they get less representation. Indians as a protest against this humiliation did not register themselves as voters and have not elected any representative to the Kenya Legislative Council.

The other grievance was about segregation.

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The white paper rejects all proposals of segregation. The commercial segregation was found impracticable and the residential segregation is to be secured by building and sanitary regulations and not by the objectionable method of racial discrimination. Segregation is to be perpetuated in the Highlands. One argument in favour of segregation which is some times advanced is that there is the caste-system with its disabilities in India. General Smuts says :

"I do not see why compulsory segregation is resented by Indians. I have heard of such things as caste in India and have heard of such a thing as of one Indian entirely refusing to negotiate with another Indian and I do not see why these catchwords 'freedom' and 'equality' should be applied to Indians in Africa. It is a case of treatment on its merits. We want what is just and fair and to place the Indians where they should be."

Mr. Andrews replies: "The Indians expected something better in the British connection than a return to the evils of the caste-system from which they themselves are seeking to get free. They are not prepared to be thrust back into a new caste-system from outside just as they are trying to escape from the old."

The policy embodied in the White Paper is declared to be based on the principle of Trusteeship for the natives. How the whites treat the natives is amply evident from their policy of reserves to which the natives are confined and whose areas are gradually diminished ; from the policy of taxation to which the natives contribute £500,000 and the rich Europeans only £12,000 ; from the policy of the hut-tax which forces every native to become a labourer and from the abominable Registration of Labour Acts and master and servants Ordinance under which the natives are no better than slaves. The recent protest of the whites against the natives cultivating cotton and becoming farmers and agriculturists clearly demonstrate their desire to keep them as labourers only. The whites argue that the sudden growth of wealth in the native community if they become independent cultivators will turn their heads and thus act to their detriment ! I hope the natives duly appreciate the sympathy of the Whites. I mentioned the treatment of the natives to show that in fact there is nothing of solicitude for the welfare of the natives in the attitude of the whites ; it is a purely selfish cry to get their object. The Convention of Association which some time ago was prepared to oppose the Imperial Government if it decided against them, has adopted the motto, "Every European and every African is an asset to Africa, every Indian is a liability." The Indians in no way desire to deprive the natives of their rights and privileges. They are more considerate towards them than the British. But the racial hatred imported into East Africa from the South is forcing the issue to its extreme. The Indian Government had simply to protest against the Kenya decision and this appeared to the noble Lord Curzon as a sin for the "subordinate dependency."

Uganda, etc.

The Indians in Uganda have no great disabilities. In British Guiana, as mentioned before, there are no theoretic disabilities but in practice Indians suffer from many. In Fiji they have no municipal and political franchise. Thus it is seen that wherever the Indians are appreciable in number, they are debarred from political franchise and they suffer other disabilities as well.

U. S. A.

So much for the Indians in the British Empire. The position of Indians in the United States is quite unsatisfactory. Their admission has long been prohibited. The Indians are not well-treated socially and this is especially the case in the Southern States where the colour-prejudice is very strong. The Indians are debarred from the rights of citizenship. They cannot be naturalised. The naturalisation law passed in 1790 provided that "any alien being a free white person " might become a citizen. The same words found place in successive naturalisation laws. Indians used to get naturalised and thus enjoy the rights of citizenship. But in 1923 the Supreme Court held in Mr. Thind's case that Indians cannot be naturalised as citizens because they are not included in the term "free white aliens." This acts retrospectively and all Indians who had been already naturalised lost their citizenship. It is now attempted in California that even children of those ineligible for citizenship born in the States should be also ineligible for citizenship, though the 14th amendment of the constitution passed in 1870 says "that all persons born in the U. S. A. are citizens of the U. S. A. and the State in which they reside."

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The Indians are not entitled to acquire ownership of land in some States. They cannot purchase stock or share in a company entitled to possess or acquire agricultural land. They are deprived of vested rights in land, purchased or leased. Minor American-born children are denied the right to have their own parents as guardians. An Indian was refused licence to marry an American woman on the ground that according to the Supreme Court he was ineligible to marry one who was an American citizen. (August 23, 1926).

The franchise is withheld, as we have seen, on no grounds of incapacity or lack of knowledge of the Indians to exercise it, but because they are coloured and franchise to them means the franchise for other coloured people. It is taken for granted that the other coloured people are not to be given the franchise. The motive as given out is the desire to conserve their own type of civilisation. They point out in support of this policy that no disabilities are suffered by Indians when in small numbers. Canada points to the probability under existing circumstances of its party politics that a small minority may manipulate the position in such a way as to force the hands of the government to do as they like. The fear of reprisals on the part of the coloured people in Africa is also a factor that influences the white in deciding not to give the franchise to the coloured races, who have patiently suffered a lot, so far. General Smuts expresses the whites' fear of being swamped by the coloured. Lord Olivier rightly points out that the other races have also rights to protect themselves, their own civilisation and institutions against the white. The European civilisation is not the only one to be cared for and nourished in circumstances where it cannot survive on its own merits. The principle of protection is not to be extended to only one civilisation or type of institutions. The difficult situation is solved by some by granting communal representation as is done in Kenya or by legislation like the Native Affairs Act in South Africa by which natives are given their own councils as a preliminary step to get a share at some future time in the common institutions of the Union. The principle is defended on the grounds of different civilisations and not of the superiority of one over the other or of one race over the other. In the words of Lord Selborne, "neither an Indian represents an European community nor a European an Indian because they represent two different civilisations not inferior or superior but different. Therefore, the solution for them is the communal roll, which in any parliament or in any legislature, composed of 3 or more than 2 races, is the only method by which the real opinion of that race can be adequately and permanently protected and expressed." It may be so in theory, but in practice it has little reference to the actual world we are living in. It appears to be a scheme designed to keep non-whites in a position of subordination and subjection. Communal representation is a solution only when there is no ground to believe the existence of domination of the white race; and as the present-day conditions under which the coloured people live are, it seems to result in firmly establishing racial hatred and prejudices permanently. An equality of status in all respects will mean the gradual diminution of mutual grievances and ill-will and is expected to lead to a more harmonious and peaceful world. It is sincerely hoped that the whites will clearly realise the significance of the wedge they have driven between the races of the world, and before it is too late an amicable settlement will be found for the impending struggle of the East and the West.

But apart from the attitude of the whites towards the Indians abroad, the Indians have to improve their status at home. The fact that they are not free in their own land and are subject to many political disabilities is one of the reasons why their strong protests against the invidious treatment, their people get abroad, remain ineffective. It may be said that Japan, though independent, has not been able to get fair treatment for its nationals outside. The Japanese are as much debarred as the Indians and suffer as many disabilities. But it is a mistake to think that the Japanese have accepted their disabilities abroad as an unalterable fact;—they are only biding their time. Of course, in foreign lands, Indians also may be subject to disabilities even after they are self-governing. But it seems improbable that as a self-governing dominion in the Empire, the Indians will agree to suffer for ever from these disabilities in the other parts of the same Empire. A self-governing India will be in a strong position to adopt retaliatory methods. Whatever may be said for the peaceful methods of settling international affairs, the British settlers in Kenya appear to believe that a *show* of force

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is one of the peaceful methods to gain one's end. Retaliatory measures are not provoking measures but merely a protest against disabilities suffered abroad, and make the other people suffer the same. The last Reciprocity Bill of the Indian legislature is thus an action in the right direction.

The Indians should be careful to scrutinise every scheme for the emigration of Indian labour. The character of Indian emigration is of much importance. The mere fact that in the past mostly labourers were the immigrants in other countries accounts for the contempt with which they are regarded as a race. In any fresh scheme of emigration, it should be insisted upon that ample provision be made for the settlement of Indians as independent cultivators and planters as well as teachers and ministers of religion. Emigration of unskilled labour should be allowed only when the Indian people are satisfied that the Indians already domiciled are free from any disabilities and due arrangements for the decent living of the new immigrants are made by the government desirous of Indian immigrants. It is hoped that the Legislators will be alive to their responsibilities in the matter and that the Government of India will not override their decision in this respect at least.

The policy of the Empire is summed up in the resolution of the Imperial Conference of 1921, which runs as follows:—

'This Conference reaffirms that each community of the Commonwealth should enjoy complete control over the composition of its population by restricting emigration from any of the other communities, but recognises that there is incongruity between the position of India as an equal member of the British Empire and the existence of disabilities upon British Indians lawfully domiciled in some parts of the empire. The Conference accordingly is of opinion that in the interests of the solidarity of the British Commonwealth, it is desirable that the rights of such Indians to citizenship should be recognised".

"The representatives of South Africa regret their inability to accept this resolution in view of the exceptional circumstances of the greater part of the Union. The Representatives of India, while appreciating their acceptance of this resolution, nevertheless feel bound to record their profound concern at the position of Indians in South Africa and hope that by negotiations between India and South Africa a way can be found, as soon as may be, to reach a more satisfactory position".

AN AMERICAN CRITICISM OF "THE OTHER SIDE OF THE MEDAL"

INDIA'S FREEDOM AND WORLD OPINION

By ELIZABETH S. KITE,
Author of 'Beaumarchais' and 'The War of American Independence'

MR. Edward Thompson's book, "The Other Side of the Medal" is a revelation to the outside world about the truth of the so-called *Sepoy Mutiny*. Historians like Vincent Smith and other English writers have carefully concealed British atrocities in connection with this event, because they feared that the truth, if it were known, would lessen the prestige of British rule in India, and her fame abroad as a justice-dealing, civilizing force. Concealment of the facts of the "Mutiny" story having failed in the past to save British credit in India, behold an effort to regain lost ground by a new stratagem It has taken courage to expose British misdeeds as Mr. Thompson has done in his book, and in this he deserves our highest admiration, but it is a pity that what might have been a wholly fine action has been badly spoiled by a note of weakness that appears again and again in its pages. Indians will not be deceived by statements such as are made for instance on page 125, indicating that the activities of certain brilliant Indians in foreign lands, especially in the United States, have robbed Indians of "a great deal of the assistance they think they ought to have received (from Britishers)—in their struggle for self-government." Undoubtedly many Englishmen deeply deplored the injustice done Indians in the Punjab in 1919, but to imply that world opinion regarding Amritsar, while hardening British hearts, has actually delayed justice for India, is grotesque in its absurdity.

The truth of the matter is that world opinion helps India just as it has helped Ireland. It is everywhere admitted that the Irish would never have secured nationhood in the form of a Free State within the Empire, if they had not fought for it and if they had not been aided from without by world opinion and especially by American

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opinion, which has always condemned British misrule and exploitation of Ireland and the atrocities which from time to time have been added in order to terrorize the people into subjection. In speaking thus plainly---let it be understood---there is no desire to pander to a spirit of "patriotic self-esteem" or "to stir up anti-British feeling." On the contrary, there is an earnest desire to see America desist from her own imperial policies, taking to heart the lesson to be learned from each and every nation that has trod the path of Empire. There is no desire to paint England black but only to examine facts calmly in the light of truth.

Public opinion, then, cannot harm India or hold her back from freedom. Quite the contrary. Public opinion is of the utmost importance to her if she is to rouse herself and by force of the spirit within, break the shackles that bind her. It is not enough for India to struggle within herself for Swaraj ; her leaders must realize the importance of world opinion and work for her on an international scale. Isolation is impossible for India. What happens there has an intimate bearing upon every question of world politics and any change in her relations to the British Empire has a revolutionary significance reaching to the remotest outposts of the globe. If doubts have existed in any minds as to what position India actually holds in the minds of Britishers, the recent Imperial Conference has dispelled them. It is now definitely established that India is a Pariah in the so-called British Commonwealth of Nations. To acquire full status of nationhood there is no other way than for India to enlist the sympathetic encouragement of other peoples by establishing international relations of her own.

Mr. Thompson in his first *Preface* gives the adage : "Truth has an eternal title to our confession though we are sure to be the sufferers by it", as reason for his publication of the truth about the Mutiny ; yet in the Preface to the American edition of his work he sets a limit to the beneficial effects of that truth and laments that it must be known outside the Empire. He feels keenly that Britishers must know the truth. Indians, he admits, cannot help but know it, but for the rest of the world ; "it is not their business". (See note bottom page 125). The weakness of this attitude is apparent, and it makes the author unjust. At page 125 he accuses by name the "American Home Rule League for India" of spreading "an atmosphere of misrepresentation" regarding the facts of British rule. It is well known that men of the type of Lala Lajpat Rai and the Rev. Dr. Sunderland, whom Mr. Thompson all but names, are not persons to spread misinformation about India with a design to blackguard the British. Their desire has been and is exactly the same as that expressed by Mr. Thompson in his *Preface*. The futility of Mr. Thompson's "wish" made in the note already referred to (page 125.) is only equalled by its impotence. We of America are amazed that an "Englishman should have been blind to the weakness of his position which he thus unconsciously reveals".

At page 124, Mr. Thompson ridicules the idea that British influence is the principal factor in the anti-Indian legislation recently enacted in America, and indeed the general anti-Asian tendency of our government. The facts of the case are---and it is well that the Indian public should know them---that the policy of exclusion of Indians (called Hindoos in America) originated through British initiative as early as 1907-08, when the Canadian authorities shamefully ill-treated the Indian imigrants and advocated exclusion of Indians from Canada. The present Prime Minister of Canada, Mr. Mackenzie King, was the first to put forward this idea. The Canadian authorities, with the approval of the British Government in England and possibly with the full sanction of the India Office, made the proposal to the American authorities that they should exclude Indians as they excluded the Chinese. This proposition was presented demi-officially, as I was told on excellent authority, by Lord Bryce, the then English Ambassador in Washington. This proposition was made after a riot occurred in the city of Bellingham (Washington State), when several Hindu laborers, working in the saw-mills, were mobbed by Americans. These Hindu laborers once belonged to the Indian Army, and they sought assistance from the British Consul at Seattle, which was flatly refused. The British Consul even refused to see the poor sufferers.

Since 1908 the British authorities have cooperated with those of America in carrying out a plan of exclusion of Hindus. I understand that some of the American officials and legislators who advocated this plan are British subjects naturalized as Americans and are in close touch with the British Embassy in Washington, D. C. In reality there is nothing surprising about this especially when we consider Britain's attitude towards Indians in India. By Mr. Thompson's own confession, (page 118), Britons judge Indians "as slave drivers would, and assess the (ir)... virtues as a hunter assesses those of dogs." What wonder then that the Government for India dreads the consequences, should any considerable number of Indians acquire American citizenship and thereby taste the full blessings of freedom and human equality denied them in their own country ? I know that in one case the British Representative twice asked that a highly educated Hindu might not be allowed to retain his American citizenship. Mr. Carnegie Ross, British Consul General of San Francisco, once asked the United States Government to deport a certain number of Hindus to India. Indeed it is certain, beyond any possibility of dispute, that the exclusion of Hindus from America has been carried on with the full consent of the British India Government, which has never protested against this policy.

There are many Indians in California who by hard labour, working under a torrid sun, have reclaimed waste land and some of them thus have acquired large holdings. Through the anti-alien Land Law and the recent Supreme Court decision regarding the ineligibility of Hindus to American citizenship, these Indians have suffered a grave injustice and lost all the fruit of their labours, but the British Government has offered no protest. This is not mere indifference. It is well known that the British Government safe-guarded the rights of British subjects in Korea when Japan introduced the anti-alien Land Law there. She does not wish to see her once Indian subjects grow rich and prosperous outside her domain, lest

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that prosperity render unrest in India more difficult to control.

It is a fact, also beyond dispute, that British authorities do not wish to see any large body of Indian students coming to America to attend our Universities. For this reason it is very difficult for Indian students to secure passports to come to America. We hear it said that there are secret service men sfationed here whose sole business is to keep watch on the Indian students and to black-list those who may be inclined to expose the truth about British rule in India.

The most subtle anti-Asian propagandists among us are the highly placed British visitors to America and their friends, the Anglo-Americans. They preach Anglo-American friendship for World Peace and to conserve the "supremacy of the White Race" and to check the menace of the so-called "rising tide of color". Of these the most successful have been Lord Balfour, Mr. Baldwin, Mr. Lloyd George, Mr. Lionel Curtis, Mr. Philip Kerr of the Rhodes Foundation, Sir Frederick White, Sir Valentine Chirol and others. It is an open secret in America that the Australian Premier Bruce wants an understanding with America so that the latter will co-operate with Great Britain when the time comes to attack Japan. For the same reason Americans are urged by Britishers like Mr. Bywater, not to relax control over the Philippines; because they hope that some day the British Navy may make use of its harbors. For the same reason Anglo-Americans support the Singapore base, because that will help Anglo-American naval cooperation in the Pacific. Only recently one of the Highest American authorities on the Phillipine question said that every British official thinks that any concession accorded to the Filipinos by the American Government, is a direct menace to British rule in India, because Indians may be expected to demand similar concessions.

History demonstrates unanswerably that nations, like individuals, have a soul which is undying, but that Empires are doomed to decay. Great Britain cannot escape her doom; it is merely a question of time. One hundred and fifty years ago the French philosopher Turgot, when asked about the expediency of the Government of Louis XVI, going to the aid of the revolted Colonies of North America, answered by announcing as an unescapable law that like ripe fruit from its stem, all Colonies will separate from the parent country and all subject peoples will emancipate themselves. This is unquestionably true but events may be hastened by wise handling, and the results, as in America in 1776, are to the advantage of all parties. Just as Ireland in 1923, the United States in 1776, so India today needs the backing of world public opinion before she can hope to rise to her true status of nationhood. The spirit of individualism which characterizes her ancient and honorable civilization and of which she is justly proud, has of late so rapidly taken on nationalistic expression that a further development in the line of international consciousness is already manifesting itself. If the leaders of India wish to see their country free, then this line of operation must not be neglected, and it is high time that steps be taken to organize her people for action on an international scale. No true friend of India can object to see her working along every line that will aid her in the attainment of freedom.

Let India not forget that America looms large in world politics today and that Great Britain depends upon America for support. With her broken prestige as revealed in THE OTHER SIDE OF THE MEDAL it becomes absolutely certain that in order to maintain a grip upon her Empire in Asia the approbation of America must be with her, something more powerful than battle-ships. If to gain this support thousands of Britishers come over to cultivate American public opinion, then India must realize that she cannot ignore America.

WASHINGTON, D. C.
December, 1926

GLEANINGS

The Painter of Children

Death occurred to Mary Cassatt on June 15 at the age of eighty-three. Pittsburgh was her birthplace, and Philadelphia gave her the rudiments of her art; but she had lived so long in Europe and become so identified with French art, that nothing now labeled "American" can seem to be applied to her. Her recent utterance that "no distinctive school of American art exists" seems to absolve her from any personal claim to alliance. Yet her fame, which has existed since the days of the great impressionists, Degas, Manet, Renoir, Berthe Morisot, is too much for the American to surrender to any foreign ownership.

Mary Cassatt will be remembered as the painter of children. "She has the eyes of a painter and in a measure the mind of a sister of charity," wrote Achille Segard, the great French critic. Also, she is "devoted to her art as if it were a religion." On this theme he makes a further observation:

"Her conception of life and art is profound and touching. One perceives that she has a strong feeling that the place of the child in human life is of limitless importance, hence he represents at one time both the present and the future, is the gage of immortality, the necessary medium for the continuation of the race and its perpetuation."

When, in 1874, Degas saw a canvas by her in the Salon and remarked; "that is genuine. There is one who does as I do,"—it was perhaps the beginning of that association in art that links her name with the impressionists. In *The Herald*

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One of Mary Cassatt's portraits of a child Her feeling was that "the place of the child in human life is of limitless importance".

"IN THE GARDEN"
From a pastel by Miss Cassatt, a medium she worked as well as paint.

Degas's portrait of Miss Cassatt
"I recognized my true masters," she said to her biographer, Segard. "I admired Manet. Courbet and Degas".

Tribune is a forceful editorial that may be safely credited to the distinguished critic, Mr. Royal Cortissoz :

"Mary Cassatt was a remarkable woman, the comrade of those painters who under the banner of Impressionism achieved something like a revolution in modern art. The *mot* of Degas makes perhaps the best epitaph upon her whole career—'That is genuine.' At the close of the famous exhibition of 1879 in which she and the others affirmed their independence there was a surplus in the treasury. With her share of it Miss Cassatt bought pictures by Degas and Manet. That, too, was like her. She lived utterly for art.

"She had the gift, the *flair*, but it took time before she found herself. Going abroad while she was still a young girl to be a painter, she strayed momentarily into the studio of Charles Chaplin, a graceful Salonnier. Against his routine habit she promptly rebelled and sought instead the inspiration of the old masters. Rather oddly she found it first at Parma. This keen observer, this practitioner of an essentially French and modern directness, whose tenderness never lured her away from the exact statement of fact, actually began her apprenticeship by long saturation in the melting Correggiosity of Correggio. After Italy came Spain, but with a susceptibility to Rubens rather than to Velasquez in the stimulating pageant of the Prado, a susceptibility so ardent that it ultimately carried her to Antwerp and intense

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devotion to the works of the great Fleming. Yet these initiations were but preliminaries to the decisive development of her talent. That ensued in Paris.

LADY AT TEA
The influence of the impressionists, her always admired masters is well illustrated in this canvas by Miss Cassatt.

"The truth was her goal, and the newer French exemplars of it were her predestined counsellors. She once told M. Segard, her biographer, what they meant to her. 'I recognized my true masters,' she said, 'I admired Manet, Courbet and Degas. I hated conventional art. Now I began to live.' The important point about this period in her life, too, is that she 'began to live' as an individuality. Her associations never submerged her originality. There was an organic energy in her art. Even on what was in a sense her real debut, in 1879, Gauguin could shrewdly say of her: 'Miss Cassatt has much charm, but she has more force.' That force lifted her to high rank. It was as an equal that she foregathered with the Impressionist group. She and Degas were colleagues.

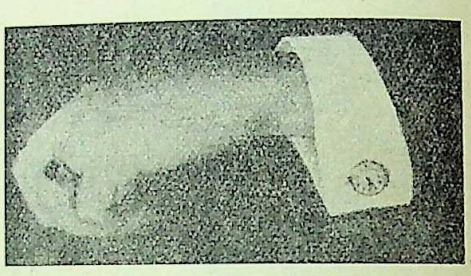
"It is an amusing paradox in her history that her force, her penetrating vision, her technical clarity were wreaked largely upon the most fragile of themes. She excelled in pictures of children and their mothers. But her sentiment couldn't have drifted into sentimentality. She had too live a mind. She had too much taste. Apropos of her taste, it should be added that she was a most judicious connoisseur and had to do with the entrance of numerous fine pictures into divers American collections, private and public. Her judgment on a work of art was impeccable." Her

—*Literary Digest.*

—

Cuff Link Watch—the Latest Style in Timepieces

This latest mode of wearing the watch has been introduced in Germany as a substitute for the the wrist watch. It is a cuff link time-piece, and fairly accurate in spite of its diminutive size, it is claimed. One advantage it has over the wrist watch is that the shirt sleeve doesn't have to be



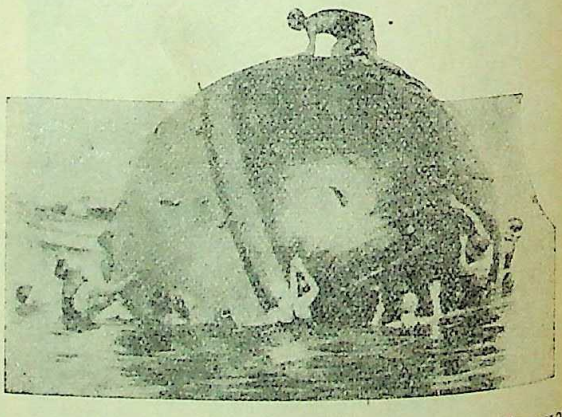
Cuff Link Watch

drawn up part way to the elbow in order to see where the hands are pointing. The link on the other side is hinged, and folds flat against the connecting bar, to permit easy insertion through the button-holes.

—

New Thrills are Found in Giant Water Ball

A giant water ball, fourteen feet in diameter, built by the chief of police at Avalon, a Catalina island resort, off the California coast, provides a thrilling water game for swimmers. Half of the



Water Ball Game in Which Duckings Are Frequent Sides Are of Different Colors and Teams Try to Get their Shade Out of the Water

ball is painted red and the other half green, and the object of the two contesting teams is to keep above the color they have selected for their own

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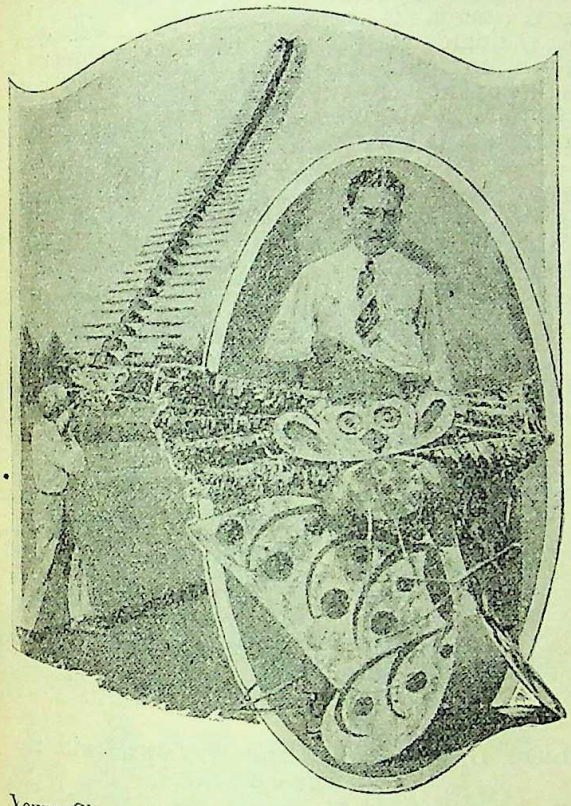
water. The ball is studded with short ropes by which it can be manœuvered.

—*Popular Mechanic*

Eighty-Five-Foot Kite Has Blinking Eyes

Lee Shaw, sixteen-year-old Japanese school boy of Los Angeles, has won considerable notice for the marvelous kites he constructs. The one he considers his masterpiece is in the form of a huge dragon, eighty-five feet long and brilliantly coloured. It flies with the head toward the ground, the flapping tail extending upward, the reversal of procedure in ordinary kites. A feature of the design is the arrangement of the eyes, which have movable centers that give the effect of winking. Another innovation is a butterfly figure, four feet across, that can be made to soar up on the string as though attacking the dragon.

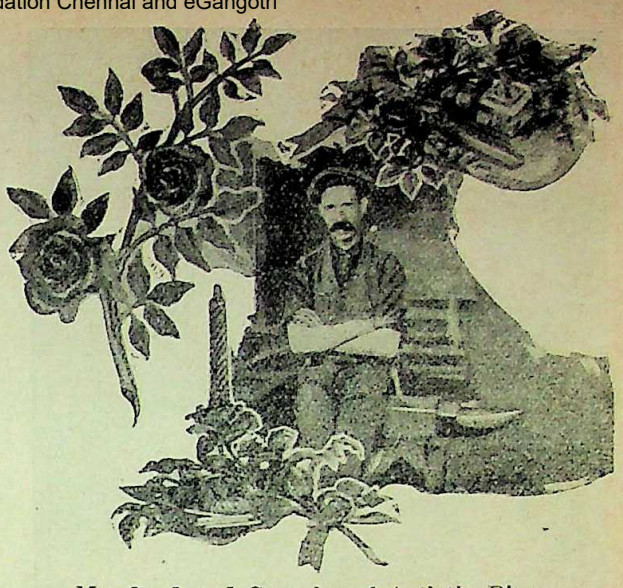


Young Shaw Flying Kite, and Close View of Its Head with Butterfly "Messenger" at Bottom

Wizard of the Forge

Working in an ordidary blacksmith shop, with crude tools, James Cran of Plainfield, N. J. has attracted wide attention by reproducing the beauty of flowers in metal. The only tools used were a cross-peen hammer, tongs of various sizes, pliers, and one or two other simple implements, all of which were made by the smith himself. Mr. Cran works entirely from memory, using no model. He studies his object closely, fixes it firmly in his mind and then starts to work at the forge.

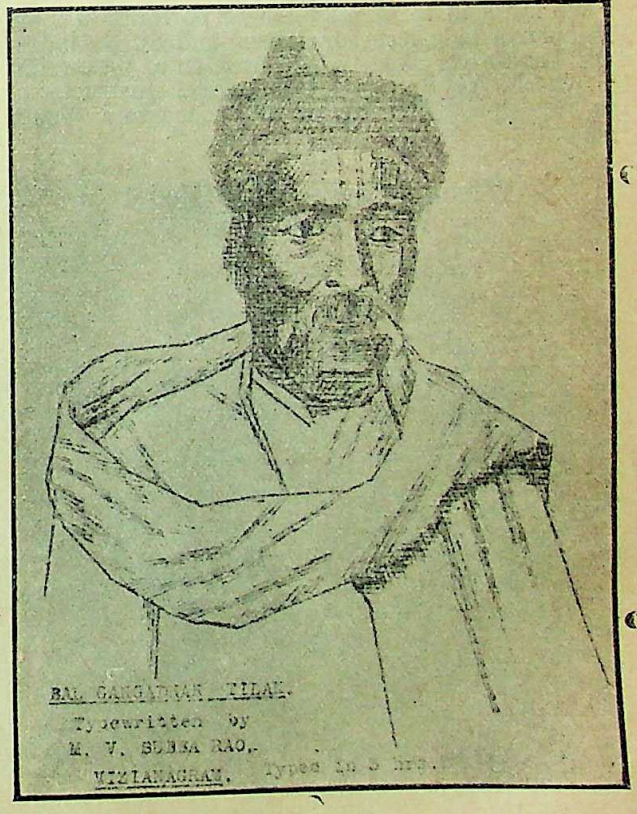
—*Popular Mechanic*



Mr. Crad and Samples of Artistic Pieces He Forged in Iron

Portraits drawn on Typewriter

Some time ago we invited the attention of our readers to a picture drawn on a portable typewriter by a Bengali gentleman named Babu Gopinath Ghose.



Lokamanya Tilak

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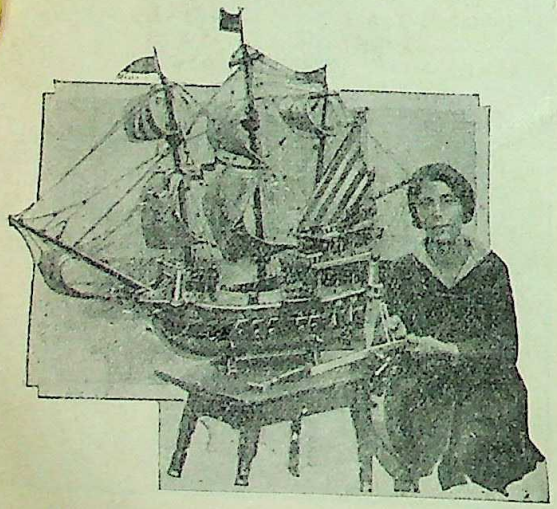
Rabindranath Tagore

We are glad to reproduce here portraits of Late Lokamanya Balgangadhar Tilak and Sj. Rabindranath Tagore very nicely executed on a typewriter by Mr. M. V. Subbarao, Commercial Instructor of the Municipal High School at Vizianagram (South India).

—

Woman Carves Ship Model With Few Tools



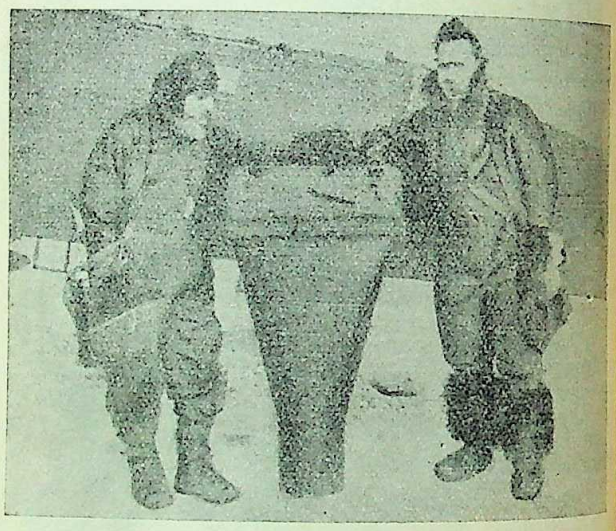
Mrs. Frances Black and Model of a Galleon She Carved—Her first

Working with only a few tools available in her home, a Los Angeles woman has completed a model of an ancient Spanish galleon, complete from keel to masthead. Her model is forty-eight inches long from bowspirit tip to stern and stands thirty-six inches high. All the material that went into it cost less than five dollars.

—

Gaint Camera Snaps a Whole City at once

Designed for army Air Service work, this huge aerial camera is being tested by Lieut. George W. Goddard at Dayton, Ohio. The lower end shown in the illustration houses the largest photographic lens of the high speed, anastigmatic type that has ever been ground. The image recorded on the film is nine inches square.



Lieut. G. W. Goddard and W. Oswald with the huge camera

At an altitude of 35,000 feet, the lens would produce an image showing a city the size of Detroit to be about three and one half inches long.

—*Popular Science*

—

Gigantic Figure of Buddha Disclosed by Cave-in

Partial collapse of a grotto among the mountains of western Tibet brought to light the gigantic figure of a Buddha that had been carved from the rock. The idol had been placed as though guarding the sanctuary. Its form and the finish of the carvings behind it showed that the makers were craftsmen of no mean skill.

—

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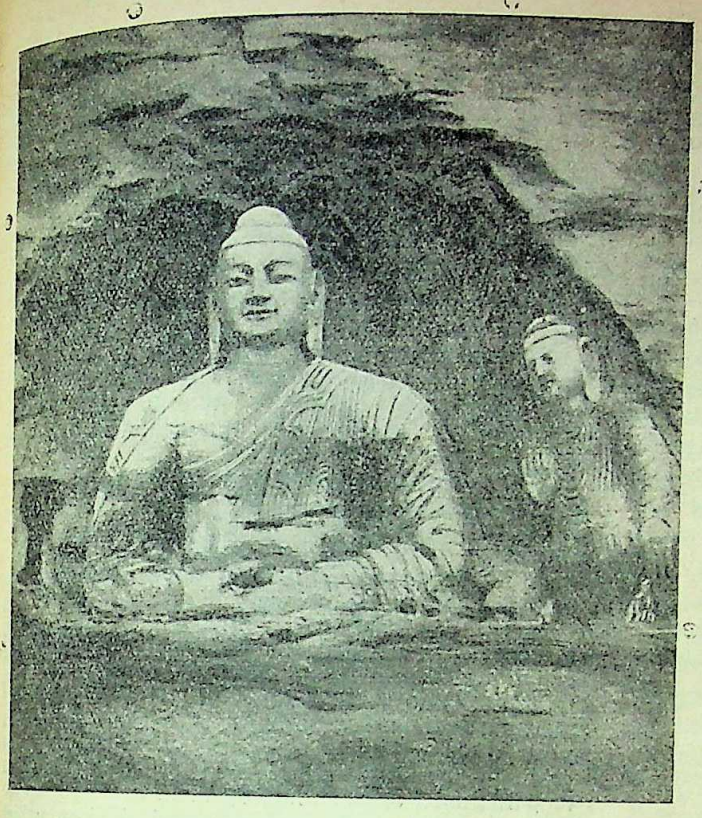
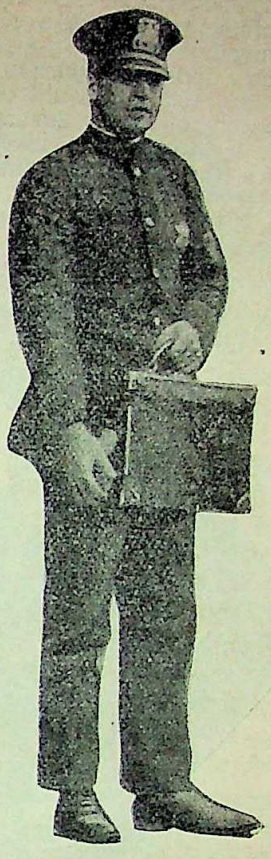


Gigantic Figure of Buddha, Carved from Living Rock, Which Was Accidentally Revealed When a Mountain Cave-in Opened the Shrine to Light

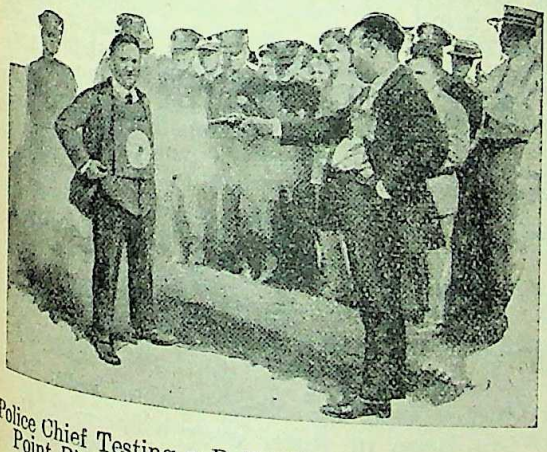


Suitcase Tear-Gas Riot Gun and a Suitcase Handle Concealing a Gas Bomb Which IsDischarged if Pressure on the Trigger Relaxes

The New War on Crime

The old-fashioned policeman, who relied chiefly on a locust night stick to maintain peace and order on his beat, would have been dazed if he had seen the exhibits at the recent convention of American police chiefs.

There was an affair that looked like a small suitcase, but turned out to be a new kind of



Police Chief Testing a Bullet-Proof Vest by Firing Point Blank at the Inventor, Who Wears the Vest and a Smile

The Latest Thing for Personal Protection Is an Oversize Fountain Pen That Is Really a Gas Gun in Disguise

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riot gun, loaded with tear gas under 1,800 pounds pressure, sufficient to send a mob of 2000 men home, weeping bitterly.

There was a light machine gun with a demountable stock, so that it could be turned into a revolver, capable of firing several hundred shots in a minute, or throwing an incendiary bullet that would explode the gasoline tank of a bandit car

Short-Barreled Gun Top. Can Be Fired through the Pocket

and send it up in flames almost before the occupants could tumble out.

There was a new model revolver, designed at the request of Chicago's police chief, for special use of plain-clothes men. It was a 38-caliber gun, firing 200 grains of lead, but with a barrel so short that it slips into the coat pocket and can be fired through the coat without stopping to draw it.

There were tear-gas cartridges for revolvers—one of them stopped 150 angry gamblers in a single raid one night—bullet-proof vests that enable a man to walk right up to a spitting revolver; hand grenades in different colors, four of them, each color signifying the contents, which ranges from a mild little sneezing gas for mixed mobs containing women and children, to the strongest of tear gases for barricaded desperadoes. There were motorcycles with armored shields and bullet-proof glass windows, their sidecars equipped with machine guns and sawed-off riot guns.

There was a suitcase handle for bank messengers' bags, harmless so long as the owner holds it but throwing out clouds of tear gas if any unlucky bandit should force the messenger to drop the bag, and a briefcase for bond messengers that worked the same way.

A pretty little desk ornament, sometimes in the form of a lizard or modeled after a racing greyhound, turned out to be a gas bomb. Connected to a radio C-battery, with wires and switches at each door and window, it is designed to protect your house from burglars, or, placed on the cashier's counter, with a foot button on the floor it will guard against holdup men.

Two neat little nickelplated devices, which might be mistaken for some new kind of automobile ventilator, were screwed on a car in place of the cowl lights. A button on the floor connects them to a tank of gas and when pressed distributes blinding tears among all within a twenty-foot range on either side of the automobile.

The exhibits of devices for fighting crime were many and varied, but even more space was devoted to traffic-control equipment—something the old-fashioned policeman with his locust stick never heard of. There were automatic lights of a dozen varied kinds; metal markers that can be driven into the pavement and will last for years; new kinds of paints for traffic signs, guaranteed to stand up for weeks under constant heavy traffic; and signs that come stuck together like fly paper and are unrolled, slapped down, and left for the passing auto tires to iron into place.

IN AN INDIAN GARDEN

By E. E. SPEIGHT

Cities and palaces arise
From the golden sea as the daywind dies;
Shadows lengthen, flowers lose,
In twilight calm, their lustrous hues;
The thirsty gardens breathe again
As though they had a dream of rain,
And through the floating fragrance pass
Tawny figures, treading the grass
Naked and noiseless, as they bear
The boon of water everywhere.—
Earthen jars of gourd-like mould
Devised in the deep days of old.
On herb and root they deftly fling
The gleaming gift of life they bring,
All unaware of wanderers' eyes
And their delight, as the daywind dies.

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THE COLLEGE OF FORT WILLIAM

By BRAJENDRANATH BANERJI

THERE have been many great empires in the world, but sooner or later they have all perished. The Roman empire lasted long because it was the rule, not of a family but of a whole nation. Such also is the modern British empire in India; it has been created and maintained by the genius, energy and perseverance of the British race. Therefore, the fate of this empire naturally depends upon the intellect and character of the Englishmen, Scotchmen and Irishmen who come out to rule India as civil servants and military officers.

The British Indian empire was not, in its origin, a deliberately planned thing. It grew up almost accidentally without any far-sighted preparations at first. But after its establishment, as soon as the neighbouring Powers had been curbed (by Clive), a new administrative system had been set up (by Warren Hastings), and the vexatious question of land revenue settled permanently (by Cornwallis), a great genius and true imperialist came to govern India. He was the Marquis of Wellesley. On the one hand, he greatly expanded the boundaries of the East India Company's dominions and made the British Power paramount over almost all the Indian princes. And on the other hand, he carefully planned to give permanence to that empire by improving the efficiency of the English administrators and thereby enlisting the interest and affection of the people on the side of their foreign rulers. A trading company had suddenly become the ruler of millions of men and thousands of square miles, but its servants were still chosen for the purposes of trade and not trained for the work of government. Wellesley saw this weak point in the British imperialism of his day and set himself to remedy the evil with his characteristic energy. He tried to make the raw young civil and military officers of the Company fit for their task, by first teaching them the laws and languages of the people thoroughly and also improving their general education, in a college directly under his control.

The internal decay of the Mughal empire and the corruption of the old civilization and government of the country, which reached their climax about the middle of the 18th century, had first tempted the E. I. Company's chiefs in Bengal and Madras to throw away the pen for the sword and to embark on a policy of empire-making which promised to be at once easy and profitable. But this same moral decay of the country threw a heavier burden upon the English administrators who replaced our native rulers. As the authorities in England were slow in directing their agents in India to undertake the open and full government of Bengal, and, the Company's factors and clerks were unfit to act as magistrates, judges and ambassadors,—the newly conquered provinces of Bengal and Madras had to pass through the terrible misery of a period when the English in India enjoyed "power without responsibility." For the good of the people as well as for the permanence of British rule in India, it was imperatively necessary that India's new masters should be properly educated. Wellesley's statesmanship lay in seeing this need clearly and carrying out the necessary reform without waiting for the Directors' sanction.

Foundation of the College of Fort William

Lord Wellesley came to Bengal in May 1798 as the arbiter of the destinies of millions of people of various languages, manners, usages and religions. The British possessions in India then formed one of the most extensive and populous empires in the world and included Bengal, Bihar, Orissa, and Benares, the Company's jagir in the Carnatic, the Northern Circars, the Baramahal and other districts ceded by Tipu at the peace of Seringapatam in 1792. These most opulent and flourishing parts of India were under the more immediate and direct administration of the European civil servants of the East India Company.

But the qualifications of the civil servants in Bengal—and still more in Madras and Bombay, seemed to His Excellency very

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unsatisfactory, and his immediate attention was drawn to their improvement. He felt that the evil arose principally from a defect at the source and fountain-head of the service, *viz.*, the education and habits of the junior civil servants sent to this country. The age at which they usually arrived in India was between 16 and 18 years, and the education received by them at Home was confined to commercial and mercantile studies, so that their ignorance of the languages, laws, usages and customs of the people whom they had to govern was lamentable.

As a remedy for these defects Wellesley realized that, in order to qualify for the discharge of their duties, which were of a mixed and complicated nature and involved the combined principles of Asiatic and European policy and government,—the education of the junior civil servants must be of a mixed nature, its foundation must be judiciously laid in England, but the superstructure must be systematically completed in India

The following remarks of the Governor-General on the magnitude and importance of the duties of the European civil servants are still of interest to us :—

"...The duty and policy of the British Government in India require that the system of confiding the immediate exercise of every branch and department of the government to Europeans, educated in its own service, and subject to its own direct control, should be diffused as widely as possible, as well with a view to the stability of our own interests, as to the happiness and welfare of our native subjects.....The civil servants of the English East India Company can no longer be considered as the agents of a commercial concern. They are, in fact, the ministers and officers of a powerful sovereign; they must now be viewed in that capacity, with reference, not to their nominal, but to their real occupations. They are required to discharge the functions of Magistrates, Judges, Ambassadors, and Governors of provinces...Their duties are those of statesmen in every other part of the world, with no other characteristic differences than the obstacles opposed by an unfavourable climate, by foreign language, by the peculiar usages and laws of India, and by the manners of its inhabitants.....Their education should be founded in a general knowledge of those branches of literature and science which form the basis of the education of persons destined to similar occupations in Europe. To this foundation should be added an intimate acquaintance with the history, languages, customs and manners of the people of India, with the Muhammadan and Hindu codes of law and religion, and with the political and commercial interests and relations of Great Britain in Asia. They should be regularly instructed in the principles and system which constitute the foundation of that wise code of regulations and laws enacted by the Governor-General in Council for the purpose of securing to the people of this empire the benefit of the ancient and accustomed laws of the country, administered in the spirit of the British constitution. They should be well informed of the true and sound principles of the British constitution, and sufficiently grounded in the general principles of ethics, civil jurisprudence, the law of nations, and general history, in order that they may be enabled to discriminate the characteristic difference of the several codes of law administered within the British Empire in India, and practically to combine the spirit of each in the dispensation of justice, and the maintenance of order and good government. Finally, their early habits should be so formed, as to establish in their minds such solid foundations of industry, prudence, integrity, and religion, as should effectually guard them against those temptations and corruptions with which the nature of this climate, and the peculiar depravity of the people of India, will surround and assail them in every station, especially upon their first arrival in India.....nor should any precaution be relaxed in India, which is deemed necessary in England, to furnish a sufficient supply of men qualified to fill the high offices of the State with credit to themselves and with advantage to the public. Without such a constant succession of men in the several branches and departments of this Government, the wisdom and benevolence of the law must prove vain and inefficient."

The importance of the mastery of Indian languages by the European civil servants was recognized by Wellesley so early that a few months after his arrival in this country he had issued a notification (21st December 1798) directing that from and after the 1st January 1801, no civil servant would be deemed eligible to any of the following offices unless he had passed an examination in the laws and regulations enacted by the Governor-General and in the languages, a knowledge of which was declared to be an indispensable qualification for them :—

Persian and Hindustani for the office of Judge or Register (*sic*) of any Court of Justice.

Bengali for the office of Collector of Revenue or of Customs or Commercial Resident or Salt Agent in the provinces of Bengal or Orissa.

Hindustani for the office of Collector of Revenue or of Customs or Commercial Resident or Agent for the provision of opium in the province of Bihar or Benares.

The College of Fort William was founded by Wellesley in 1800. He was so eager to see the College at work that he opened it and appointed the teachers without waiting for the sanction of the Court of Directors

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at Home. The actual opening of the college dates from the 24th November 1800, on which date lectures commenced in the Arabic, Persian and Hindustani languages.

The College Started

The Governor-General was to be the Patron and Visitor of the college. The members of the Supreme Council and the Judges of the Sadar Diwani and Nizamat Adalats were to be its Governors. The posts of Provost and Vice-Provost were conferred on the Revd. David Brown, and Revd. Claudius Buchanan, A. B.

The primary duties of the Provost were to superintend and regulate the general morals and conduct of the junior civil servants.

The following were the first Professors appointed to the college :—

For teaching the Laws and Regulations enacted by the Governor-General in Council etc., for the civil government of the British territories in India	G. H. Barlow (John Herbert Harington succeeded Barlow in 1801)
Hindu Law and Sanskrit	H. T. Colebrooke
Hindustani	John Gilchrist
Persian Language and Literature	N. B. Edmonstone, Francis Gladwin
Arabic and Persian languages and Muhammadan Law	Lt. John Baillie
Greek and Latin Classics	Revd. Claudius Buchanan
Bengali and Sanskrit	Revd. William Carey 1st May, 1801.
Tamil	Revd. J. Poezold
Natural Philosophy	Dr. James Dinwiddie 4 March, 1801.
Modern Languages	Monsr. Duplessis 5 March 1802.

(Matthew Lumsden appointed assistant to Lt. Baillie as Examiner in Persian 11 May, 1801).

The establishment of maulavis and pandits was on a very liberal scale. The Arabic, Persian, Hindustani and Bengali Departments had each a Chief Munshi on a salary of Rs. 200 a month, and a Second Munshi on Rs. 100 a month. There were besides 50 subordinate munshis :—20 for the Persian Department, 12 for the Hindustani, 6 for the Bengali at Rs. 40 each, and 4 for the Arabic Department.

The teachership of the Braja-bhasha was offered to Lallu Lal Kavi in February 1802, and that of the Marathi language to Vaidya-nath—a Marathi Pandit, in February 1804, under the superintendence of W. Carey. For some important stations in the diplomatic service of the Company, proficiency in Marathi was considered an essential qualification.

The Bengali and Sanskrit Department was placed under the following heads :—

Professor	Revd. William Carey, D.D.
Chief Pandit	Mrittunjoy Vidyalankar
Second Pandit	Ramnath Bachaspati
Subordinate Pandits :	Sripati Mukherji
	Ananda Chandra
	Rajib-lochan
	Kashinath
	Padmalochan Churamani
	Ram-ram Bose.

It may interest the reader to know that Pandit Ishwar Chandra Vidyasagar was appointed Sherishtadar of the Bengali Department of this college on 29th December 1841. This was the starting-point in the public career of the greatest educationist of modern Bengal. *

The Provost, Vice-Provost and all the Professors, after completing 7 years' service in the college, were entitled to pensions, the amount of which should in no case be less than one-third of their salary, for the rest of their lives.

Who Were to be Taught

The benefits of the institution were primarily extended to all junior civil servants newly appointed for the Presidency of Bengal, and to all those on the Bengal Establishment who were of less than three years' standing. They were to spend a term of three years at the college, during which their sole public duty was to undergo the prescribed studies. Similar privileges were given to the junior civil servants of Madras and Bombay as, from considerations of both expense and uniformity, it was thought undesirable to establish similar colleges at Madras and Bombay. Provision was also made for the newly arrived military cadets of the Company to be admitted to the College of Fort William. This was the first step towards the regular instruction in Hindustani of the officers belonging to the native corps.

* College of Fort William Proceedings.—*Home Dept. Miscellaneous No. 574*, pp. 22-23.

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Every student in the college of less than three years' standing used to receive a fixed allowance of Rs.300 a month, with free quarters and board.

The college year was divided into four terms of two months each, with four vacations of one month each. The following list shows the number of students attending lectures in the different subjects in the third term of 1801 :—

Persian language	36
Arabic	8
Hindustani	32
Bengali	6
Modern languages	6
	88

The older civilians and military officers who had mastered the laws and languages of this country were to be selected for diplomatic and judicial appointments.

Promotion of Learning

It was Wellesley's intention to make the study of Oriental literature and law the principal aim of the College of Fort William. In order to facilitate the acquisition of the different Indian vernaculars by the students, text-books in these languages were composed and a number of useful Oriental works were published by the college staff, either at the expense of the Government or with the help of subscriptions from it. Learned Indians received money rewards from the College Council for producing useful literary works.

A copious library, it was thought, would be of material help to the Professors and students alike in promoting the study of the languages. The College collected many valuable printed books in Oriental languages and rare Arabic, Persian and Sanskrit MSS. The downfall of the Mughal empire had led to the masterpieces of eastern learning being dispersed over India and exposed to the ravages of time, accident and neglect. They were now recovered and carefully preserved in the library of the college, where expert orientalists soon undertook to edit and print many of them. In this way the college benefited the scholarly world in general, in addition to preparing the Company's officers for their duties. The splendid manuscript collection of Tipu Sultan was originally deposited in the college library, but with the solitary exception of one MS., all the others were afterwards withdrawn from it and transferred to the Libraries of the India Office, London, and the Asiatic Society of Bengal.

In its early days the college used to lend books out, but in consequence of the loss of many volumes the practice was discouraged and on 1st August 1807 a resolution was passed by the College Council imposing restrictions on the borrowers. Such learned natives as had occasion to consult books, or to make extracts, were required to visit the college for that purpose. No book was to be taken away from the library by any native, excepting such works as he might be employed by order of the College Council to translate, and even in that case a special order from the College Council under the signature of the Secretary was required before any book could be issued. In 1835 the number of European printed books was about 5,224, Oriental printed books about 11,718, and Oriental manuscripts—some of which were highly illuminated and of great rarity—4,225. *

Its Oriental Publications

It may interest the reader to know that Bengali prose began long before Pandit Ishwar Chandra Vidyasagar. To satisfy the curious reader I give below particulars of some of the Bengali books which were published under the patronage of this College :—

1. *Pratapaditya-charitra.* History of Rajah Pratapaditya from the beginning of the reign of Akbar to the end of that of Jahangir, by Ram-ram Bose (1801). The author, who was a subordinate pandit in the Bengali Department of the college, received a reward of Rs. 300 for its composition from the College Council. He also published in 1802 *Lipimala*, an original composition in Bengali prose in the epistolary form.

2. *Rajah Krishnachandra-charitra.* The History of Rajah Krishnachandra Roy of Krishnagar, containing the correspondence between the Rajah and the English in the early period of their intercourse with Bengal, published by the Serampur Mission Press in 1805. The author, Rajib-lochan, was a subordinate pandit in the Bengali Department of the college and was himself a descendant of the Rajah's family.

3. *Battrish-singhasan* translated from the original Sanskrit by Mrittunjoy Vidyalankar,

* In 1836 the Oriental MSS. were transferred to the Asiatic Society of Bengal, the Society undertaking their upkeep and allowing the public to consult them. At the same time the European printed books belonging to the college were made over to the newly constituted Public Library on certain conditions.

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Chief Pandit in the Bengali Department of the college (Serampur 1808).

4. *Rajavali*, or a history of the Kings of Delhi, and a *General History of the Hindus* were also composed by Mrittunjoy Vidyalankar.

5. *Purusha-Pariksha*, or the Test of Man, a work containing the moral doctrines of the Hindus, translated from the Sanskrit by Haraprasad Rai, a pandit attached to the College (1815).

6 *Dialogues intended to facilitate the acquiring of the Bengali language* (1801), and a *Dictionary of the Bengali Language* (1815) were published by the Revd. William Carey in 1815.

Apart from the grammars, books of fables, ethics, etc., which were specially composed as class-books, other works of great utility and merit in the Sanskrit, Arabic, Persian, Marathi and other languages were published, and the public are indebted to this institution for much addition to the general stock of knowledge. Many improvements were introduced in the various branches of Oriental printing, such as, the casting of a new and improved fount of Devnagari type for the Sanskrit books under the superintendence of Carey. It is with satisfaction that we find among the literary notices of the college, under date 26 July 1805, that the Asiatic Society of Bengal went into half shares with the college in granting an annual stipend of £450 to the Protestant Missionaries of Serampur, towards defraying the expenses of publishing the original texts of some of the most ancient and authentic Sanskrit works with English translations. The *Ramayana* was the first book to be published under this scheme.

Convocation

On the convocation day, which generally fell in the month of February, disputations in the Oriental languages were held by the students appointed by the College Council. There were one respondent and two opponents. The respondent defended a position asserted by himself in the course of a short thesis, while the chief opponent advanced four arguments and the second brought two against the respondent's proposition. Each opponent, after he had finished his arguments, had to read a short thesis stating his own opinion on the subject. A professor or examiner was appointed as moderator whose duty it was to stand by the respondent, to regulate the discussion in order that it might be conducted with becoming propriety and to confine the parties to the question. It is interesting to note that this was similar to the practice which is still followed by indigenous pandits all over India, and which also used to prevail in the Universities of mediaeval Europe.

The subjects of these disputations were very interesting, such as :—

Bengali

The distribution of Hindus into castes retards their progress in improvement (1803).

The translation of the best works extant in the Sanskrit into the popular languages of India, would promote the extension of science and civilization (1804).

A knowledge of the Bengali language is of great importance for the transaction of public business in Bengal (1807).

Hindustani

The suicide of Hindu widows by burning themselves with the bodies of their deceased husbands is a practice repugnant to the natural feelings and inconsistent with moral duty (1803).

The Hindustani language is the most generally useful in India (1802).

Persian

An academical institution in India is advantageous to the natives, and to the British Nation (1802).

The Persian language is of more utility in the general administration of the British Empire in India than the Hindustani (1805).

Essays* or declamations were also pronounced on the Convocation day in Marathi, Sanskrit, etc. In 1806 and 1808 the subjects of the declamations in Marathi were *Fall of the Maratha Empire*, and *The Utility of the study of the Maratha Language* respectively.

When the disputations ended, His Excellency the Visitor awarded to the students who had completed their three years' course of study, the Honorary Diploma inscribed on vellum in the Oriental character, purporting that the students had acquired such Proficiency in certain of the Oriental languages as entitled them to a Degree of Honour in the same. In addition to a Certificate of Proficiency and conduct, which every student received from the College Council, Degrees of Honour were considered requisite qualifications for certain high offices. Attested copies of such certificates were required to be submitted to the Visitor to be entered on the public records of Government.

After the distribution of prizes and diplomas, the Visitor generally delivered a

* Every student was required to compose one essay or declamation in English during the course of each term, the subject of such essays being proposed by the College Council. The first three essays of each term and the theses pronounced at the public disputations in the Oriental languages were printed in Calcutta for the years 1802-4.

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speech. Wellesley had the satisfaction of being present, as Visitor of the College, at three annual convocations, when he listened to the public disputations and delivered his own addresses, from which the following interesting extracts are quoted :

WELLESLEY'S IDEA ABOUT THE COLLEGE AND ITS FUNCTIONS (AS SET FORTH IN HIS SPEECHES).

"In the difficulties and dangers of successive wars, in the most critical juncture of arduous negotiations, in the settlement of Conquered and Ceded Provinces, in the time of returning peace, attended by the extension of our trade, by the augmentation of our revenue, and by the restoration of public credit, I have contemplated this institution with conscious satisfaction and with confident hope. Observing your auspicious progress under the salutary operation of the Statutes and Rules of the College, I have anticipated the stability of all our acquisitions, and the security and improvement of every advantage which we possess.

From this source, the service may now derive an abundant and regular supply of public officers, duly qualified to become the successful instruments of administering this Government in all its extensive and complicated branches; of promoting its energy in war; of cultivating and enlarging its resources in peace; of maintaining in honour and respect its external relations with the Native Powers: and of establishing (under a just and benignant system of internal administration) the prosperity of our finances and commerce, on the solid foundations of the affluence, happiness, and confidence of a contented and grateful people.....

The necessity of providing such a system of education was not diminished by the numerous instances existing in the Company's service of eminent Oriental learning, and of high qualification for public duty. A wise and provident Government will not rest the public security for the due administration of affairs, on the merits of any number or description of its public officers at any period of time. It is the duty of Government to endeavour to perpetuate the prosperity of the State by an uniform system of public institution; and by permanent and established law, to transmit to future times, whatever benefits can be derived from present example, of wisdom, virtue and learning.....

It has been a principal object of my attention to consolidate the interests and resources of the three presidencies; to promote in each of them, a common spirit of attachment to their mutual prosperity and honour; to assimilate their principles, views, and systems of Government; and to unite the co-operation of their respective powers in the common cause, by such means, as might facilitate the administration of this extensive Empire in the hands of the Supreme Government.....

The Professors and Teachers of the Persian, Arabic, Hindustani, Bengali, Sanskrit, and Tamil languages, are now diligently employed in composing grammars and dictionaries, and in preparing translations and compilations for the use of the students in their respective departments. The operation of these useful labours, will not be confined to the limits of this institution, or of this Empire. Such works tend to promote the general diffusion of Oriental literature and knowledge in every quarter of the globe. (*March, 1803*).

* * * *

Considerable exertions have been employed during the last year in publishing elementary works of general utility in the Sanskrit, Bengali, Hindustani, Arabic and Persian languages. A grammar of the Tamil language has also been composed in this college...Great improvements have been introduced in the art of printing the Oriental characters, by native artists; and several of the learned natives are employed in publishing various works of Oriental literature, under the aid derived from the improved art of printing.....

The intention of the Statutes is not only to provide instruction in the Oriental languages, and in the several branches of study immediately connected with the performance of official functions, but to prescribe habits of regularity and good order. My principal purpose in founding this institution was, to secure the junior servants of the Company from all undue influence in the discharge of their official functions and to introduce them into the public service in perfect freedom and independence, exempt from every restraint, excepting the high and sacred obligations of their civil, moral, and religious duty.

With this salutary view, the Statutes furnish the means and enforce the necessity of acquiring that knowledge, without which, every public officer must become dependant upon the influence of those whom he is appointed to control.....

The high character of the East India Company, the fame and glory of our country in this remote region, demand from you a correct observance of all those rules which have been framed for the purpose of securing you against the evils of ignorance, indolence, and extravagance, and of qualifying you in knowledge, in freedom, in virtue, and honour, to administer to these populous and opulent provinces the blessings of a just, an honest, a British Government. (*September, 1804*).

* * *

The study of the Muhammadan and Hindu codes of law will be facilitated by the works extant on those subjects, to which the attention of the students should be carefully directed. In the course of the present year, I trust, that a considerable progress may be made with the aid of the learning and skill of the principal judicial officers of this Government, in establishing a regular course of study in the Muhammadan and Hindu codes of law.

But the accurate study of the regulations, and laws of this Government, under the guidance of the respectable and learned Professor in that department, will afford ample opportunity of advantage and distinction to those students, who shall pursue such a course with diligence and attention.....

The due administration of just laws within these flourishing and populous provinces, is not only the foundation of the happiness of millions of people, but the main pillar of the vast fabric of our British Empire in Asia: the mainspring of our Empire is situated here; and it is supplied and guarded by the laws and regulations of this Government. From the prosperity of these provinces are derived all the sources of our revenue and commerce, and public credit; and the origin and stability of that prosperity are to be found in

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the code of laws which you are now directed to study, and hereafter destined to administer, to expound, and to amend. (*February, 1805*).

The Fate of the College

The Court of Directors had not Wellesley's statesmanship or foresight; moreover, their one anxiety was to maintain the financial solvency of British India. They could not fully realize the usefulness and importance of an institution like the College of Fort William which had been founded by Wellesley without any previous reference to them. In their Public letter, dated 27th January 1802, they directed the immediate abolition of the college and the re-establishment, on an enlarged scale, of Mr. Gilchrist's seminary which, it appears, was in existence in 1799. The Court's letter was written under an apprehension of a considerable embarrassment in the Company's finances, although Wellesley assured the Court in his letter of 30th July 1801 that he had actually provided for the current expenses of the college (estimated at 4 lakhs per annum) by new resources altogether, *viz.*, by the revival of town duties and Government customs. The Court's orders were received by Wellesley with the deepest regret, but he was a strong man and stoutly defended his case in a lengthy letter to the Court, dated 5th August 1802, which he hoped would induce his masters to let the college continue as he had designed it.

The Court, however, modified their decision to some extent and on 2nd September 1803 directed the continuance of the college until further orders, the Madras and Bombay writers being excluded from it.

According to this reduced scale, which came into force from January 1807, the offices of the Provost and Vice-Provost were deemed unnecessary; "all requisite superintendence might be found in the Professors or in occasional visitations of the Governor-General or the Members of the Council." The number of pandits and munshis was curtailed, and the European establishment of the college henceforth stood as follows:

Capt. Baillie, Professor of Persian and Arabic	Rs. 1,500
Capt. Mouat, Professor of Hindustani	1,000
Mr. W. Carey, Professor of Bengali, Sanskrit and Marathi	1,000
Dr. W. Hunter, Secretary and Librarian	1,000
Mr. Matthew Lumsden, Examiner	500
Lt. Macdougall, Examiner	500

The Court of Directors, in their Public letter dated 21 May 1806, declared their intention to found a college at Haileybury near Hertford upon an enlarged scale, where the writers, destined for public service in India, would not only receive instructions in all the most useful branches of European learning, but would also be enabled to acquire a competent knowledge of Oriental languages. But as it might not be practicable for the students at Haileybury to attain as perfect a knowledge in Oriental languages as could be wished for, their education was left to be completed in India, for which purpose the College of Fort William was ordered to be run on a moderate scale of expense. The Directors thought that the writers, after they had gone through a course of education at Haileybury, would be able to complete their studies in the Oriental branches in one year at the College of Fort William, provided they devoted their time and attention exclusively to this object.

In accordance with the Court's instructions Mir Abdul Ali and Mirza Khalil were appointed in 1807 on a yearly salary of £600 and a passage to England to teach Persian and Hindustani at the Haileybury College which continued for nearly half a century.

Still further reductions of establishment were in store for the College of Fort William. Lord William Bentinck, acting upon the suggestions of the Civil Finance Committee, made a radical change in the system of the college. From 1st June 1830 the establishment of the college was confined for the future to a Secretary and three Examiners (Capt. Price, Lt. Ouseley and Lt. Todd) with the requisite number of pandits and munshis under the Secretary for the instruction of the students. Lectures to the students were discontinued, and the offices of the three Professors, together with the munshis and pandits attached to them respectively, were abolished, Carey receiving a pension of Rs. 500 per mensem. Finally, in January 1854, the college was merged in the Board of Examiners. *

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* For a detailed history of the College of Fort William, see Proceedings of the College of Fort William.—*Home Dept. Miscellaneous Nos. 559-77* (some of the proceedings volumes are missing, but the information contained therein can be supplemented from the proceedings of the General Department now in the Bengal Government's Record Office); Capt. Roebuck's *Annals of the College of Fort William*, Calcutta 1819; *Rules and Regulations of the College of Fort William*, 1841;

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Martin's *Wellesley Despatches*; Lt.-Col. Ranking's "History of the College of Fort William" in *Bengal: Past & Present*, vii. (1911), pp. 1-29; xxi (1920), pp. 160-200; xxii (1921), 120-158; xxiii (1921), 1-27, 84-153; xxiv (1922), 112-138. "The College of Fort William"—*Calcutta Review*, v. 86-123.

THE HISTORIAN RAJWADE

By JADUNATH SARKAR

I

THOUGH he had been dead to history for the last eight years and had made philology and sectarian theology the sole pursuits of the evening of his life,—the news of the actual passing away of Vishwanath Kashinath Rajwade on the 31st of December, 1926, has come as a painful shock to all who really know and care for Indian historical studies. The greatest discoverer, the life-long searcher, the exclusive devotee without a second love, the most fruitful collector of the raw materials of Maratha history,—and at the same time their most painstaking (if occasionally inexact or perverse) editor and their most speedy and prolific publisher,—has been lost to us for ever. Time may bring forth others to carry on his work; but they will be mere Epigoni,—a tamer race of the after-born, scanty gleaners after his copious harvest; not one of them will devote,—as Rajwade devoted—all thoughts, all passions all interests of a long mateless professionless life to the ceaseless touring of all possible and impossible "find-spots" of historical records, amidst hopeless lack of transport, discomfort, privation and friendlessness; in the teeth of ignorant hostility and suspicion, neglect and inertia from a local public whom he had to humour, coax, educate, and when necessary delude.

Rajwade was a penniless collector,—slighted by the rich whose scorn he flung back in double measure in the spirit of a Diogenes,—suspected and (as he fancied) hampered by the instruments of law and order against whom he railed without bound, without season, like one possessed. But his actual performance, inspite of the severe handicaps of his fortune temper and environment, was wonderful. He was our pioneer *par excellence*. He not only blazed the trail for us, but he was also the most daring, the most indefatigable, the most extensive and continuous digger in our historical "realms of gold."

True, K. N. Sane had got possession of a bundle of Marathi historical letters and V. V. Khare had set himself to examine the old Patwardhan sardars' archives earlier and had actually begun the publication of their records some years before Rajwade send his first of volume State papers to the press. But the former two had found their materials ready to hand and could do their copying and editing comfortably at home. Rajwade, unlike these, was the adventurous explorer. He was the true "wandering scholar," the typical Brahman mendicant-pilgrim (vowed, however, solely to Saraswati) roaming all over the land year after year in quest of every obscure shrine and sanctuary of his adored Goddess of History. Every scrap of old paper he found was a sacred relic to him in his careful handling and meticulous annotation of it.

II

In his passion to save and publish the raw materials of his country's history, he disregarded the laws of ownership—the unnatural ownership of the ignorant and the unworthy. He carried on his own shoulders the bundles of historical papers that he could beg borrow or steal, (or more correctly wheedle out of ignorant villagers),—and deposited them in secret refuges selected by him. These places were never made known to the public, and they cannot be learnt from his friends,—because that eager, uncomprising, solitary spirit had no friend, at least not for long. He had, after a time, parted company with every body who had befriended him; his collaboration with other Marathi historical workers had been broken off by his acrid criticism of them in public. But no such devoted explorer, collector and editor of MSS. has been known since the days of the

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Renaissance in Europe. His finds were, no doubt, more modern, their world-value far less; but the difficulties he had to surmount were infinitely greater.

III

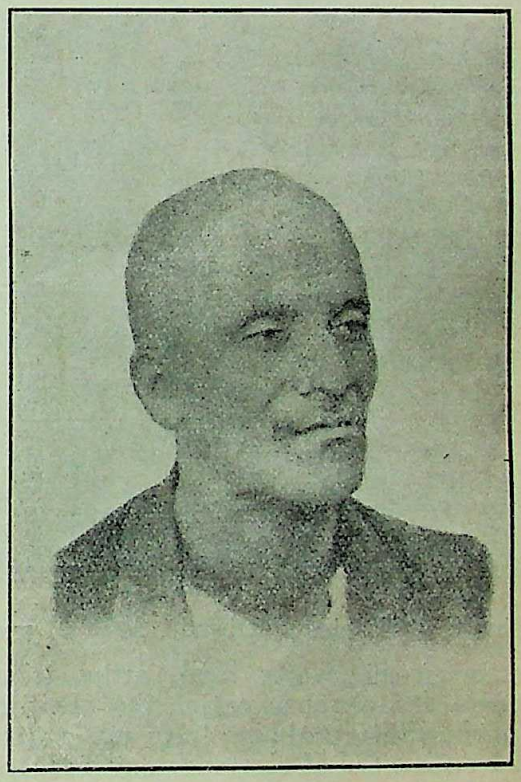
Vishwanath, the son of Kashinath Rajwade, was born at Vadgaon (some miles north-west of Puna) on 12th July 1864. He has given a graphic account of his school-life with a rather lurid picture of the condition of private schools in Puna in those days in an autobiographical paper of his *Sankirna Lekh Sangraha*. At the age of twelve (1876) he began to learn English, but left school after only four years, and finally returned to his village home, whence he passed the Matriculation examination (January 1882) as a private candidate. His college career was equally interrupted and unduly prolonged, not for any intellectual deficiency but for his financial difficulties and wayward and reckless temperament. In January 1891 he took his B. A. degree, thus spending nine years in finishing a course that normally requires three years only. But the time was not misspent. He read extensively and attentively in the Deccan College (Puna) library, and in addition studied Botany at Bhave's school for a year and a variety of additional subjects which were not strictly required for securing the B. A. degree.

At College he shunned delights and lived laborious days. He used to row five to seven miles on the river every evening, and by plain living and gymnastics acquired excellent health and staying power. "In the seven years from 1884 to 1890, I was not ill for a single day."

At College, though he neglected to prepare for his examinations, his favourite studies embraced practically every branch of knowledge on which books were available there,—European history, economics, ethics, politics, theology, logic, mental philosophy, all old and new, original and translated works. In addition he acquired an elementary knowledge of Persian and French.

Rajwade had been married young, but he lost his wife just after graduation, and never married again, though a year before his death he vainly searched for a new helpmate to smooth the last days of his life.

At first he took to teachership as a profession, but it was for three years only. Next he started with a friend a monthly magazine named *Bhashantar* ('Translation') in 1895, in which he began to publish his Marathi rendering of Plato's *Republic* and Montesquieu's *Eprit de Lois*. The venture perished in a short time in a fire which destroyed the press and all its materials. Freed from worldly ties by his wife's death, freed from business concerns by the fire in the press, Rajwade now devoted himself, in the spirit of a true *sannyasi*, to his life's work, the reconstruction of his race's history on an enduring basis. As early as 1888 he had first conceived the idea of correcting the "thousands of errors" in Captain Grant Duff's *History of the Mahrattas* by research among original materials. To this task he was inspired by reading the original historical letters printed in the series called *Kavy-etihas-Sangraha*, and to this task he consecrated his remaining days.



Vishwanath K. Rajwade, B. A. 1864-1926

IV

The older generation of Maratha scholars had put their faith in unauthentic chronicles, formal histories, and later narratives. Rajwade, with an impatience and contempt which he cared not to conceal—pointed out that original contemporary documents, or state papers proper, were the only reliable materials of

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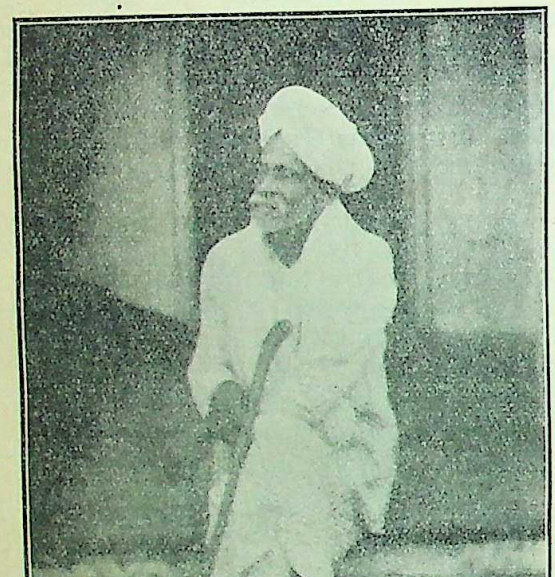
history. Even before the close of the 19th century he had been seized with the passion for *documents inedites* which began to rage in France and England only a decade later. His college life, ill-spent from the point of view of the ordinary degree-seeking student, had admirably equipped him for this task both in body and mind.

He constantly travelled throughout India from Rawal Pindi to Cape Comorin and from Karachi to Benares. In Maharashtra he visited almost every village, walking on foot,



Vishwanath Kashinath Rajwade. Aged 61 years

—partly from poverty and partly from an obstinate desire not to enrich the British by patronising their railways ! He was not troubled by the need of carrying any baggage or even cash or credit money. At College he used to enjoy a sound sleep on two tables placed together with only a horse blanket thrown over them ; and during his village tours he received free meals as a poor Brahman pilgrim. Indeed with a grim humour, he once entered his profession in the Census return as "mendicancy "!

V

His quest yielded immediate and striking results. His first volume of historical letters, published in 1898, with its long careful complete and learned introduction, at once established his fame as the foremost historical worker in Maharashtra. This volume started the series of *Original Materials for the History of the Marathas* (*Marathanchi Itihasanche Sadhanen*) of which there were to come forth twenty-one more before his death. It contained 304 historical letters, ranging in date from 1750 to November 1761, or eight months after Panipat, and is an invaluable source for the history of that fatal battle and the events leading up to it, as seen from the Maratha camps and courts.

Rajwade had rescued a bundle of waste paper from a dry grocer's shop at Paithan ; it yielded 23 of these precious letters (in the original), 25 more were supplied by Vashudev Vaman Khare, a poor schoolmaster of Miraj, 75 by Govind Rao Bhanu of Wai, and 182 by Mr. Yerande, whose ancestor had served in Bundelkhand and the Doab in the Panipat period. These last, along with 518 other papers, had been kept in a cane basketbox in the lumber room of their family mansion at Wai in peace and neglect for nearly a century and a half, till April 1897, when Rajwade opened them.

The introduction to the volume covers 127 printed pages, and is full of varied information, restrained in tone, and free from verbosity. It strikes me as the best introduction he ever wrote, as it avoids the irrelevant prolixity which became a besetting sin with him in his old age, when his introductions exceeded his texts in length and dealt with every conceivable subject under the moon.

But neither this volume nor any of its successors was a financial success. On the first volume he incurred a debt of Rs. 1,400 (a part of which was due to a fire). Friends of learning like the Chiefs of Miraj and Inchal-Karanji, gave some help. Prof. Bijapurkar printed five of the volumes at his own expense at a cost of Rs. 2,100, and gave the author 50 copies of each, on the sale of which Rajwade lived ! Thus, he got only Rs. 600 out of these books, as he tells us in the preface to his sixth volume. During his travels in search of historical papers up to 1905 Rajwade piled up a debt of Rs. 500, though he lived like a hermit. But the work went on. It is the most glorious example in our own days of the triumph of the human spirit and true devotion over every

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obstacle on earth. The sannyasi's *sadhana* has won for him the realisation of his soul's quest, in spite of the world the devil and the flesh!

Rajwade's literary output forms 22 volumes of materials (*sadhanen*), six volumes of other historical works, and six volumes of miscellaneous papers. There is hardly an issue of the annual *Compte Rendu* and *Conference Report* of the Puna Itihas Mandal that is not enriched with his learned and informing papers.

Later in life, Rajwade left the Puna Itihas Mandal—he could not long agree with anybody—and joined the Ramdasi sect at Dhulia. His later writings and discoveries mostly appeared in the two monthlies *Itihas ani Aitihasik* and *Ramdasi*. His latest undertaking, left incomplete at his death, was a gigantic dictionary of the verb-roots in the Marathi language of which he collected about 20,000 examples. We pass over his philological studies and excursions into the history of ancient Aryan culture colonisation and ethnology as whimsical or hypercritical, like Tilak's ventures into the same field.

VI

In politics, Rajwade was typical of a certain section of the Chitpavan or Puna Brahmans. As his friend and admirer, Dr. S. V. Ketkar writes :—

"Mr. Rajwade believed in the racial superiority of the Chitpavans (his own community) and thus indulged in many controversies.... He once told me that...he had taken the count of the first-rate men in India during the 19th century and mentioned among them the names of Nana Saheb [of Bithur] and Tatya Tope of the famous Indian Mutiny of 1857...He disbelieved that it is ever possible for Englishmen to do justice to India. The political duty of India is no other than to kick the British out of the land".

But there was a slight difficulty in carrying out this agreeable operation. The English are not only not very kickable, but also very scientific. Rajwade had after all realised that "until the Indians became a *highly* scientific people they will *ever* remain slaves and subjects.....The whole phenomenon of the disappearance of the Maratha Empire was simply the result of inferior science. European nations with their superior science were bound to capture India".

This view is easily understandable. But the ignoring of the moral factor in history that immediately follows this declaration, is pathetic in its simplicity when we remember Rajwade's age and antecedents. He continues: "During the times of the last two Peshwas British India was regarded as more safe and therefore all the Maratha gold had already gone and settled in British territory prior to the Fourth Maratha War (1817); and the gold had gone there because the Englishmen had a gun with a longer range and a more systematic judicial system.....The Maratha Government....failed also in giving to its subjects the sufficient sense of protection by a systematic judicial system, the lack of which shows inferior *science*".

Rajwade, with an insane hatred of modern Europe, could not realise, in spite of his omnivorous reading in libraries, that behind a modern European army there are years of self-control, hard training, exact co-ordination of individual effort, and the brain power of the General Staff,—that discipline is a moral product and not a matter of long-range guns,—that an honest law court implies something different from physical science or even knowledge of jurisprudence. To the gross venality of the Peshwas' officers, the debasing vices of the Peshwas' family, the selfish dissensions of their highest nobles and their lack of public spirit (not merely in the days of the last two Peshwas but even in Shivaji's time), the peculiar mentality of Rajwade made him blind.

The wide synthetic power, the passionless superiority to time and place, the Olympic calm, the supreme common sense and the select and well-digested reading—I shall not say of Gibbon,—but even of a second-rate European historian, were denied to Rajwade. And hence he lived and died a collector and could not contribute a single history worthy of the name His racial prepossessions, his fiery temperament, his lack of balanced judgment and sanity, and his indiscriminate uncritical reading robbed him of intellectual honesty, and he was denied the historian's supreme achievement of visualising the *truth* of the past, though he gained the applause of a certain class of narrow provincial (or rather caste) chauvinists, with whom past history is only the bondmaid of current politics of the stump orator brand. But, rest perturbed spirit! rest. Others will reap where you merely sowed.

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IS INDIA ADVANCING INDUSTRIALLY?

By S. G WARTY, M. A.

I propose in this article to examine the trade figures of recent years to see if they indicate any progress of India as a manufacturing country. My study is by no means comprehensive. For such a study, not a short paper like this, but a bulky volume would be necessary. My object is to bring out prominently so far as I can, certain indications and signs, and not necessarily proofs and demonastrations. I should be content if what I have tried to bring out herein would provide food for thought and matter for detailed investigation to more adventurous inquirers.

To arrive at correct results in such a study, statistics of industrial production are necessary. For the present, however, they are not available except in the case of cotton mills. When "Statistics Bills" of the kind recently proposed for Bombay will be passed into law all over the country and details of production in all the manufacturing industries will thus be made available on a reliable basis, India may be in a position of correctly gauging her industrial progress from time to time. So far, therefore, as it is possible to undertake such a study under present limitations, there is no course but to proceed on the basis of trade figures, supplemented, wherever suitable, by available figures of production. I, therefore, desire to proceed on this basis in my study and see what results it yields.

I have stated that I wish to confine my study to "recent years". By "recent years" I mean the period between 1908-09 and 1924-25, a period of 17 years. It may be necessary to explain briefly why this particular period has appealed to me. Those who have been in touch with Indian economic literature since the late Mr. Dadabhai Naoroji first published his estimate of the average Indian income per head, would remember that in 1893 the late Mr. Justice Ranade read a highly instructive address on the growth of Indian industries during the period from 1878-79 to 1892-93, wherein by proceeding on the basis of trade returns, he was able to show that India had made very considerable progress in manufactures. Then in 1910, Prof. V. G. Kale of the Ferguson College proceeded on the same basis and carried the study up to the year 1907-08 and found further improvement in the process, though the rate of progress during the latter period, *i.e.*, from 1893-94 to 1907-08, did not prove to be as satisfactory as in the first period. Since then no further inquiries in this respect have been made, and that is the reason why I have taken the particular period from 1908-09 to 1924-25 for my purpose. It is plain that I wish to bring the inquiry up-to-date. I cannot but think that it would have served our purpose better if we were able to mark certain periods in Indian industrial development on a somewhat scientific basis. But for this purpose an exhaustive examination of figures from year to year may have to be independently undertaken since 1878-79, which, at least for the present, I have not found practicable. I have therefore confined myself to the period from 1908-09 to 1924-25 *as a matter of mere convenience*, and would complete the structure begun by the late Mr. Justice Ranade and partially built by Prof. Kale. In India's transition from a purely agricultural into a partly manufacturing and trading country, it is highly useful, if not necessary, to note from time to time whether India is making progress at all and if so, "whether the direction of the movement is correct and its velocity satisfactory".

One of the first results of India's being brought into the whirl of world commerce was the collapse of Indian domestic industries and the gradual rustication of the chief occupations. Up to 1875, things were as bad as they could be. Then, however, the tide turned and, about the year 1878-79, signs of a revival began to be visible. This revival continued with more or less velocity but in the right direction until 1907-08 and we shall now see whether in the examination of the figures since then the process has continued at all and if so what rate of progress. Mr. Ranade applied five different tests which may form the chief general fea-

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tures of industrial revival and growth. The first test was the increase in the exports of manufactured and partly manufactured goods. During the period from 1878-79 to 1892-93, the period which Mr. Ranade examined, the annual increase of manufactured exports was 15 per cent., but during the latter period, *i.e.*, from 1893-94 to 1907-08 examined by Prof. Kale the annual increase was only 9 per cent. In the third period now under examination, the manufactured exports increased from 39 crores in 1907-08 to 84 crores in 1924-25 *i.e.* by 215 per cent. This means an annual increase of 12½ per cent. as against 9 per cent. in the previous period. From this, it may at first sight appear that our rate of progress has increased, whereas it is not necessarily the case. The prices of manufactured goods have gone up abnormally during recent years, especially since the declaration of war, on which account the value of the manufactured goods appears to be swelled. It should not also be forgotten that this after all is one of the five tests and its indications may prove incorrect when other tests are applied.

The second test applied by Mr. Ranade was the percentage of the increase in the exports of raw produce. If this percentage happened to be less than the percentage of increase in the exports of manufactured goods, there was reason to think that India was advancing as a manufacturing country. In the period from 1907-08 to 1924-25, the absolute rise in the exports of raw produce was from 134 crores to 297 crores, *i.e.*, 221 per cent; in other words the annual rise was 13 per cent. This, compared with the annual rise of 12½ per cent. in the exports of manufactured goods, does not speak well for India's industrial progress. In the period from 1878-79 to 1892-93, which was examined by Mr. Ranade, the annual percentage of increase in the exports of raw produce was 3 as against the percentage of 12 in the case of manufactured exports, which was a clear sign of industrial progress, that is to say, of a greater utilization of the raw products for industrial use in the country itself. In the second period also, *i.e.*, from 1893-94 to 1907-08, the annual percentage of increase in raw exports was only 4 as against 9 in the case of manufactured exports, which was also an indication of progress. Only in the period now examined herein, *i.e.* from 1908-09 to 1924-25, the annual percentage of increase in raw exports, far from being less than the percentage of increase in manufactured exports was actually a little more than the latter. Further, this position would appear to be still more serious when it is considered that the increase in the price of raw produce during the period was not so high as in the case of manufactured goods. Roughly, while the price of manufactured goods is now about 150 per cent. higher than in 1913-14, the pre-war year, the price of raw produce has risen only by about 30 to 40 percent, which means that if it were possible to compare these percentages quantitatively by reducing the various kinds of goods to one uniform standard as is possible in the case of values, there would be found to be a very serious disproportion between the percentage of increase in raw exports and the percentage of increase in manufactured exports, showing the latter in an exceedingly unfavourable relief.

Thus the first two tests have not given us satisfactory results as to the state of industrial progress in India, so far at least as trade figures can interpret it. Let us see if the third test applied by Mr. Ranade gives any indication of progress in manufactures. This third test is the percentage of increase in the imports of manufactured goods, which if found to be less than the percentage of increase in the exports of manufactured goods, may be taken as an indication of progress in indigenous manufacture. In the first period examined by Mr. Ranade, the annual percentage of increase in the imports of manufactured goods into India was 2. 8 only as against 15 in the exports of manufactured goods. In the second period, this percentage worked out to 6. 2 as against 9. in the case of manufactured exports. But in the third period now under examination, the imports of manufactures rose absolutely by 264 per cent, during the period, or by an annual percentage of 15½ per cent, while the percentage of the increase in the exports of mauufactured goods was only 12½ per cent. How can this be explained unless by supposing that India has in fact suffered a set-back in her industrial advance during the period? There is no question here of the differing increases in the level of prices, since it may be taken for granted that the comparison being between manufactured goods on both sides, the prices were almost the same in both cases. One explanation of this increase in the imports of manufactured goods is surely to be found in the fact that the

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standard of living in India has increased in recent years very considerably, that is to say, the average Indian to-day is consuming more goods than he used to do formerly. This does not necessarily mean that he has grown richer, but it certainly means that he has become a seeker after modern comforts and it is possible his standard of decency has in recent years increased in a larger proportion than his earning capacity. It may also be that a larger proportion of Indian manufactured goods is being consumed in the country, leavinga, comparatively small surplus for exports. It deserves to be mentioned in this connection that it was during this period from 1908-09 to 1924-25 that the Swadeshi movement was in energetic operation. And besides, India being a very extensive country, with a wide market of her own, the increase or decrease in the exports of manufactured goods does not apply to her as a test of her industrial progress to the same extent that it may apply to another country which has largely to depend upon foreign markets for the manufactured goods. Therefore, the larger percentage of increase in the imports of manufactured goods, as compared with the percentage of increase in the exports of manufactured goods can be explained to some extent by other hypotheses than a mere set-back in the industrial progress. Nevertheless on the basis of the figures, the set-back theory would still seem to hold good.

As if to corroborate this theory, the fourth test applied by Mr. Ranade points to the same conclusion. The imports of raw produce into a country may form a test of its industrial progress, especially in the case of a country situated as India is, *i. e.*, where food stuffs are ample and therefore the raw produce imported would be as a rule of the kind necessary for industrial production. The imports of raw produce in India in the period examined by Mr. Ranade increased by 6 per cent. annually, and in the second period also increased by 8½ per cent. annually, but in the third period herein examined, not only did they not increase, but absolutely declined by 5 per cent., or say by an annual percentage of 0. 3. Thus this test provides further indication of a decline in industrial activity.

There remains now the fifth test, which we shall now apply. This test consists in the first place in the proportion which manufactured imports bear to the total imports and secondly in the proportion which manufactured exports bear to the total exports. Mr. Ranade, during the period which he examined, found that in 1878-79 manufactured articles formed 65 percent. of the total imports, but in 1892-93, they formed only 57 per cent. of the total imports, showing a proportional decline in manufactured imports or an indication of a proportional increase in indigenous manufactures. This satisfactory state of things, so far as was apparent from the interpretation of trade figures, continued to exist in the second period also, though the process seemed to be slower; for while the manufactured imports formed 57 per cent. of the import trade in 1892-93 they formed only 53 per cent of the total imports in 1907-08. In the period under review, however, *i. e.*, in the third period from 1908-09 to 1924-25, manufactured articles formed 75 per cent. of the total imports. Thus the process visible in the former two periods, of a steady decline in the proportion of manufactured articles to the total imports, completely disappeared, and on the other hand things seemed to be pushed back to what they were even before 1878-79. However, if we take into consideration the fact that there has been a high disproportion between the rise in the prices of manufactures and the rise in the prices of raw produce, the former having risen to about 150 per cent. above the pre-war year, and the latter to only about 40 per cent., the rise in the proportion of manufactured articles to the total import trade may not prove to be as great as at first sight it appears to be. This much, however, we can say with certainty that the encouraging process visible in the previous two periods, which we regard as an indication of industrial progress, has not continued and that if anything there has been a set-back.

That the process has come to a stand-still during the period under examination, is further evidenced by the fact that the proportion of the manufactured exports to the total exports has also not shown any improvement during the period. During the first period manufactured goods forming 8 per cent. of the export trade in the beginning, reached a percentage of 16 in 1892-93; in the latter period, this percentage still further improved to 22. But in the period from 1908-09 to 1924-25, inspite of the extraordinarily high rise in the prices of manufactured goods as compared with raw produce, the percentage did not improve but stood at 22 only.

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Thus after applying all the five tests which Mr. Ranade himself used, we come to the painful conclusion that while the first period (1878-79 to 1892-93) examined by Mr. Ranade disclosed extremely satisfactory progress, and the second period (1893-94 to 1907-08) examined by Prof Kale also showed continuation of the same process, though at a slower pace, the third period, which has now been examined herein, does not yield results which we can by any means call satisfactory. On the other hand there is every indication of a set-back in progress. We shall, however, sum up the results of our examination in a tabular form before discussing them at length. The tables would appear as follows:—

TABLE I

	1907-08 Rs. crores	1924-25 Rs. crores	Percentage of increase Total	Annual
Manufactured exports	39	84	215	12½
Raw exports	134	297	221	13
Manufactured imports	70	185	264	15½
Raw imports	60	57	Decreased 5 p. c.	

TABLE No. II

Percentage of the annual increase.

	First period 1878-79 to 1892-93	Second period 1893-94 to 1907-08	Third period 1908-09 to 1924-25
Manufactured exports	15	9·2	12½
Raw exports.....	3	4	13
Manufactured imports	2.8	6.2	15½
Raw imports	6½	8½	Decreased by about 0.3 p. c.

TABLE No. III

	Proportion of manufactured imports to total imports.	Proportion of manufactured exports to total exports.
1878-79		
1892-93	65	8
1907-08	57	16
1924-25	53	22
	75	22

The tables above show clearly, so far as trade figures are capable of showing, that during the last 17 years from 1907-08 to 1924-25, India has not shown any progress as a manufacturing country, and if anything, there has been a set-back. This result, which our examination has yielded, is rather astounding, because it was unexpected. For it was during this period that we expected considerable progress. The Swadeshi movement was particularly active. The war has given a material impetus to industrial enterprise. Enquiries into industrial matters were undertaken and Government showed special anxiety for the development of Indian industries. Industries Departments were created in most of the provinces, and the reasoned impression came to exist that a new industrial era was at hand. How then are things to be explained ?

In the first place, we have to note that the method of our examination does not give unfailing results and does not necessarily lead to unchallengeable conclusions. Trade figures can only give us indications and do not necessarily form proofs and demonstrations, especially when they are handled to interpret the manufacturing progress of a country. To arrive even at an approximately correct conclusion, statistics of production would seem to be necessary and these in present circumstances do not exist. Therefore, though the trade statistics give us results pointing to a decline in Indian manufactures, the results may not necessarily be correct. Next, we have to remember that a considerable part of the imports of manufactured goods consists of machinery, which in itself is a sign of industrial growth in a country. These imports of machinery have been on an increasing scale in recent years, and therefore there is reason to think that India is being steadily industrialised. As regards the imports of electrical goods and motor cars and omnibuses, it will be a long time before India will be able to manufacture these kinds of goods. The most important imports are textile manufactures and iron and steel goods. The imports of the latter have indeed increased considerably during the period, but this is to be explained by the fact that large development works were undertaken in India, and the Indian demand for steel and iron increased somewhat abnormally. As regards textile manufactures, their imports to-day are certainly much less than what they were in the pre-war period. On all these grounds, the results arrived at in our examination can only be accepted with substantial qualifications.

With regard to the textile and iron industries, which are to-day beyond doubt our great national industries, something more

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may be said here ; for these industries have given definite proofs of material advance during the period. Let us take the cotton mill industry, of which statistics of production are available, It has been calculated that the average pre-war consumption of cloth (excluding hand-loom production) in India was 11·6 yards per head, which declined to 8.6 yards in war years but improved to 11·1 yards in 1924-25. Of the pre-war consumption of 11·6 yards, 3. 4 yards per head were supplied by Indian production. In 1924-25, out of an average consumption of 11·1 yeards per head, 5. 6 yards were of Indian production. Thus within the course of about a decade, from meeting rather less than one-third of her requirements with her own mills, India now meets more than half. That is surely solid progress, of which we may well be proud. And this dispels to some extent the pessimism created by the results that we obtained in our examination of Indian industrial progress as reflected in trade figures. We feel somewhat heartened by the trembling hope that those results may not be correct.

Further, we have not taken into our calculation the hand-loom production at all ; contrary to the general impression, our hand-loom weaving industry is an important asset to India, and is by no means of less importance than the mill industry. The industry has shown considerable revival during recent years. Mr. R. D. Bell, I. C. S., who was Secretary to the Indian Industrial Commission which reported in 1910 and thereafter as the Director of Industries in Bombay, has recently prepared an exhaustive memorandum on the hand-weaving industry in India. By a careful handling of statistics, Mr. Bell shows, that the hand-weaving industry has shown steady progress in production since 1896. that it was particulary prosperous during the quinquennium 1911-12 to 1915-16, and that though during the next five years it somewhat declined owing to the effects of war, the recovery after the armistice was rapid and in 1922-23 the production reached a much higher figure than in 1915-16.

We next turn to the iron and steel industry, and we have no doubt whatsoever that during the 1907-08 to 1924-25 period there has been a very remarkable progress. It would even be more correct to say that a great industry has come into new existence. In 1907-08 Indian production of iron and steel was inconsiderable. In 1924, the year for which statistics are available in a recent publication of the Geological Survey Department, the production of pig iron altogether reached 872,500 tons, the production of steel amounted to 218,500 tons and even ferro-manganese, in the production of which India is regarded to be at a disadvantage, reached a production of well-nigh 9,000 tons. This is of course very recent progress but it controverts the indications given by the results of our previous examination that industrial progress in India in the period from 1907-08 to 1924-25 has been nil. I do not propose to examine the state of other industries for the very reason that reliable statistics regarding their production are not available. But I think I have given sufficient evidence to show that the results that we got in our examination of industrial progress as reflected in trade figures, require to be qualified a great deal.

However, after all is said and done, a solid substratum remains as food for thought. Our mind is not entirely at ease. There must be something wrong somewhere. It may be that we have progressed in some directions and lost in other directions, so that the total result is what is indicated by the examination. Though it is difficult to arrive at any definite conclusion, one thing at least seems to be certain, that whatever industrial progress there was in India during the period from 1907-08 to 1924-25 was much slower than what it was during the period from 1873-79 to 1892-93, the period examined by Mr. Ranade, as also in the period thereafter to 1906-08. I do not desire to put it above that and yet it would appear the position is sufficiently grave.

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REVIEWS AND NOTICES OF BOOKS

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ENGLISH

DRAVIDIAN GODS IN MODERN HINDUISM—A STUDY OF THE LOCAL AND VILLAGE DEITIES OF SOUTHERN INDIA: *By Wilber Theodore Elmore, Ph. D. Reprinted from the University Studies of the University of Nebraska, Vol. XV, No. 1, 1915, and published by the Christian Literature Society of India, Madras etc., pp. 163 : 1925.*

The interest of the work is mainly ethnological. It is one of the two convenient books on the ideas and practices of what may be called the lower religion in the Dravidian country, the other book being Bishop Whitehead's *Village Gods of South India* (Oxford University Press, 1916 : Bishop Whitehead wrote on the same subject in a *Madras Government Bulletin* several years earlier). Bishop Whitehead may be said to have inaugurated a systematic study of this subject in the Telugu, Kanarese and Tamil lands. Dr. Elmore's own enquiries have been almost exclusively confined to the Telugu people, mostly in Nellore District. A great deal of material naturally enough is common to both these writers, but Bishop Whitehead's seems to be the more original work, wider in its scope and much better arranged, and with a title which properly indicates the subject of enquiry. The title of Dr. Elmore's book, 'Dravidian Gods in Modern Hinduism', it must be confessed, is a little too far-reaching, and even a trifle sensationalistic. Dr. Elmore speaks of 'the political conquest of the Dravidians' by the Aryans, in the second chapter of his book. This is somewhat problematic, if we consider the whole of India, and specially the present-day Dravidian lands of the South. He describes in some detail the typical deities of this lower religion as prevalent in the South, like the Seven Sisters, the Saktis, the Perantalu, and Kanaka Durgamma and Posuamma ; and gives the legends connected with them and with other deities, as well as the ritual of worship, and practices like exorcism connected with this religion. He also discusses the general features and the fundamental conceptions of this religion, the local origin of the deities, and the inter-relation of the South Indian village cults and those of the gods of Puranic Hinduism. The descriptive part will be useful, in so far as it supplements the work of Bishop Whitehead and others ; and the chapter on 'the Fundamental Conceptions of 'Dravidian' worship' views the subject from the standpoint of primitive faith, religion and ritual, and makes some pertinent suggestions about the basic ideas underlying this worship—e. g. the village deities which are mostly the spirits of departed people have originated from the primitive belief in ghosts ; and the reason of the village deities being mostly female is also discussed, as well as the nature of the animal sacrifice. The book has partly the same value for South India as Crooke's *Religion and Folklore in Northern India* (Oxford University Press, 1926), a much more detailed and scientifically conceived work, has for Northern India.

The use of the term *Dravidian* to mean all non-Brahmanical or non-Puranic elements in South Indian popular religion is open to question. This use is due to the old idea that the white 'Aryans' originated everything that is noble in Indian religion and culture, and all that is dark and vile, cruel and superstitious, like much that we find in the popular cults of the South (and also of the North) and even in Puranic and in Tantric Hinduism, must come from the dark-skinned aboriginal non-Aryans. We need not go into the psychology underlying this idea, whether among Europeans or among high-caste Hindus. The popular religion of the country-side in India with its crude notions and its primitive rites has been frequently contrasted with the philosophy of the Brahman and the Buddhist and with the nobler faiths of Vishnu and Siva, and compared with the beliefs and practices obtaining among the wild tribes of India. There is certainly a great deal in this comparison and contrast, but we should not yield to the temptation to theorise, by associating cults and practices with races about whose origins and early culture and thought we know nothing. Bishop Whitehead does not label the worship of the village gods of South India as specifically Dravidian, while contrasting it with that of Vishnu and Siva,—with Hinduism as a scriptural religion, in a word. But Dr. Elmore does that, and herein he is not fully warranted. He is, of course, awake of the fact that 'Hinduism' itself is a compound of the old Vedic religion and the ideas and cults of the non-Aryans—the Dravidians and others. The Aryans when they came into India brought their anthropomorphic religion, their worship of gods like Indra, Agni, Varuna, Surya, the Asvins, Ushas and the rest, and their religious ceremonials like the fire-sacrifice ; and when they were settled in India, in the North Indian plains, gradually imposing their language on the original inhabitants of the land who were far superior numerically (and as recent excavations in Sindh and the Panjab have shown, were certainly not inferior in material culture either), they could not help being

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influenced by the religion and the mentality—in fact by the *culture as a whole*—of these. In course of time by the fusion of the culture and religion of the Aryans and of the non-Aryans—the Kols and the Dravidians—in Northern India, a new culture and religion arose—complex in its origin but synthesised into something like a well-ordered whole through the attempts of the best intelligence of India for over a thousand years : and this new culture and religion we call 'Hindu.' If the ritual of the *puja*, a beautiful and bloodless rite with a deep philosophy behind it, in which flowers and libations of water or milk and incense and the produce of the earth—fruits and leaves and grain—feature as offerings, and in which music plays its part, is really Dravidian in origin, and is to be contrasted with the Aryan rite of *homa* with its animal slaughter and burnt offering and its butter and *soma* libations into the fire (vide M. Collins in *Madras University Dravidic Studies No. III*, 1919, pp. 59-61) ; if the conception of Siva and Vishnu and of the Great Mother as cosmic powers which also have a personal relationship with the worshipper as a deities of grace and mercy, is also originally Dravidian, as it is conjectured by many, in contrast to the nature gods of the Veda with much more limited powers and grandeur ; if, in fact, the fervour of the Tamil devotional poetry as in Manikka-Vasakar and in the Sittar and the Azhvars is characteristic of the Dravidian temperament—and in all likelihood it is essentially of the South, since the North Indian *bhakti* and *sant-marga* poetry has a distinct type of glow or fragrance of its own ; if the basis of the transmigration and *karma* speculations is non-Aryan (Dravidian or Kol) animism, and not the vague belief in a dark abode of the dead which is Indo-European and Aryan : if in all the above points Hinduism is indebted to the non-Aryan, at least as much as to the Aryan : then one would be hardly justified in labelling categorically as *Dravidian*, all the religious superstition and the silly and often cruel rites originating in the fear of ghosts which obtain in the South as well as in the North. The history of Indian Culture, of the development of Hinduism, is not the simple matter it has seemed : it is not exactly a case of black savages conquered and civilised by an enlightened white race which itself succumbed to the influence of environment, and of a fusion of cults and culture resulting from an inevitable mixture in which all the better elements were contributed by the white race and the bad things are due to the mentality of the black barbarian which could not be suppressed. It is in fact far more complex. The pre-Aryan peoples of India were no savages, but, as the recent Mohen-jo-Daro and Harappa excavations have shown, were a highly cultured people, at least in some tracts, possessing well-built cities, long before the wandering Aryans came ; a great many of the characteristic Hindu or Brahmanical beliefs and cults were pre-Aryan, probably Dravidian, probably also Kol ; and the Aryans themselves after all were a barbarian people when we first find them emerging into History,—barbarian but virile, and well-organised under their military aristocracies : and although culturally on a far lower level than the civilised peoples of the Near East with whom they first came in touch, they were able to subjugate some of these latter by their drive and their discipline, and by their possessing the horse. So that the Aryan's advent into India did not mean the bringing in of a higher type of culture or religion. The Aryan religion which is best-preserved in the Vedic Samhitas cannot be said to be superior as a repository of high culture and philosophy and faith to the later, Puranic Hinduism which is the obvious result of a contamination with the religious world of the non-Aryan the Dravidian and the Kol. The possibility of survivals from the pre-Dravidian and pre-Kol negroids of Southern India—the *Nagas* of Old Tamil literature (vide Kanakasabhai Pillai's *The Tamils 1800 Years Ago*)—of their animistic cults and their rites, is not precluded. We should take into consideration the fact that the Dravidians are not an aboriginal people of India, but, according to some recent opinions, have their affinities with peoples elsewhere outside India,—the Eastern Mediterranean tracts, for instance.

From the above point of view, the second title of Dr. Elmore's book, *A Study of the Local and Village Deities of Southern India*, would suit it far better than the other one, and the remarks about 'Dravidian' gods and 'Dravidian' religion should consequently be modified. With these reservations, Dr. Elmore's book gives a good survey of the animistic and fetishistic cults which are still living things in Southern India, and, as mentioned above, forms, with Bishop Whitehead's work, a valuable contribution to the study of popular religion, folk-lore and ethnology of the Dravidian country.

NANNERIYAN.

SWINBURNE : *By Harold Nicolson* (*English Men of Letters Series*) ; *MacMillan* ; *5s.*

For this generation of students of English literature there have been no hand-books more helpful than the works in the famous series edited by John Morley and it was a happy idea on the part of the publishers to continue the series by adding volumes on authors who had not previously been included. Yet on going through the four new volumes,—on Melville, Meredith, Swinburne and Whitman—one has a feeling that the application of the old name is perhaps a misnomer. Ideals of literature and literary criticism are never static and in 1926 they are materially different from what they were in 1887 when the first volumes of Morley's series were published. The aim of those earlier volumes was to subordinate literary criticism to biography proper and details of the author's life occupied the greater portion of the works. Now one feels that while the materials of the lives of our authors have been investigated with thoroughness by one official biographer or other, there is ample room for a new interpretation of the author's genius, an interpretation based on what we consider the sane and balanced canons of literary criticism, devoid of all suspicion of bardolatry.

So Mr. Nicolson with all his experience of biographical work as evidenced in his volumes on Tennyson, Verlaine and Byron does not want to supply a rival to or an understudy of the official Life of Swinburne by Edmund Gosse whose intimate friendship with the poet undoubtedly equipped him for the task. The main details of Swinburne's life must be enumerated and Mr. Nicolson hurries over them as quickly as he can, busying himself more with a truer understanding of the

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author's work. He has to offer an explanation for the disfavour into which Swinburne has fallen, for the fact that Swinburne "who to his contemporaries was the most exciting thing that ever happened appears to our later generations as almost unutterably dull." It may even be said that the poet fell into disfavour long before he died. The older critics of the present-day recall the excitement of their undergraduate days on the publication of the "Poems and Ballads" or "Heptalogia" and how "almost suddenly all this enthusiasm died down; and while Swinburne went on writing, writing of stars and love, and waves and flames that were deathless, or breathless, or battered, or shattered, none of them mattered, none of them contained any longer any hope; all were galvanic—reflex action of genius after death."

Mr. Nicolson finds an explanation for this attitude towards Swinburne's work in "the narcotic effects of his melody," "the lack of co-ordinated meaning in his images" and "the absence in his poetry of any wide basis of common experience." But to Mr. Nicolson the examination of Swinburne's unreality is far less interesting than that of his essential reality, the discovery of what constituted his "internal centre." This "internal centre," he is convinced, was "composed of two dominant and conflicting impulses, namely, the impulse towards revolt and the impulse towards submission." The essence of his genius as seen in his best works is his exquisite adjustment to the tension between these two impulses', between "the instinct of self-assertion" and "the instinct of self-abasement." This is the main thesis of Mr. Nicolson's study and it is fully developed in the four important chapters of his book,—those on "Atalanta," the "Poems and Ballads, first series," "Songs before Sunrise" and "Poems and Ballads, second series." The examination of the classicism of "Atalanta" brings out the success of Swinburne's attempt to "reproduce for English readers the likeness of a great tragedy, with something more of true poetic life and charm" than what is found in "Catactacus" or "Merope." The Phidian symmetry of the scheme as also the melody of the lyrical passages are properly praised and Mr. Nicolson finds here a solution of an almost intolerable problem of emotional adjustment bringing intense emotional relief, an attitude of liberation, an attitude of acquired balance."

In the "Poems and Ballads" of 1866 John Morley found only "the feverish carnality of a school-boy over the dirtiest passages in Lempnere" the carnality of "the libidinous laureate of a pack of satyrs." The present-day critic does not base his objections to the seventeen poems of passion in the volume on any excessive prudery but rather on intellectual considerations. As subjective lyrical poems their fault is that they are based on an experience which is neither permanent nor general. "The supreme crises of physical sensation are too fugitive to provoke more than a superficial and temporary response." The experience is generally blurred and "its subsequent evocation can produce no fine emotional vibration and no permanent appeal." The interest of the volume is however in the "savour of a tideless sea," in the sense of utter weariness as brought out in "the Garden of Proserpine," in the note of wounded dignity, of sorrowful forgiveness, of stoical reserve in "The Triumph of Time" and "A Leave-taking."

The "Song Before Sunrise" bring out Swinburne's Passion for Liberty, to him "the symbol of youth and health and light," and the Thesis is most explicit in "Genesis," "the Hymn of Man" and "Hertha," the last-named being perhaps the "best organised" of Swinburne's poems. In the "Poems and Ballads" of 1878 one finds a "certain tremulous lethargy, a certain frightened wistfulness," the most noteworthy compositions being "A vision of spring in winter," "Ex-voto," "A Forsaken Garden" and "Ave atque vale." The last thirty years of the poet's life occupy but two short chapters and however interesting they might have been to Watts-Dunton or Mr. Gosse, Mr. Nicolson and ourselves are inclined to slur over them. One may come across delightful pieces like "Thalassius" or "Pan and Thalassius," one may like to pause for a while over "Tristram of Lyonesse," but Mr. Nicolson has brought out the salient points of Swinburne's genius in the preceding four chapters and this is only an epilogue.

If the task of the literary critic is to point out to us beauties that we could not have discovered for ourselves, to enable us to appreciate an author more truly than before, then Mr. Nicolson has succeeded as few critics can and we leave the book convinced that all students of literature in general and of Swinburne in particular will regard it as one of the greatest achievements of recent literary criticism.

N. K. Sidhanta

Rural Economy of India: By *Radhakamal Mukerjee M. A., Ph. D. Longmans Green & Co. Ltd. 1926, pp. 249 cr. octavo. Price Rs. 3-12.*

This is a remarkable publication, the right thing at the right time. We are glad to find Dr Mukerjee again in the realm of realistic study of India. The humble "Palli-Sevak" has presented the various facts about Indian village life and agriculture with great ability and in a style at once attractive and thorough. Agriculture in India ranges from burning or brand cultivation to the elaborate system of rotation of crops and garden-cultivation and consequently the physical and social back-grounds of rural life are highly varying. Dr. Mukerjee has dealt with types of village organization as diverse as the compact villages of the Indo-gangetic plain or the scattered hamlets of the Central Provinces or the terraced settlements of the mountain regions. Some of the chapters are mere reprints from the same author's book on "Ground Work of Economics," yet every page of it is full of information. Although we have not always seen eye to eye with the author throughout the book and particularly when he draws up the Balance sheet of the Bengal Economic holding, yet we are entirely at one with him when he says that "the problem of population-growth is the problem of the use of land and the organisation of agriculture," and the solution of the agricultural problem can be provided chiefly by the combination of scientific peasant-farming and the spread of agricultural co-operation. "The form of land tenure and the law of inheritance require also to be modified and above all there is need of comprehensive policy of education."

The study of Indian Economics at our colleges or in the University will be incomplete without a knowledge of the contents of this instructive little book.

N. S.

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KEATS : *By H. W. Garrod, Oxford, at the Clarendon Press. 1926. Pp. 157. 5s.*

This new presentation of Keats' poetic life and genius is one more valuable addition to a number of excellent studies on the same subject that have appeared one after another during a comparatively short period of time. Prof. Garrod, the author of the present volume, is an eminent scholar and a keen student of English poetry ; his reputation as a critic has been already established by his book on Wordsworth. In this book on Keats, he has brought a ripe scholarship vitalised by a fine affectivity to bear upon the achievements of one of the greatest of English Romantics. The task the author has set himself in this study is, it would seem, to extricate Keats's personality and poetry from all doubts and misconceptions regarding his place among the great poets and the exact value of his poetic gift ; particularly from that over-emphasis, to which some of his critics have been too much prone, on his being next only to Shakespeare, by reason not only of what he had achieved but what he would have achieved in the maturity of his genius. Prof. Garrod dissociates himself from this view, and what, with a masterly sifting of evidence both internal and external, he appears to have been able to establish in this : that 'the real effectiveness of Keats lies in the exercise of the five senses' and that though *par excellence* the poet of exquisite sense impressions, he is never at peace with himself, being continually tormented by shadows of thought, scheming himself out of his world of sheer poetry into that of unrealisable ideas. This vacillation between sense and thought, a divorce between imagination and experience, is the source of his weakness and makes him the pure Romantic poet that he is. He lacks that robustness of conception and serenity of vision without which no poetry can satisfy the demands of a complete humanity. His genius has found its fullest blossoming in the Odes, and nowhere else in his poetry has he attained that perfect poise of expression and mastery of form which is exclusively his own. In the course of his study the author has also furnished a very lucid exposition of the process by which Keats evolved the structure of his Odes out of the sonnet forms. Though it is difficult, perhaps, not to agree with some of his conclusions (for the critical apparatus employed is as delicate as it is firm) yet, in confining Keats's gift to a mere luxury of sensuous impression, the author betrays, inspite of himself, a certain intellectual bias in his appreciation of poetry. For, who will deny to the sensuousness of Keats that miraculous faculty of perception, where thought and sense are one, and which in a poem like the Ode on a Grecian Urn seizes on the Immutable amid the flux of forms, making the 'Cold Pastoral' bloom like a flower on the loftiest peak of the mind ? Still we are grateful to the author for this little, but not slight, book on Keats ; in it he has fully demonstrated what he said in the beginning, that, to read poetry with full pleasure and profit one should come to it after "a spiritual preparation and with a method of scholarship somewhat more rigorous, perhaps than custom prescribes."

M. M.

ABOUT SHAKESPEARE AND HIS PLAYS : *By G. F. Brodby. London. Oxford University Press, Humphrey Milford. 1926. Pp. 92. 2s. 6d.*

We Bengalees have an age of Shakespeare as well as the English. It was when Derozio and Colonel Richardson lectured in the Hindu College. Every man who called himself educated knew his Shakespeare intimately if not by heart. To-day, things are not what they were. I believe not one among the innumerable graduates who are compelled to read Shakespeare at College, reads him again for pleasure. The loss, of course, is theirs. I think no one will seriously argue that translations of Scandinavian fiction is quite an adequate substitute for England's finest contribution to human civilisation.

Here is a small and inexpensive book which will rekindle the interest of the man whose knowledge of Shakespeare has grown rusty. It is an epitome of Shakespeare criticism. In the short compass of ninety pages the author manages to touch upon all the important aspects of Shakespeare's life and works. The appendix gives chronological tables of events and the plays, some very interesting contemporary references to Shakespeare, and a short bibliography. It will be of great use to students as an introduction to a more profound study of Shakespeare, being more manageable than Raleigh's book and more uptodate than Dowden's Primer.

N. C. C.

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HINDI

KAMALA KUSUM : *By the late Girijadevi. Published by the Ganga-Pustakmala office, Lucknow 1925. Pp. 152.*

A domestic novel with quite a simple plot. There are a few illustrations.

LAKSHMI : *By Mr. Girijakumar Ghosh. Published by the Ganga-Pustakmala office, Lucknow Pp. 76.*

A social novel written for instructing young girls, there are several coloured pictures.

MAHILA-MOTHA : *By Pundit Mahabir Prasad Dwivedi. Published by the Ganga-Pustakmala office, Lucknow. 1925. Pp. 67.*

Some important topics in connection with feminine life are touched upon in this work.

AROGYA-PRADIPA : *Translated by Mr. Gulab Chand Jain. Published by the Rastriya Hindi Mandir, Jubbalpur. 1925. Pp. 307.*

The interesting subject of nature cure is dealt with in this work which is translated from a Marathi book compiled from various sources. From very simple facts of health and hygeine the subject-matter is elaborated up to Auto-suggestion and suggestive Therapeutics.

MANGAL PRABHAT : *By Mr. Chandi Prasad. 'Hridayesh,' B. A., Editor. The "Chand," Allahabad. 1925. Pp. 724.*

This original social fiction will be hailed by the lovers of creative literature which is so rare in Hindi. The vast panorama of incidents, the variety or characters, and the style of the work will commend themselves to the readers. Catering to the Indian taste, the author, like other Hindi

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writers, prefers 'comedy' to tragedy, and so the motto is 'All's well that ends well.'

MANORANJAK KAHANIYAN: *By Professor Zahur Bakhsh. Published by the 'Chand' office, Allahabad, 1925. Pp. 208.*

These charming tales are intended for the boys and girls and are written in a very simple style.

MANOHAR AITIHASIK KAHANIYAN: *By Professor Zahur Bakhsh. Published by the 'Chand' office, Allahabad. 1925. Pp. 235.*

These interesting historical tales from the various parts of the world numbering 107 are sure to catch the imagination of the juvenile readers. We strongly recommend this book which is calculated to acquaint our boys and girls with what is good and beautiful in other nations of the world.

RAMES BASU.

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URDU

1. TARIKH INGLISHTAN: *By Mr. Gopi Nath Singh Varma. B. A. L. T. Pp. 344. Price Re. 1-8. Publishers—The author, Mohalla Qanimgoyan, Bareilly. (U. P.)*

A students' hand book of the English history, concise, yet it omits no essential details; written in a simple and popular language. Though not thoroughly nationalistic in term, yet much better than the average textbook written by foreigners. Also contains some maps and charts. Get-up poor.

2. BUDH AUR US KA MAT: *By Mr. Shiva Narain Shamim. Parts I and II. Pp. 234. Publisher: The author, Lahore.*

Mr. Strass an American Buddhist recently wrote an interesting and comprehensive treatise on Buddha and his teachings. This is a free Urdu translation of that English treatise. The translator seems to be an ardent Buddhist himself, so his work has been a labour of love and in sublime disregard of filthy lucre he distributes his valuable book gratis. The only recompense he asks for from the readers of his book is its careful perusal. To the book proper the translator adds a very interesting introduction of his own. The style is throughout charming. The book contains almost all that is worth knowing in respect of the history of Buddha and Buddhism.

3. SHAHAN-E-MALWA: *By Maulvi Amir Ahmed Amiri. Pp. 159. Price Re 1. Publisher Mohammad Hasan. Anwar-ul-Matabe. Victoria Street. Lucknow.*

A short narrative of the rulers of Malwa and Gujerat for the period between 804 A. D. and 1565 A. D. written in a most attractive style. A model of clear exposition and beautiful language.

4. SALOME: *By Majnum. Pp. 83. Price 12 Annas. Publisher: The author, Kazipur Khurd. Gorakhpur (U. P.).*

Oscar Wilde's world-famous French drama *Salome* rendered into Urdu. The translator has fairly well succeeded in his double attempt to be faithful to the original and to be interesting to the Urdu-knowing public.

5. KHUTUT SHILI: *Compiled by M. Mohd Amin and Syed Mahd Yusuf Qaisar. Pp. 122. Price Re I. Publisher: Zillus. Sultan Book Agency, Bhopal State.*

A collection of Maulana Shibli's letters addressed to his two lady friends of Janjira (Bombay), with an introduction by Maulvi Abdul Huque. The late Maulana was one of the best known Urdu men of letters. This collection though small, is from the literary point of view an acquisition to Urdu literature.

6. ISLAMI GAU RIKSHA: *By Syed Nazir Ahmed Vakil. Pp. 56. Price not given. Publisher: The author Sitapur (Oudh).*

A pamphlet written in the interest of cow protection by a Muslim. The author, though well meaning has defeated, or at least weakened his good cases by over-doing his propositions.

7. MIRAT-USH-SHER: *By Maulvi Abdar Rahman of St. Stephen's College. Delhi. Pp. 303 Price Rs. 3. Publisher: The author.*

A reprint, revised and enlarged, of the authors' lectures on Arabic poetry in the Delhi St. Stephen's College The book is a veritable mine of information dealing not only with Arabic poetry but also with Persian poetry, Urdu poetry, and poetry in general. It includes long and learned chapters or metaphor, similies, poetical figures, rhyme, meter, criticism and many kindred subjects; and has immense value both for the student and the lay reader. The only defect is that the style is rather pedantic and at places too heavy.

A. M.

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GUJARATI

THE POEMS OF VIR-BHAKTAMAR AND NEMI BHAKTAMAR: *By the two Jain poets—Upadhyay Shri. Dharma-Vardhan Gani and Shri Bhavprabha Suri with an appendix consisting of the Bhaktamar Stotra and Shri Girinar—Girishwar-Kalpa with a translation into Gujarati and explanatory notes by Prof. Hiralal R. Kapadia, M. A. Printed at the Karnatak Printing Press, Bombay. Cloth Cover. Pp. 197. Price Rs. 3 (1926).*

These poems are written by way of Padpurti to some verses of the *Bhaktamar Stotra* of *Shri Mantung Suri*. Prof. Kapadia has collated, translated and annotated them, and produced a scholarly work. These are but two out of such six Padpurti poems.

AULIYA JOSHINO AKHADO: *By Jagjivandas Trikamji Kothari, B.A., LL.B., printed at the Sorath Printing Press, Junagadh. Thick board cover. Pp. 279. Price Rs. 2-8 (1926). (With pictures).*

This is a collection of Mr. Kothari's humorous articles and skits contributed by him to various periodicals under the assumed name of Auliya Joshi (the simple-minded Astrologer). He has an established place amongst the very thin ranks of humorous writers in Gujarat and his contributions are gobbled up with avidity by the middle class reader, with whom he has become very popular,

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as his skits touch their every-day life in its various phases—literary, religious, social and domestic. He hits out boldly, and his close study of our various institutions gives a spiciness to his statements, which inspite of their concealed sarcasm are uniformly relished.

LIFE OF SHRIMAD DEVCHANDRAJI: *By Shrimad Buddhi Sagar Shrishwarji, printed at the Praja Hitartha Press, Ahmedabad. Cloth Cover. Pp. LXIV: 100: 51. Price Re. 0-12-0 (1926).*

Devchandraji (S. Y. 1746-1812) was a very learned Jain ascetic, responsible for many acts of charity and known as a writer. An introduction of great value by Mr. Mohanlal Desai adds to the utility of the book, which contains striking extracts from his works.

PIRANA SATPANTHA NI POL: *By Patel Naranji Ramjibhai, Contractor of Cutch. Printed at the Aditya Press, Ahmedabad. Cloth Cover. Pp. 552, with photos. Price Rs. 4 (1926).*

In various parts of Gujarat, Cutch and Kathiawad, there are followers (mostly Kunbis) of a creed called the Pirana Panth, which in its tenets is an amalgam of Hindu and Mahommedan religions; it stands, so to speak, midway between them. As to how Hindus came to be converted to this creed and as to how strong is its hold over its followers is very interesting history. Its present tendency is to make its followers lean towards non-Hindu tendencies. This is asserted by those who have deserted it and want to save others from its influence, and for a long time a controversy has been going on between its followers and opponents. The present substantial volume is from the pen of one who has seceded. He calls it the "Pol" or Hollowness of the creed, and has marshalled in it all facts which go to show that it is a concealed form of a non-Hindu creed. The book is written with great vigor and feeling.

K. M. J.

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MARATHI

PRANAVOPASANA OR MEDITATION OF THE SUPREME BEING: *By Dr. S. M. Vaidya L. M. S., Islampur. Publisher—the author himself. Pages 120×16. Price Rs. two.*

In the minds of a vast majority of our English educated countrymen there lies a deep-rooted prejudice that Upasana is a business of those who have nothing better to do or who are idlers and the ecstatic states are only intended to impose upon a simple and gullible public. The existence of pseudo-Sadhus has undoubtedly contributed not a little to deepen this prejudice; but intellectual honesty and canons of critical scholarship require that the vast mass of Vedic literature should be carefully explored before judgment is given for or against the claim of the subject to rank as a science. Considered in this light the book under notice deserves a hearty welcome, inasmuch as it gives very briefly and concisely the main principles of this solemn subject.

The book is divided into ten chapters and the topics treated in these chapters range from the necessity for Upasana, Jopa, Dhyana, the Chakras etc., to the practice of Hatha-yoga, and Pranayama etc. Manu and other law-givers have strictly enjoined upon every Dwija (or twice-born) the utterance of Gayatri mantra at least, no matter if he does not perform Sandhya. It is commonly believed by religious minded orthodox Hindus that the Gayatri mantra leads to the Turiya or the fourth or the highest stage of the soul in which it becomes one with the Supreme Spirit, whereas other Mantras do not take us so far. The author has further mentioned some rules which have to be observed in the practice of meditation and the difficulties coming in the way. The seven Chakras or plexuses in the human body, the author confidently asserts, are not creations of imagination but are realities. The author being himself a medical man is competent to give his opinion on the subject especially when he says it from his own experience and the authority of the late Mahatma, Shri Datta Maharaj, though sceptics would like to have a fuller treatment of the subject with a corroboration from the researches of Western Scientists. Similarly while describing the several stages of Sandhya-wandan and their consequent advantages should have been scientifically demonstrated to carry conviction to lay minds. This is exactly what the author has failed to do, and has simply described the several processes of performing Upasana. This is a serious defect in the book and it considerably detracts from its value, though otherwise the book is highly valuable to those who are already initiated in the mysteries of the subject and deserves a careful study by those who desire to be enlightened on the subject of meditation, and to desire practical benefits in the realm of spiritual ecstacies.

V. G APTE.

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KANARESE

UPANISHAT-PRAKASH PART II: *with an introduction. Price annas 12. Author and publisher, R. R. Diwarkar, M. A., LL. B. Editor Karmaveer, Dharwar.*

As promised, the author has presented in pretty good time the second part of his book. This part also bears all the features of the first part and also contains a long introduction discussing the source, greatness and purpose of Hindu Philosophy.

In the introduction, the author refrains from entering into the controversial matter, regarding the stages of moksha—final liberation—and also the theory of creation and dissolution or absorption. As all systems of philosophy derive their existence and importance on the views over these topics, the author has, inspite of himself, to say something on them.

It is certain that Mr. Diwarkar's views on the Upanishadic Thought militate against every one of the existing sectarian interpretations of it; but at the same time, it must be said of them that as far as they go, they are evident and consistent. He holds that All is One; and that that All is *true* as the manifestation of that One, gross or subtle though they may be. He, further, explains that the good of all these manifestations is eternal bliss. Mr. Diwarkar stops at this point—as, perhaps he intended—and desists from describing the relation of the One with the All at this stage of evolution of the latter i. e. eternal bliss. Therefore,

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the only defect in his attempt to give a new, coget and consistent theory—of course, based on the Upanishads—of creation and dissolution or absorption is that he has not explained, as he ought to have done, the finale of God's work. We hope he will remove this defect in the next edition. After all, Divine knowledge is certainly as abstruse as the creation is limitless.

Except in these abstruse points which though supremely important in the development of collateral religious thoughts, are still too far above practical philosophy, the author has been eminently successful in creating interest and love for Hindu Philosophy. His style is vigorous and penetrating; none can escape its bewitching, and at times, its masterful influence. It is equally superb in respect of clarity; his thoughts are never couched in untrue verbiage. The language of his explanation of the harmony between philosophy and action, superiority of soul-happiness to wordly or object-pleasure and the true meaning of Moksha as eternal bliss is incomparably impressive. He tries to bring within easy comprehension the knotty ideas with regard to the Source of Evil and those on the origion and nature of the Vedas and the Upanishads. He has characteristically exalted every human being into "a lover of moksha" and has shown him the way and also the nature of his moksha.

It may not be deemed a grievous offence in a Hindu by his fellow Hindus if he maintains that Upanishads lend thought to the philosophy of all time and country; if he maintains that the Vedas are the repertory of all esoteric knowledge hardly realised by any in modern times and that foreign scholars hardened with a sense of the greatness of their own civilization are only content with a superficial survey of these scriptures, and if he opines that his mother-country is in a hellish condition of slavery and nescience due to our negligence of Brahma Vidya or Divine Knowledge.

There is no manner of doubt that Mr. Diwarkar's book will be welcomed by all Kanarese people as a treasure of knowledge and invaluable argument feelingly presented for the study of our sacred books. We earnestly wish that the author should engage himself further in similar exegetical pursuits of permanent interest and importaance and give Karnatak, in his incomparable Kannada, the torch to our ancient religion.

A. S. HARNHALLI.

ORIYA

The Sahitya Prachar Sangha which has been the fruit of the energy of one man Babu Laxmi Narayan Pattanayak, B.A., munsiff of Puri has during the short period of its existence of one year published several books of importance. We have received four books for review. These belong to three different series. Of the First Series of the Lives of Heroes we have received the LIFE OF MAHADEV GOVINDA RANADE (*3 As.*): *By Sj. Alekh Prasad Das*, which is the first book of its series. The second is the LIFE OF THE LATE MOHARAJA SRIRAMCHANDRA BHANJ DEO (*6 As.*) *By Srijuta Dibyasingha Panigrahi, B.L.* Both the books are well written. There is a Board of the Sangha, who examine the manuscripts presented to them for publication and they select the best of all manuscripts that may be available on any subject or if none of the manuscripts are found suitable some other fit person is entrusted with the work of writing a new manuscript and it is published.

The second is the Literature series for Boys and of it ARABYA KAHANI, containing stories of Sindbad, ALLADIN'S WONDERFUL LAMP, ALI BABA etc.: *By Prof. Janathan Mohanty, M.A.* (*5 As.*) *is the first production.*

The third is the Science Series of which KRISI TATTVA: *By Babu Birajmohan Senapati L. Ag. of the Ravenshaw College* (*Price Rs. 1-8*) is the first production. This book has been written with great pains and the author has spent the best and several years of his youthful energy over it.

All these books are well-printed and fairly cheap in price. We congratulate the Sahitya Prachar Sangha of Orissa on the good work it has been doing.

A. B. C.

TOLSTOY AND THE ORIENT

By PAUL BIRUKOFF

[Mr. Paul Birukoff is one of the leading Russian biographers of Leo Tolstoy and the constant companion of the Russian sage during the last few years of his life. Like a true disciple Mr. Birukoff has dedicated his life to illumine the different chapters of Tolstoy's life by preserving and publishing letters, studies and other valuable documents which are deposited in the Tolstoy Archive and Museum of Moscow. His latest book, *Tolstoy und der Orient*, published by Rotapfel verlag, Zurich and Leipzig, shows how from his very youth Tolstoy was drawn towards the East and how he continued to adore the Orient down to the last days of his life. The following article is a translation of the Foreword to this book, made with Mr. Birukoff's consent.]

AFTER finishing my extensive work, the Biography of Leo Nikolaievitch Tolstoy, which gives in outline the picture of the great man, I think, it will be proper to make exhaustive researches with reference to some particular sides of his life. Firstly I wish to confine myself only to that region on which Tolstoy has spoken with particular clearness, and which contains some of the burning questions for men of to-day.

The enormous biographical materials to the study of which I have devoted more than

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twenty years of my life, will, I think, lend me ample support.

We know the charges brought against our civilisation from all sides. The accusers mostly refer to the East as a region in which the evil of civilisation has not yet developed to the full extent, which may be saved from the western pest and where might be received fresh strength for the rejuvenation of the world. And Tolstoy turned his eyes often to the East.

We hold it to be important to get a more or less complete picture of the connections of Tolstoy with the Orient by compiling original documents, letters, diaries and remarks as well as his correspondence.

Further, we also take it to be necessary to give this review a historico-biographical outline which would explain to us Tolstoy's active interest in and his predilection for the East.

Such a predilection for the East may be seen in Tolstoy even in his childhood. In the memories of his young age he speaks of how he was gripped by the fables of the Thousand and One Nights, the varied adventures of which were told by a blind man every evening in the sleeping room of his grandmother in a mysterious tone in the faint glimmer of the night-light till the old lady fell asleep. The memory of these fables left a deep impression on the soul of Tolstoy for the whole of his life and a certain horror which seized the susceptible mind of the later genial artist.

When he joined the university of Kazan, he took up, the reason of it is unknown to us, oriental language and literature as the subject of his study. But he was not successful. He changed it for jurisprudence, but here too he was unsuccessful and after two years left the university altogether.

In the first pages of his diary he speaks of how he passed a few days in the hospital of Kazan on account of a trifling illness. It was in the year 1847. In his conversations with myself Leo Nikolaievitch told me that beside him a Buryat Lama lay in that hospital, who had fallen in with a highwayman on the road and had been wounded by him. On questioning him Tolstoy learnt from him to his astonishment that as a Buddhist the Lama did not try to stand on defence against the robber but awaited his death with closed eyes and prayers. This incident left a deep impression upon the young mind of Tolstoy and produced in him a deep regard for the wisdom of the Orientals.

After a few years of lawless life, Leo Nikolaievitch was prevailed upon by his eldest brother to go to the Caucasus. This afforded him the opportunity of frequent contact with the peoples and the culture of the East, particularly the Mohammedans.

Tolstoy was astonished at the resignation, wisdom and temperance of the religious Mohammedans. And he reproduced these impressions in artistic works such as "The Prisoner in the Caucasus," "Haji Murad" and others. After the year 1856, when he quitted his military service, he passed a few years without any connection with the Orient, but rather in constant connection with the Occidental nations, and this connection, it must be emphasized, in no wise gave him peace.

When in the year 1862 his health was shattered, he gave up his occupation with the question of schools and travelled to the Bashkirs in the steppes of Samara for the restoration of his health by *Kumys*-treatment. [*Kumys*, fermented horse milk]. There he lived in the tent with the nomads, Bashkirs, and Mohammedan Tatars, made friendship with many of them, learnt their customs and usages and represented them in numerous artistic works.

In the seventies, during the pause between the writing of the novels "War and Peace" and "Anna Karenina", Tolstoy compiled a whole series of readers and put in them legends and fables of various nationalities, among them a number of Indian and Arabian legends. He must, therefore, have been familiar with the literature of the East already at that time.

In that part of his life which preceded his religious crisis, he stood in almost unbroken spiritual communication with the Orient. And this communication left its trace in the heart and world-outlook of Tolstoy.

In his "confessions" Tolstoy tells the oriental legend of the wanderer, the dragon, the tiger and the mice, to characterise human life generally and particularly his life, without guide, and without the understanding of the meaning of life. So we see him in the most important crisis of his life seeking for ideas among the orientals to illustrate the condition of his soul.

Now however he had at last found the meaning of existence and for himself a new Christian doctrine free from the prejudices of the church. With his stentorian voice he

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turned upon the world and called the people to practise self-denial and was the first to set foot on the path pointed out by himself. The Christian theories did not give him enough peace and he fell to studying the religions of the Orient. In them he found new sources of strength for the perfection of mankind.

At first he occupies himself with the Chinese philosophy. He reads the "Sacred Books of the East" and writes down many remarks in his diaries in this connection. In 1884 it is once written :—

"Confucius' doctrine of the middle path—wonderful the same as in Lao-Tse: the fulfilment of the law of nature, it is,—wisdom, strength, life. And this law is fulfilled quietly, incomprehensible to the senses. It is Tao when it creeps, imperceptibly, without coercion develops itself, and then it is of powerful influence. I do not know what is still to come out of my study of the doctrine of Confucius, but already it has done me a great deal of good. Its distinguishing feature is veracity, unity, not discordance. He says, Heaven acts always with veracity."

After he had thoroughly investigated the religion of ancient China, he occupies himself with the study of Indian wisdom. He reads the works of Burnouf, Max Mueller, Rhys Davids, Subhadra Bhikshu and others and projected a sketch of the life of the Buddha, though he does not finish it being occupied with more pressing duties.

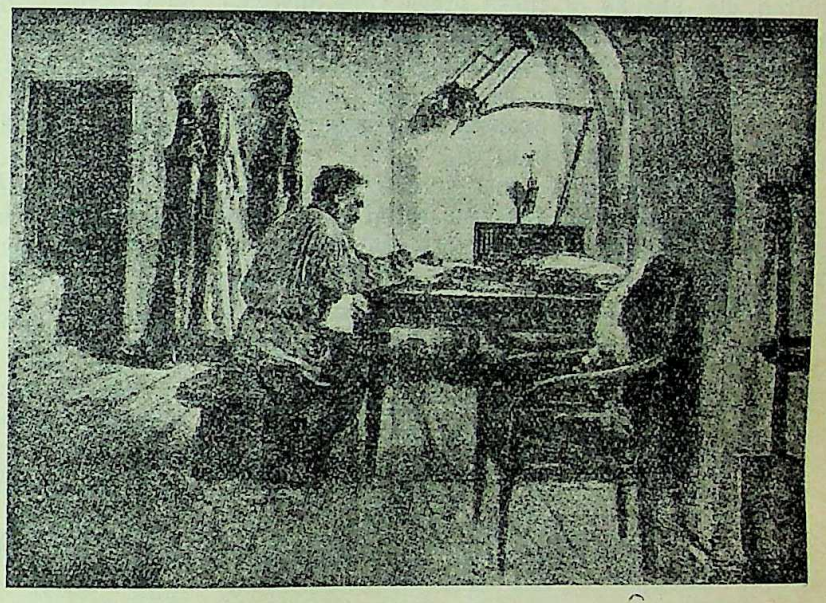
But the thought of making the wisdom of the Orient accessible to the Russian people never left him. He projects a short compendium of the most important religions and points out their essential unity. This work too he cannot finish and finally contents himself with "The Thoughts of the Sages," in which first appear the Gospel, beside the ideas of Socrates, Buddha, Krishna, Lao Tse, Pascal and others.

At that time, i.e., at the end of the former and the beginning of the present century, Tolstoy comes to be regarded as an international genius in the whole world, in all its five parts, and his personality becomes the centre of all the exertions connected with him.

He receives the works of authors and thinkers from all sides of the earth and exchanges letters with them. Always, however, his attention is riveted on the East and the Orient receives his sympathy above all.

He reads the works of Swami Vivekananda about the philosophy of Yoga which appealed to him extraordinarily. He reads Baba Bharati's book about Krishna, the works of Shri Shankara Acharya about the philosophy of Vedanta and others.

Finally he comes into immediate epistolatory communications with the Japanese, Chinese, Indians, Brahmans, Mohammedans, with revolutionists and with those who



Count Tolstoy at work in his study at Yasnaya Polyana
(*From the Painting by Riepin*)

condemn force of every kind. India, ancient and modern, attracts him above all. He earnestly asks these Orientals to keep before their eyes the value of their precious ancient wisdom and warns them against the dangers of the West, and points out to them what the light of Christianity might give them undisfigured by the priests whom the State has bought up.

Such communications and considerations caused Tolstoy to augment the collection of doctrines of wisdom and to edit the so-called "reading circle" He passed the last years of his life by working upon it, and gradually this collection develops into a basis of the future international human religion, without distinc-

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tion of races and creeds. He died over this work, which in the meantime had sufficiently increased to be able to be published. Therewith he bequeathed his spiritual legacy, an oblation for the brotherly unification of all mankind.

He himself had peace from this work, he said: "I think that all my artistic works are unimportant and will be forgotten. This work however will remain, because it will be of service to mankind."

In the development of his religious ideas we can clearly follow his gradual liberation from all forms and outer distinctions, whereby mankind is divided in its search after the truth.

In his answer to the Synod which had excommunicated him out of the orthodox church, he speaks of these ideas very clearly in these words:—animated by egoistic impulses he had originally adopted a national faith, then however he received a singular, pure, universal truth through the cosmopolitan teachings of Christianity.

In the diary of his last year Tolstoy has written down in short that his religion is free from every kind of narrowness, as it gives expression to a universal truth and therefore must have an international character.

We hope that this collection of original documents about the connections of this great occidental thinker with the Orient would pave the way for universal peace and lay the foundation of the reign of true peace and prosperity of the earth, and bring about a synthesis of the truths prevalent in the two worlds.

The great Indian poet and thinker Tagore has said: "The great contribution of India consists in the unification of Hinduism, Muhammadanism, Buddhism and Christianity, a unity neither by coercion nor as the result of apathetic self-denial, but in the harmony of activity in co-operation.

We hope our book will contribute to the realisation of such an idea.

Another great Indian, Mahatma Gandhi, came in immediate correspondence with Tolstoy: out of the works of the Russian poet he received strength for his struggle and expressed his admiration. And Tolstoy answered him in touching and loving manner.

Yes, India in particular was that country with which Tolstoy had most in common, and to this people in suffering and to its great leader we dedicate our book.

Translated from the German by

BATA KRISHNA GHOSH.

TOLSTOY—GANDHI CORRESPONDENCE

[The letters given below have been translated by Mr. Batakrishna Ghosh from the same book from which the Foreword has been translated by him, w th Mr. Paul Birukoff's consent. Mr. M. K. Gandhi's letter to which Count Tolstoy's first letter is a reply has been lost.]

To M. K. Gandhi, Transvaal

I have just received your highly interesting letter, which gave me great pleasure. May God help our dear brothers and co-workers in the Transvaal. This battle of mildness against roughness, of humility and love against arrogance and violence, is becoming more and more perceptible among us, particularly in the conflict of the religious sense of duty with the laws of the State, in consequence of the refusal to do military service. These refusals are becoming more and more frequent.

The letter "To an Indian" I have written, and the translation has thoroughly satisfied me. The title of the book about Krishna may be communicated to you from Moscow. As regards "Rebirth", I would not omit anything for my part; for, as it appears to me, the belief in rebirth will never be able to gain so firm a footing as that the immortality of the soul and the divine truth and love. Still I give you permission to leave out the passage, if you wish it. I should be very much pleased to benefit by your publication. The translation and dissemination of my writings in Indian language can only be agreeable to me.

The question of compensation, i.e., of payment in money, should not, in my opinion, be raised in connection with a religious matter.

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I greet you as a brother and am glad to come in contact with you.

LEO TOLSTOY

Johannesburg, 4. April '10.

To the Count Leo Tostoy, Yasnaya Polyana, Russia.

Dear Sir,

You will remember that I wrote to you from London, where I was staying for a short time. As your most devoted follower, I send you along with this letter a booklet which I have written. I have translated in it my own writing from the language of Gujarat. It is remarkable that the original was confiscated by the Indian government. Therefore, I hastened to publish this translation. I am afraid of troubling you, but if your health permits and you can find time, I need not express how highly I would value your criticism. I send you along with it a few specimens of your letters to an Indian which you gave me permission to publish. It was likewise translated into an Indian dialect.

Your devoted servant
M. K. GANDHI.

[(The following note is by Mr. Birukoff:) Attached to this letter was a brochure of Gandhi, "Indian Home Rule". It made a deep impression upon Tolstoy and confirmed the fruitful relation between these two men, so different in exterior. At once, after reading that booklet, Tolstoy wrote to Gandhi:]

To Mahatma Gandhi. Yasnaya Polyana
8, May, 1910.

Dear friend,

I have just received your letter and your book "Indian Home Rule".

I have read your book with great interest; for I think, the question, which you have dealt with in it, passive resistance, is a question of great importance, not only for India but for all mankind.

I cannot find your first letter, but searching after it I came across Doke's biography, which captivated me and gave me opportunity to know you better and to understand you.

At present I am not quite well and therefore I cannot write to you about all that I have in my heart on reading your book and about your activity generally, which I value very highly. I shall do it however as soon as I recover.

Your friend and brother
LEO TOLSTOY

[After some time, as soon as he recovered from his illness, he fulfilled his promise and addressed a letter to Gandhi, which gave this remarkable man called "Mahatma", i.e., "great soul", it may be said, the basis for his further social activities—Birukoff.]

To Gandhi, Johannesburg, Transvaal, South Africa. 7, Sept., 1910, Kotschety.

I have received your journal "Indian Opinion" and am glad to know what has been written there about the followers of the renunciation of all resistance by violence. All at once the desire came over me to express to you the thoughts which rose in my mind on reading it.

The longer I live—and particularly now, when I clearly perceive the approach of death—the stronger it presses upon me to express what I feel to be more luminous than everything else and which in my opinion is of enorm us importance: it is about what is called the renunciation of all resistance by violence, in which however, in the last analysis, is expressed nothing but the law of love not yet corrupted by fraud. That love, in other words, the effort of the human souls for unity and the attitude towards one another arising out of it, represents the highest and the only law of life, and in the depth of his heart everybody knows it and feels it (as we see in the clearest manner among children); he knows it, so long as he is not entangled in the net of falsehood. This law was proclaimed by all the sages of the world, Indian as well as Chinese and Jewish, Greek and Roman. I think it has been most clearly expressed by Christ, who directly said that therein are included all the law and the prophets. Still it is not sufficient. In view of the distortion which happens to this doctrine and may happen to it any time, he expressly refers to the danger of a misrepresentation, as is possible for people who are not free from worldly interests, namely, that such a person could take upon himself the right of safeguarding his interests by violence, or, as he expresses it, to retaliate a blow with a blow, to fetch back his stolen property by force, etc., etc. He knew, as every sensible man must know, that every use of force is irreconcilable with love as the highest law of life, and that as soon as force seems permissible even only in a single case, thereby the law is at once denied. The whole Christian civilisation, so dazzling externally, grew up out of this evident and curious, partly intentional but for the most part unconscious, misunderstanding and contradiction. At bottom, however, the law of love no more

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exercised influence and could not do so, according as beside it was placed the defence by force—and as soon as the law of love did not succeed, there was no other law but that of "might is right." So Christianity lived through nineteen centuries. At all events peoples of all ages permitted themselves to be guided by force as the highest law of their society. The difference between Christian and other nations lies in that in Christianity the law of love was proclaimed so clearly and in so fixed a form as in no other religion,* and that its followers solemnly acknowledged it. Inspite of everything, however, they considered the application of force as permissible and established their life upon the basis of violence. Therefore, the life of Christian nations in a singularly glaring contrast between what they profess and upon which they establish their existence: a contrast between the love which is laid down as the law of conduct and the violence which is acknowledged under various forms, as there are governments, courts of justice and the military, which are represented as necessary and are praised. This contrast became more and more glaring with the development of the spiritual life of Christianity, and in recent times, it has developed to its greatest extent. The question now stands thus: we must choose one of the two; either admit that we observe no religious principle and the conduct of life is determined for us only by the law of "might is right," or require that all raising of taxes by force should be discontinued and all our institutions of law and police should be given up.

In this spring, in a girls' institute in Moscow, at the religion-examination, at first the religion-teacher and then the archbishop, who was likewise present, examined the girls about the ten commandments and particularly about the fifth. After the correct recital of the commandment, the archbishop raised the question: is it always and in all cases forbidden to kill? And the unfortunate girls, corrupted by their teacher, had to answer and answered too: not always; for, in war and in execution, killing is permissible. When however to one of these poor creatures (what I say is not an anecdote but what actually happened and was reported to me by an eye-witness) the customary question was put whether it was always a sin to kill, the girl turned red and replied angrily with decision, "always"! And she clung to it tenaciously in spite of all the sophisms of the archbishop: "to kill is forbidden on all occasions, even in the Old Testament; Christ has forbidden not only to kill but generally to do wrong to the neighbour." The archbishop in all his majesty and eloquence was silent and the girl gained the day.

Yes, we may write in our newspapers about our progress made to gain mastery over the air, about complicated diplomatic connections, about various clubs; about discoveries and all sorts of alliances and we may overlook what that girl replied: but we cannot hush it up while a single Christian feels it, however imperfectly it may be. Socialism, Communism, Anarchism, Salvation Army, increase of crime, unemployment, the abnormal luxury of the rich and the distress of the poor, the fearful increase in the number of suicides,—all these are the result of that internal contradiction, which must be solved and will be solved. And of course, solved in such a way that the law of love would be recognised and every kind of force would be rejected. Therefore, your activity in the Transvaal, which for us lies at the other end of the world, is nevertheless of the highest interest to us and represents the most important work in which the world may take part at once and in which not only the Christians but all the peoples of the world will take part.

I think you will be pleased to hear that among us too in Russia such an agitation is fast gaining ground, that the refusals to do military service are increasing from year to year. However small, the number of those with you who renounce all resistance by violence, and with us the number of people who refuse the army service—they can both say to themselves: God is with us. And God is more powerful than man.

In the profession of Christianity, although disfigured in such a manner as it is taught to us, and at the same time in the belief in the necessity of armies, there is such a glaring and revolting contrast that it must be exposed in all its nakedness, sooner or later, probably very soon; either it will destroy the Christian religion, which is indispensable for the maintenance of the power of the State, or it will sweep out the military and all kinds of violence connected with it, which are none the less necessary for the State. All governments feel this contradiction,

*This assertion will be challenged by the followers of some other religions.—Editor, *M. R.*

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your British as well as our Russian, and therefore, its experience is energetically pursued as any other activity detrimental to the State, as we have lived to see in Russia and came to notice from the headings of your journal. The governments know from where the greatest danger threatens them and watch with careful eyes not only their interests in this respect but engage here directly in a life and death struggle.

With eminent regard,

LEO TOLSTOY.

MEXICO AND THE UNITED STATES *

BY DR. SUDHINDRA BOSE

Lecturer in Political Science State University of Iowa

I visited Mexico a few months ago when the fight between the government and the church was at its hotest. Mexico was then in a swirl of excitement. The immediate cause of the trouble was the determination of the Mexican government to enforce the provisions of the law prohibiting clergymen and churches from interfering in political affairs, or maintaining institutions proscribed by the Constitution. The church was joyfully branding the government as immoral, atheistic and hell-bound; it was cheerfully predicting a dreadful smash up for Mexico. Anything to this pious uproar? Nothing but camouflage, pure bunk.

I came away with the impression that Mexico, inspite of all clerical hullabaloo, is at bottom sound. It is now going through a period of transition; it is in the process of becoming a unified nation. Mexico at the present time is very much alive and kicking. It will not die. This country, like the United States, is a land of the future.

MAKING A NATION

Mexico is officially called Estados Unidos Mexicanos and Republica Mexicana. It has an area of 767, 290 square miles.

That is to say, Mexico has one-third the area of the United States; but it is larger than Japan, Italy, Germany, France, and England combined.

Mexico is a Federal Republic with centralized executive powers. Its political divisions include 28 States having independent local governments, 2 Territories, and I Federal District in which is located the National Capital.

The population of Mexico totals about 16,000,000 incluing a foreign population of of 600,000 representing 40 different countries. Of these 600,000 foreigners, 60,000 are Americans who are principally engaged in oil and mining industries, and in the liberal professions.

The population of Mexico is not homogenius. Less than one-fifth of the population is classed as whites, 38 per cent is Mexican Indians, and 43 per cent is Mestizos or offsprings of mixed Spanish and Indian parentage. Then, too, the Mexican Indians are anything but homogeneous among themselves. They are split into some 150 different tribes, speaking many dialects and practising different customs. These internal divisions have been one of the greatest curses of Mexico.

The political history of Mexico is much older, and in some respects more stormy and picturesque than that of the United States. The Spanish colonial history in Mexico began a century earlier than the English colonial period in America. The Spanish invaders under the bloody Cortez overthrew the empire of the Montezumas and destroyed the ancient Aztec civilization in 1520. And it was exactly a hundred years after this that the Pilgrim Fathers landed at Plymouth Rock, Massachussetts. The Spanish domination of Mexico lasted 300 years. Mexico won its independence in 1821.

* This is the outline of an address recently delivered before the Des Moines Women's Club.

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It is sometimes asserted that Mexico is a land of perpetual disorder and violence. That is not exactly true. If a man keeps his wits about him, he is no more in real danger in Mexico than in Brooklyn or Chicago, which is the crime capital of christendom. There is perhaps more banditry in the United States in a single week than in Mexico in a whole year. By what

PLUTARCO ELIAS CALLES
President of the Mexican Republic for the term of four years commencing Dec. 1, 1924

warrant the American pot attempts to blacken the Mexican Kettle? * Note the recent development of trade and commerce in Mexico as an indication of its steady progress.

The total trade between the United States and Mexico during the first ten months of the last year (1925) amounted to Rs. 642,000,000 in the United States currency. In other words, the trade between these two countries was conducted at the rate of three million rupees a day. The importance of trade between Mexico and the United States can be further understood when one remembers that Mexico leads all Latin American continental countries in this respect. At any rate Mexico is not all a sink of crime or a den of vice as some have pictured it. The fact that the two neighbors across the Rio Grande can talk in economic terms means that they have common business language, that they have common interests, and that they should arrive at a better understanding.

Another fact of capital importance in regard to Mexico is that the present regime is an extension of the revolution began ten years ago. The present Constitution adopted in 1917 had never been put into full operation. The former governments, since the revolution, were either too occupied with the problems of military pacification or too busy enacting reconstructive measures to fully enforce the constitution. It is only with president Calles that Mexico has now started upon the path of technically legal administration. What he is attempting to do is to enforce every clause of the 1917 Constitution. In this connection it should be observed that the three most recent Mexican governments, which were recognized by the United States, have all been founded upon this Constitution born of the revolution.

One of the most direct results of the Mexican revolution is the growth of nationalism. "Mexico for "Mexicans" is the cry of the day. Self-respect, self-help, self-development and self-determination are the watchwords of the Mexico of to day. The Mexican nationalists want their Fatherland to be independent, religiously, politically, as well as economically. Foreigners may come in Mexico but they must not dominate it. Mexico, is awakened.

The Mexican nationalistic movement is of tremendous dynamic force, and is packed with thrills and human interest. The nationalistic tendencies are specially noticeable in their church laws, petroleum laws, and in their various other attempts to protect and conserve their national resources from unjust foreign exploitation.

TYRANNY OF CHURCH

The nationalistic movement has inevitably affected the church, because Mexico is now trying to throw off the yoke of the church.

* See "The World's Worst in Crime" by Sudhindra Bose, *The Modern Review*, February, 1926, pp. 149-154.

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Throughout the greater part of four centuries of Mexican church history, the ecclesiastical authorities have been fanatically intolerent. The present conflict is nothing but the continuation of a state of affairs existing since 1521. Writes Senor Jose Miguel Bejarano the well-known Mexican publicist,

"The Mexicans then had their own religion, their highly developed arts, their gods, and their temples, and although some time elapsed before a Pope decided that the conquered people were human beings and had a soul, the first act of the Spanish soldiers and the Spanish priests upon taking possession of the land was to demolish the magnificent places of worship in the Mexican towns and to erect upon the debris Roman churches. The idols and icons were destroyed, the religious monuments razed to their foundations, and the Mexicans baptized en masse."

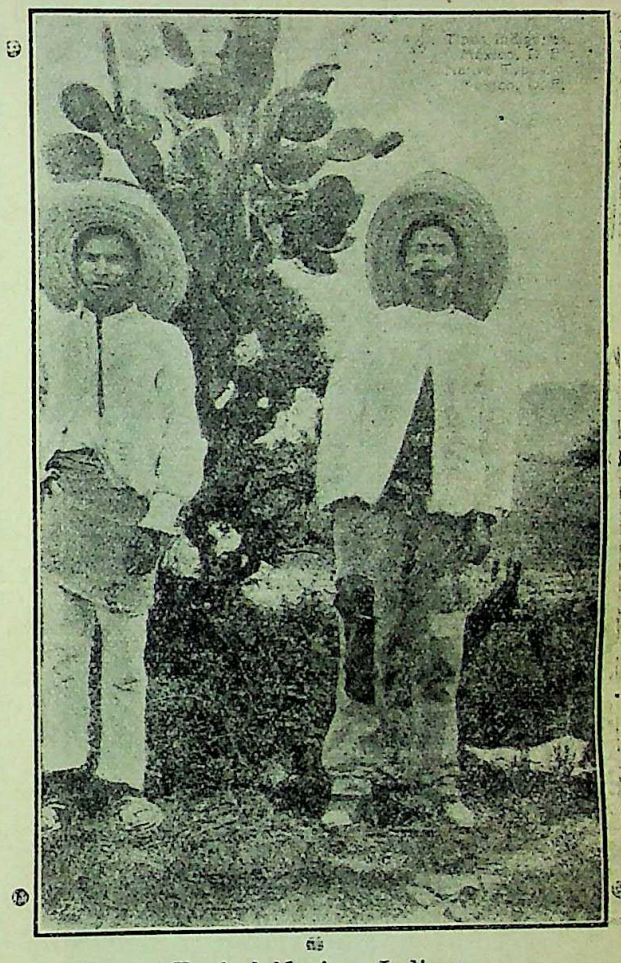
The church in Mexico was an instrument of fanaticism and bigotry. Only fifty years after the Spanish occupation, the Holy Inquisition with its fiendish fire and torture was introduced into Mexico to hunt out the heretics. No one lived at ease. Fear swept over the country like plague. History records that in one day alone, on April 11, 1649, one hundred and seven persons were burned alive or tortured to death by the Inquisition in Mexico.

The church whose sole duty was supposed to be to teach the self-denying doctrine of the humble Nazarine Carpenter, became the extractor of most of the gold and silver that went to Rome and to Spain. It took Rs. 71,000,000 in gold in one year. In three centuries it has been estimated that the church grabbed nine billion rupees worth of silver and other metals.

"Ten per cent of the product of the land was for the church; the ground had to be blessed by a priest before sowing; processions and religious services were organized to pray for rain in times of drought. Even domestic animals had to be taken to the church once a year to be blessed. The priest was pastor, physician, chief of police, school-teacher, and judge."

In the past the church was an instrument of conquest. It is now frequently a handmaid of the exploiting class. Many a rich manufacturer, desiring to safeguard against sabotage, finds it profitable to hire Catholic priests in order to bless the machine with "holy water" and prayers before they are used! The idea seems to be that when a priest has mumbled a few Latin words and sprinkled a few drops of Jordon water over a machine it becomes holy, and that the ignorant workmen would not injure it during labor troubles.

To the pleas of intelligent, educated, patriotic Mexicans that they are starved, robbed and degraded, the Christian divines have just one answer: "Get Jesus in your hearts, and these questions will take care of themselves." Church a mighty helper indeed! Is it any wonder that religion is already headed for the refrigerator?



Typical Mexican Indians

The Roman Catholic church in Mexico has accumulated vast property. Professor Ross of the University of Wisconsin states that by the middle of the nineteenth century two-thirds of the productive wealth of the country was in the hands of the church. The government has now nationalized all religious property as regards ownership and control. In its attempts to deliver the country from the dominance of a clerical medievalism, Mexico is inspired by the examples of France, Russia, and other progressive nations. Mexican leaders note that even the Asiatic Turkey has disestablished the Islamic ecclesiastical organization.

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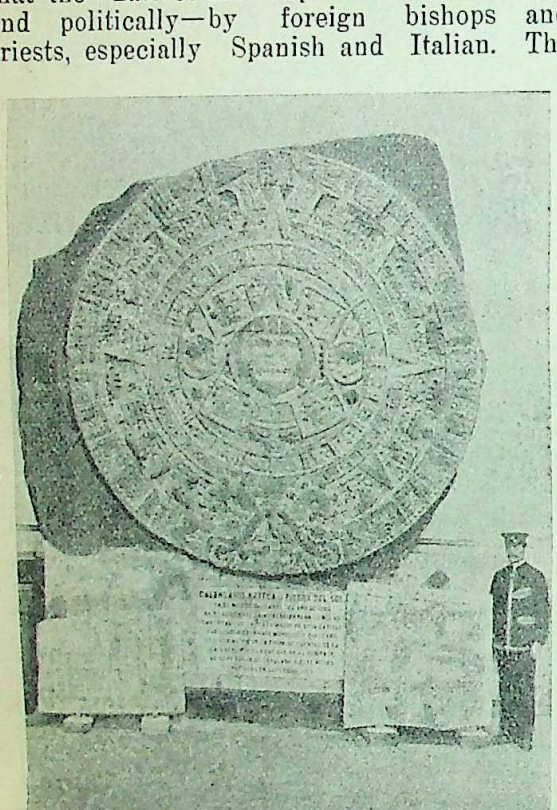
From a historical and administrative point of view, the church in Mexico is a foreign institution imposed upon the country from outside largely by force of arms. It has not built up a strong native priesthood. The church not only controls large areas of Mexican lands, but its foreign priesthood practically controls the Mexican system of education and encourages the ignorant masses to disobey land laws. The claim is made that the natives are exploited—economically and politically—by foreign bishops and priests, especially Spanish and Italian. The



An Aztec Calender inscribed on a huge monslithic stone centuries before Christ.

mexican nationalists, who are distinctly anti-foreign, resent this exploitation. The national consciousness is too vigorous and too robust to be bluffed by any religious falderal.

Mexico wants the church to renounce temporal power and attend only to the spiritual needs of its charges. To put the church in its place, President Calles issued on July 3, 1926, the famous decree which has inspired the virtual excommunication of Mexico by Pope Pious XI. This epoch-making decree, as summarized by the American Foreign Policy Association, provides:

1. No foreigner may exercise the religious profession in Mexico.
2. Education must be given in official schools and be secular. No religious corporation or minister of any creed may establish or direct schools of primary instruction.
3. Religious orders, convents, and monasteries will be dissolved.
4. Any minister who incites the public to refuse to acknowledge public institutions or to obey the laws will be severely punished.
5. No publication, either religious or merely showing marked tendencies in favor of religion, may comment on national political affairs.
6. No organization may be formed whose title has any word or any indication that it is connected with religious ideas.
7. Political meetings may not be held in churches.
8. All religious acts must be held within the walls of a church.
9. No religious order of any creed may possess or administer property or capital.
10. The churches are the property of the nation. Other ecclesiastical properties, such as bishops' palaces, houses, seminaries, asylums, colleges, convents, and all buildings constructed for religious purposes, pass into the possession of the nation, the use to which they are to be put to be determined by the Government.
11. Heavy penalties may be imposed upon ministerial or other authorities who fail to enforce the above provisions.

The church authorities instead of submitting to the laws of the country have openly defied the government by resorting to their ancient weapons of excommunication, the interdict, the boycott, and the terrorizing of people of weak conscience. This is flat rebellion. Religious bigotry has gone to seed. The Mexican government was compelled under the circumstances to expel some twenty foreign ecclesiastics. Who shall say that a nation has no right to throw out undesirable aliens in self-defense?

The leading Roman Catholics in the United States have been urging the Washington government for some form of interference. They would doubtless be pleased if America would intervene, and gobble up the southern neighbor by annexation. Fortunately there is not yet a substantial body of public sentiment favoring annexation. And unless the government in Mexico City weakens under pressure, all undesirable "sky pilots" will have to get out and keep out of Mexico.

Land Laws

Mexico possesses a very limited amount of productive land at present. Only about

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one-fourth of the land is arable. Americans and other foreigners own millions and millions of acres of this land. The new Constitution prohibits any foreigner whatever from acquiring possession of real estate within sixty-two miles of the boundary lines and thirty-one miles of the sea coasts. This is a measure of national defense against possible military and naval aggression.

Aliens who already own land in the prohibited zone, are permitted to hold it throughout their life time. Their heirs also may inherit it; but they must dispose of it within a period of five years or become naturalized Mexican citizens. Failure to comply with the law will result in the sale of the land at public auction.

Outside of this forbidden zone foreigners may acquire ownership of lands or acquire concession to develop natural resources, if they sign a pledge that in any question affecting the ownership of such property they will forego the privilege of appealeng to their own government. Aliens must submit their claims, in so far as they affect the property, to the laws and courts of Mexico. Violation of the pledge will result in the forfeiture of their property rights to the Mexican government. Foreigners already owning property in Mexico will not be required to sign this pledge; but their heirs must either sign it or dispose of the property within five years. Failure to comply will result in the sale of the property at public auction, the proceeds of which will be turned over to the Mexican government.

Another provision of the Alien Land Act requires that fifty percent or more of the stock of any company owning land shall not be acquired by foreigners. However, a foreigner already holding stock in excess of that percentage may keep it until death, and a corporation owning such excess shall have ten years in which to dispose of it. The purpose of this clause is to ensure to Mexican citizens an adequate supply of agricultural land.*

Petroleum Laws

Nearly everybody knows that Mexico is the largest producer of silver in the world; but it is not so generally known that in the production of petroleum Mexico is only second to the United States. Now in view of the fact that much of this petroleum is in the hands of the foreigners, the Petroleum Act provides that the ownership of all minerals, including oil, is vested in the nation. This provision is intended to keep the control of such natural resources out of the hands of the foreigners. In granting concession to develop resources the Mexican government will doubtless favor Mexicans over foreigners. Moreover, the law prohibits monopolies, and requires the foreign concessionaires to pay taxes.

High-pressure diplomats have asserted that these laws are confiscatory and retroactive. Indeed the State Department at Washington has protested against them. The Mexican government, however, takes the ground that as a sovereign power it has undisputed right to legislate concerning land and natural resources within its jurisdiction. All lands and properties within the limits of the national territory belong originally to the nation. It has the right to transfer their ownership to individuals or corporations, and may determine the requirements for such transference. These rights are inherent in Mexico as a sovereign nation.

The Mexican Ambassador to the United States has recently pointed out that the Mexican land laws are not, in their essence, very different from those of America. In several of the United States foreigners are not allowed to own real estate under any conditions.

"This is notably true of the District of Columbia, as also of Kentucky, Missouri, Oklahoma, Washington, Texas, and other States. An exception is made of foreigners who first announce their intention to become naturalized citizens of the United States. In Oklah oma, if an alien acquires property by inheritance, he must either become a citizen within five years or forfeit the holding to the State."

Then again in most of the States on the Pacific Coast discrimination is made outright against the Oriental people as a class. The Aliens Land Act of California, for instance, rigidly forbids Japanese, Indians, and Chinese, not only from owning agricultural land, but also from leasing it, even for a single year. The law also forbids their purchase of stock in any company or corporation that is entitled to possess or acquire agricultural land. How can the United States having such anti-alien land laws on its own statute books bawl against those of Mexico?

* For a thorough study of the Mexican agrarian situation, consult *Land Systems of Mexico* by G. M. McBride.

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Labor Movement

It is interesting to note that the policies of the Calles administration are backed and supported by the Mexican labor movement. Indeed, it has assumed responsibility for the acts of the government. The Mexican Federation of Labor has a membership of a million and a half, and it is estimated that at the end of the present year the membership of the Federtion will be 2,000,000. It is a powerful political force.

In the last labor convention President Calles expressed his determination to make life easier and more attractive for the workers. His government is exerting every effort to build a better and a newer country where there will be more social justice, and where the poor will not be ground down by the rich. He is the friend of the oppressed and the toiling masses. It is not therefore surprising that he should be described by his critics as socialistic and radical in his views.

The interest of the present government in the welfare of the laborers is not merely academic. Senor Calles is right on the job at all times fighting for the best interests of the laboring class. The Mexican Congress, now in session, has a bill before it which is designed to make employers share profits with their employees or to pay them a fixed bonus. There are also other measures pending, such as a minimum wage requirement, eight-hour day, workmen's compensation for injuries, and preference to Maxican citizens.

Are these measures too radical? Are they too revolutionary? Perhaps. But are they singular? Are they without their counterparts in the advanced countries of the world? Most of these measures are already in force in America. "In the Unites States", observes the Boston *Christian Science Monitor*, which can never be accused of sympathy for any radical expedient,

> "are found statutes creating employer's liabilty. The eight-hour day is not unknown in American industries, and is actually enforced by statute in many cases. Wages are fixed by government mediators and the wage scales in a great many instances have been determined upon the earning power of the companies involved. The bonus system is not unknown, and, as a matter of fact, all those measures spoken of in Mexico as radical labor reforms have their counterpart in the United States, if not as laws, at least rules fixed by custom".

The fact is that President Calles and his supporters are convinced that the revolution can be preserved and made to move forward only by progressive reforms. Life is progression. Progress is change. Progress demands a break with the dead past, and Mexico is striving to make that break peacefully, if it can, but break it must.

The Mexican labor leaders have been severely criticized in the United States for their extreme nationalistic policy. They seem to have acquired the reputation of being Xenophonian. One should remember, however, that Mexico for many years was subjected to a series of measures actually designed to favor the foreigner at the expense of the native. American, English, and other foreign capitalists vied with one another in controling Mexican natural resources and Mexican economic enterprises. "Industrial development was fostered by concessions to foreigners under special legislation", writes an authority on Mexican affairs, "often granting monopoly privileges, exemption from taxes and from duties on imported machinery, etc. Bankers were established with exclusive rights of currency issue, to the amount of two or three times their currency reserve, exemption from federal and municipal taxes, and the right to foreclose on mortgage socurities by private action of bank officials without judicial procedure. These banks were controlled by small groups of capitalists who lent large sums of money to their friends and rendered small land-holders helpless."* It is only natural that the labor unions, which are the only organized force in the country excepting the army, should resist economic exploitation vigorously; henceforth no one shall prey upon Mexico.

Moreover, the Mexican labor movement is an important social influence in improving the standard of living among the working people. In twelve years the labor unions have raised, according to the General Secretary of the Mexican Federation of Labor, wages an average of eighty-five per cent.

Agricultural Development

The agricultural resources of Mexico are large and unusually varied, but the methods of farming are as primitive as those of India. The present government is endeavouring to modernize farming and improve the conditions of the lowly farmers.

The Federal government, the State govern-

* A comprehensive treatment of the subject is to be found in *Mexican People and Their Detractors* by F. Gonzales Roa.

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ments and the various municipalities have been in some cases selling, but in most cases distributing free among the new farmers seed, implements, and agricultural machinery. Mexico has recently bought in America and sold to Mexican peasants 8,000 sets of modern plows and harnesses, at a cost of Rs. 78 per set and on three years' credit. This same equipment costs Rs. 375 per out-fit through private channels.

As a necessary step in the development of agriculture, the government has opened the National Agricultural Loan Bank in Mexico City. It lends money at a reasonable rate of interest to the peasants, who are fleeced by private money-lenders. The loan-sharks charge an interest rate from 24 per cent. to 48 per cent.

The government does not intend to stop with one agricultural bank. It is planned to start regional agricultural banks under the supervision of the central bank in Mexico City. Moreover, it is proposed that in "each community where a bank is opened a co-operative society of farmers will be formed, and this co-operative society will have an interest in the bank." What these banks, which will bring the much-needed credit within the reach of the starved peasantry, will mean for the development of Mexico requires no great powers of divination to foresee. They will stabilize agriculture and ensure increased prosperity for the nation.

Spread of Education

Mexico is confronted with a gigantic task in changing from a sixteenth century serfdom to a twentieth century democracy. In order to bring about the desired transformation, Mexico is turning more and more to education.

The majority of the people, estimated at from 60 to 80 per cent., are illiterate. This does not, of course, imply that Mexicans are stupid or of a low order of intelligence. The great mass of the people in Mexico, as in India, have not enough educational opportunities. Popular education is, however, being introduced with splendid success. Already Mexico has a fine nucleus of an educational system. The National University in Mexico City, which lacks only about quarter-century of being 400 years old, is a flourishing institution. It is attended by 13,000 students, a large number of them being women. With the spread of education, the spirit of narrow sectionalism is waning. The rising tide of nationalism is sweeping all classes of people into unification.

Elementary education of all children between the ages of six and sixteen is compulsory. In actual practice, the law is not enforced. This is due to the fact that there are not as yet enough schools to meet the requirements of the compulsory law. The schools are, however, rapidly increasing. Calles has stated that new schools are being built and opened at the rate of 1,000 a year and the government will continue this building program until the nation is provided with school room for every child.

Mexico has at last awakened from its lethargy. We are today witnessing in that country a colossal struggle—a struggle for religious, political, and economic emancipation. The ideals of Mexican nationalists are those of liberty and enlightenment. The dream of Young Mexicans is the dream of a greater and happier Mexico. They hope to conquer a better material existence here upon this planet Earth before reaching Heaven. The hungry Mexican peons, like the starving Egyptian fellahins and Russian muzhiks, have no desire to chant :

> You will eat, bye and bye,
> In the glorious land above the sky ;
> Work and pray, live on hay,
> You'll get pie in the sky when you die !

The present administration may not be all that is desired ; but it is a long and important step forward. President Plutarco Elias Calles is a man of high character, unselfishness, and rare executive ability. Life stands before him, an adventure of service not yet lived. His cleancut program of nation building, which has earned him popularity in his native country, may well serve as a guide to Indian leaders.

Mexico by fighting for its rights is fighting for all oppressed peoples in all other countries. The question that Mexico is facing is this: Can a poor, oppressed, exploited people have the right—to quote the words of the American Declaration of Independence —to "life, liberty and the pursuit of happiness" when threatned by the wealthy and mighty ?

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BINDU'S SON

By SARAT CHANDRA CHATTERJEE

THAT Jadab Mukherjee and Madhab Mukherjee were not born of the same mother was history which they themselves had forgotten; so had all outsiders. Jadab, who was poor, had, at great sacrifice, trained up his younger brother Madhab in law and, after much trouble, had secured Bindubashini, only child of a rich landowner, as the latter's bride. Bindubashini was possessed of uncommon beauty. On the day that she came to live in their house with her matchless beauty and ten thousand rupees in Government promissory notes, the elder brother's wife Annapurna shed tears of joy. The family had no mother or daughters. She was the head of the show. She held up the young bride's face and said proudly to the admiring neighbours: "This is what one should bring home, when looking for a bride! She is like a statue of the goddess Lakshmi!" But she was disillusioned in about a couple of days. She discovered very soon that the young bride had brought, along with her share of charms and cash, mountains of vanity and an undue sensitiveness. One day the elder lady of the house called her husband aside and said, "Dear, you have no doubt secured a sack full of grace and gold for a bride for your brother; but my goodness, she is a real jungle cobra."

Jadab did not believe her. He scratched his head and said, 'so then', 'really', 'is that so?', a few times and went to the Zemindar's Office.

Jadab was a quiet and peace-loving sort of a man. He used to work as a rent collector at the Zemindar's Collectorate and spent his time at home in religious duties. Madhab was ten or twelve years his brother's younger. He had just commenced to practise as a lawyer after passing his examination.

He came and said, "Bou'than*, Did dada† find money to be greater than all else? If he had waited a few days, I could have earned enough to satisfy him."

Annapurna kept silent

There was an additional danger which prevented anybody from attempting to discipline Bindubashini. She suffered from hysteria and had fits. She could make such scenes that it made one's head reel even to look at her and it generally required medical help to bring things to the normal. It was, therefore, that everybody believed the much-coveted *alliance* to have been a great mistake. Only Jadab stuck to his faith. He stood alone against everyone and said, "No, no, you will see later on. The little mother (meaning Bindubashini) is beautiful as the Goddess Jagatdhatri; could she be a failure? It is absurd."

One day, after a little exchange of words, Bindubashini was sitting silently with a dark cloud on her face. Annapurna was put into a panic when she saw these symptoms. She suddenly had an inspiration. Rushing into her room she brought out her little eighteen month old son Amulya, who was fast asleep, and dumping him on Bindu's lap she disappeared.

Amulya began to howl as a mark of protest against this rude interruption to his unfinished sleep.

Bindu struggled with all her might to save herself from the clutches of hysteria, won, and went into the room with the baby.

Annapurna saw this from a corner and felt extremely elated to have discovered such a miraculous cure for her sister-in-law's fits.

Annapurna had to do all the house-hold work of supervision and management and found little time to look after her little son. It made her sick if she got no sleep at night after the fatiguing duties of the day. So, Bindu took up the work of looking after the baby.

About a month after the incident referred to above, Bindu entered the kitchen one day with the baby in her arms and asked, "Didi.* where is Amulyadhone's† milk?"

Annapurna left the work in hand and said

* The form of address used in Bengal to address one's elder brother's wife.
† Form of address used to address an elder brother.

* Form of address used to address an elder sister or sister-in-law.
† Amulya's full name.

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MOTHER

Artist—Sj. Promodekumar Chattopadhyaya

Kalabhavan, Baroda

PRABASI PRESS, CALCUTTA

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in a frightened voice, "Just a minute, sister, I am warming it for you."

Bindu had already seen that the milk was not ready. She lost her temper and said sharply, "I told you also yesterday that I wanted the milk before eight but it must be nine before I get it. If you find the work so heavy, why don't you tell me so? I can manage it in some other way. And you," (now addressing the cook), "O daughter of a Brahmin, have you too lost your senses? Would it turn creation upside down if you cooked the 'pindi'* for the whole house a few minutes later?"

The Brahmin woman kept quiet.

Annapurna answered: "We could have retained our senses if all that we had to do consisted, as in your case, of dressing and undressing the baby. Couldn't you wait even one minute?" Bindu said in answer, "You will have a curse on you, Didi, if you ever again touch Amulya's milk! I, too, may I have a curse on me if I ever asked you for his milk!"

So saying, she thumped Amulya down on the floor and taking hold of the milk-pan, placed it on the stove. Amulya began to shriek as a result of these extraordinary happenings. Bindu pressed him hard on the cheeks and shouted, "Shut up at once, you son of a pig, shut up, or I will strangle you!" Kadam, the maid of the household, rushed up seeing how Bindu was going on and attempted to take the baby in her arms. Bindu stormed at her, "Get out, leave my presence at this very moment, do you hear!"

She stood where she was, as if petrified with fright, and did not come a step nearer.

Bindu did not say another word to anybody and engaged in warming the milk with the little boy in her arms.

Annapurna stood still. When, after a little while Bindu had left the place, she said, addressing the cook, "You heard her, didn't you? I had told her one day in joke to take Amulya. Now, on the strength of that, she places a curse on me!"

However, it was thus that Annapurna's son began to be nurtured into manhood by Bindubashini, and the result was that he learned to call his aunt "mother" and his mother "didi"

*Food offered to the dead. Here used to signify Bindu's angry desire that the other members of the house, died rather than deprive the baby of his timely supply of milk.

(2)

About four years after this Amulya had his *hate-khari** with great festivity. The day after the ceremony, Annapurna was busy in the kitchen when Bindubashini called her from outside, "Didi, Amulya has come to give you his *pranam*†, just come out for a minute."

Annapurna came out and was staggered by the make-up of Amulya. His eyes were nicely painted with *Kajal* ;§ he had been given a beauty spot on his forehead and his hair was gathered up and tied on the crown of his head. A yellow-dyed dress, an earthen ink-pot slung from a string in one hand and a few palm leaves (for writing purposes) wrapped in a small mat under his arm, completed his equipment.

Bindu said, "Do your *pranam* to Didi, dear!"

Amulya prostrated himself before his mother. He had no shoes, no socks, no burden of a variety of foreign clothes—Annapurna smiled at these eccentricities and said: "Oh, you have a head for ideas, Chhota Bau!** Is your son going to school?"

Bindu smilingly answered, "Yes, I am sending him to Ganga Pandit's Pathshala (village school). Bless him this day that he may realise his highest destiny." Turning to the servant, she said, "Tell Bhairab Pandit Mahashaya, in my name, to see that no one bullies or beats my son! Didi, take these five rupees, prepare a nice *sidha* (a present of foodstuffs), and send it to the Pathshala by Kadam." So saying she kissed her son, picked him up in her arms and went away.

Annapurna's eyes overflowed with tears of joy. She said to the cook, "She is all engrossed in that boy! Yet, she did not bear him—had she done so, I do not know what she would have done!"

The cook opined, "It is probably due to that that God has not given her any of her own—she would be eighteen or nineteen—"

Before the cook could fully unburden herself of her wisdom, Chhota Bau came back, alone this time and said, "Didi, couldn't you

*A ceremony inaugurating the student-life of a child.

†Prostrating oneself before an elder as a mark of respect.

§Preparation of lamp black made from vegetable-oil flame.

** Meaning, the younger bride of the family.

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ask Bar'thakur * to arrange to open a Pathshala in front of our house? I shall pay all expenses."

Annapurna laughed out. She said, "Good gracious, he hasn't even gone two steps away from you and you have already lost your determination? Why not go to the Pathshala with him and keep watch there."

Bindu was disconcerted and said, "No, no; I have not lost my determination! But I am thinking that it is one thing for him to be within my sight and another to be out of it. The other students are all wicked boys. Suppose they thrashed him. He is so small!"

Annapurna answered, "And if they did; what of it? Boys will be boys and will fight. Moreover, all children are the same in their parents' eyes. If they could send their children to school, why couldn't you?"

Bindu thoroughly disliked comparison with others. So she said, probably a bit displeased inwardly, "You have a way of talking! Suppose some one poked him in the eye with a pen or something--what then?"

Annapurna understood her feeling, smiled and said, "Take him to a doctor, no doubt. But I tell you that even if I had spent days over it, I could never have thought of that poke in the eye! So many boys go to school; but I have never heard of any one being poked in the eye."

Bindu said, "Lots of things may happen of which you have no idea or knowledge. Who can make sure of accidents? Never mind all that; why not ask him once and let things follow their natural course after that."

Annapurna said gravely, "I know what will happen. When you have set your heart on it once, it must come about. But I shall not be able to say such unheard-of things. You speak to him, don't you? Then why not suggest it yourself."

Bindu was now angry. She said, "Yes, I will. I shall not send my son so far every day—it does not matter if it displeases any one, nor even if it stopped his education altogether. Kadam, didn't I ask you to take the *Sidha* to the Pathshala? Then why are you standing and gaping?"

Annapurna hurriedly said, "I am arranging the *Sidha*. Don't let such little things upset you so much! Really, is not your son going to grow up? Do you expect to keep him under your wings for ever? Why don't you think?"

*Husband's eldest brother.

Chhota Bau did not answer her question. Instead she addressed the maid-servant, Kadam, "Go with the Sidha, and bring back the boy after he has taken the dust of the Guru-mahashaya's feet. Request him also to come this way some time in the evening. It is impossible to persuade one who will not be persuaded. I am telling her that a little boy may be thrashed and bullied and I am told that I could not keep him under my wings for ever! I have not come for anybody's advice regarding what I could and what I could not do!" So saying she walked away at great speed.

Annapurna was dumb-founded and stood still. Kadam said, "Don't stand there any longer, mother *; she might come again. When she has set her heart on something, even God almighty will be powerless to keep her from it."

That evening when the oldest member of the family after taking his daily dose of opium, was reclining on the bed with the hubble-bubble pipe in his mouth and attempting to whip up his sweet hallucinations, there was a sudden knock at the door.

Jadab opened his eyes after great effort and said, "Who is it?"

Annapurna entered the room and announced. "Chhota Bou has come to say something to you, just listen to her."

Jadab hurriedly sat up and said, "Who, the little mother†? Why, what's wrong, mother?"

He had great affection for the chhotabou (Bindu). As Bindu did not answer, Annapurna said, "She fears that the boys at the school will be poking at her boy's eyes with their pens; so she wants to have a pathshala started within the house."

Jadab looked very much upset, dropped his pipe and asked, "Who, who has poked into his eyes? Let me see, what has happened."

Annapurna lifted the pipe back to his hand and said with a smile, "No one has done so yet. We are discussing probabilities." Jadab was mightily relieved. He said, "Oh, probabilities! I thought—"

Bindu was standing out of sight and wriggling inwardly with rage. She said, however, in an undertone, "Didi weren't you absolutely incapable of uttering unheard-of things—then why are you talking?"

* In Bengal servants address the lady of the house as mother.

† Affectionate way of referring to one's younger brother's wife.

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Annapurna also was realising that her way of putting the thing had not been very happy and was spoiling the case. She understood the full implication of Bindu's undertone and got frightened. Her passion was vented on the poor inoffensive husband, to whom she said, "I did not know that opium shut one's ears also; I thought its effects were restricted to shutting the eyes alone. What have I been telling you? And what have you heard! 'Let me see, what has happened!' Did I say that some one had put Amulya's eyes out? It seems that I must suffer for every thing!" The poor, harmless Jadab felt his dreams crumbling away; he lost control of his senses and said, "Why my dear, what has happened?"

Annapurna got furious. She cried, "Everything and nothing! It is sinful and stupid to talk to such persons." Then she swept angrily out of the room.

Jadab asked, "Tell me everything little mother."

Bindu stood by the door and said softly, "If we could have a pathshala outside, near the store-room—"

Jadab said, "That is nothing much. But who will teach?"

Bindu said, "The Pandit mahashaya has been here. If he could get ten rupees per month, he would gladly bring over the pathshala. I think we could pay the expenses from the interest of my money."

Jadab was satisfied. He said, "Certainly, I shall set men to work from to-morrow. If Gangaram brings over his pathshala here, it would solve the problem very nicely indeed."

As soon as Madhab gave his consent to her plan, Bindu lost all her anger. She went into the kitchen with a smiling face and found Kadam expounding something with great flourishes of her arms to cheerless Annapurna. Kadam choked off all of a sudden at the advent of Bindu and could only manage a "Goodness, here is—" as a finishing touch. Bindu knew that she herself was the subject and asked, "Goodness, here is, what? Let us hear the rest of it."

Kadam swallowed and stammered with a dry palate, "No, didi, it was—Bara ma* said—let us see—suppose if—"

Bindu said harshly, "Yes, I have supposed. You go off and finish your work."

Kadam cleared out without another word.

Then Bindu said to Annapurna, "Our lady of the house has excellent advisers! They should get an increment of pay; why not ask Bara thakur*?"

Bindu addressed Annapurna as didi when she was in a good mood. Otherwise she called her the lady of the house (Bara ginni).

Annapurna flared up, "Go and tell him," she cried, 'He would cut my head off, would he? And your Bara thakur! He will at once whine, 'Oh yes, little mother, perfectly right mother!' I have seen lots of fortunate persons; but none to beat you, chhota bou! What a luck you were born with! Everybody is simply living in terror of you!"

Bindu was in a temper, but the way Annapurna talked made her laugh out. She asked, "Well, you do not seem to be frightened of me?"

Annapurna answered, "Don't I! She who does not go cold with fear when you behave like one of the Furies, is still unborn! But you know, chhota bou, so much of anger does no good! You are no longer a child, are you? Had you borne children, you would have had a good few by now. But what is the use of my blaming you! It is that old simpleton who spoils you!"

Bindu said, "I agree that I was born with a portion of good fortune. But I must say one thing. Lots of people get riches and social status in this life; but few get such a godlike bhasur* as I have! One has to do hard tapasya† to deserve such a one. It is my luck, didi. What is the good of your being jealous? But, if any one has spoilt me, it is not he; it is you!" Annapurna waved her arms and exclamied, "I? Nobody could say that! I am a hard disciplinarian—but I am unfortunate, no one fears me—even the maids and servants quarrel in front of me and cheek me, as if they were the master and I their underling. It is because it is I that such things go unpunished, otherwise—"

Her contradictory ramble brought forth a giggle from Bindu. She said, "Didi, you belong to the golden age! Why on earth were you born now? But no one cheeks or quarrels with me!" She then suddenly knelt down in front of Annapurna, put her arms round her neck and said, "Do tell me a story."

*Bara ma—elder mother. When there are many ladies in a joint family, the wife of the eldest member is called Bara ma. and Bara thakur means one's husband's eldest brother. In this case Jadab.

*One's hushand's elder brother.

†Penance, performed to please the gods, for a boon.

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Annapurna got furious and said, "Let me go ! Go away !"

Kadam came rushing up and said "Didi, Amulya has cut himself with the betelnut-cutter". Bindu at once stood up, letting Annapurna go and said, "Where did he get the betelnut-cutter ? What were you doing ?"

"I was making the bed when he went into Bara ma's room and—"

"Yes, yes, I have understood, clear out from here." So saying Bindu went in search of Amulya. After some time she reappeared with Amulya, whose finger was bandaged with a wet rag, and remarked, "Well, didi, how many times have I asked you not to keep your cutters and things within reach of children, but—"

Annapurna got still more angry and said, "Your talk is absolutely without any sense ! Must I lock up all house-hold utensils in the safe to keep your son from mischief ?"

Bindu said, "No I shall chain him up from to-morrow," and went out. Annapurna addressed the maid, "Did you hear, Kadam ? Do people keep betelnut-cutters in the iron safe ?

Kadam attempted to say something, but left it unsaid.

Bindu came back and said, "If I again catch you discussing our affairs with servants for opinion and arbitration, I shall go away with my son to my father's house !" Annapurna replied, "Why don't you go ? But remember, once you go, I shall not ask you to come back even if you knocked your head on the door and died !"

Bindu said, "I should not think of coming back," and left the room with a glum face.

About two hours later Annapurna marched into Bindu's room with steps that resounded all over the house. Madhab was examining his briefs at one corner and Bindu was lying with Amulya on the bed, telling him a story. Annapurna said, "Come and have your meal."

Bindu said, "I am not feeling hungry."

Amulya said, "Go and eat a little, mother."

Annapurna scolded him, "You keep quiet ! This boy is at the root of all mischief. What a spoilt child you are making of him, chhota bou ! You will realise when it is too late. Then you will weep and say, 'yes, didi told me so' !"

Bindu whispered something into Amulya's ear and he shouted, "Why don't you go away, didi, mother is telling me a fairy tale ?"

Annapurna repeated threateningly, "If you desire peace and welfare, come away chhota bou ! Or, if I don't send you both away to-morrow, let people call me by a name different from Annapurna !" She then marched out as heavily as she had come.

Madhab asked, "What's up ? What have you two been up to ?"

Bindu answered, "What always happens when didi loses her temper. I had only asked her to keep her betelnut-cutters and things away from the baby—and she has kicked up a terrible row."

Madhab said, "All right, go and finish it now. The way Bouthan is marching about ! She will soon wake up dada*."

Bindu picked up Amulya and went to the kitchen with a smile on her face.

(*To be continued*)

Translated from the original Bengali by Ashoke Chatterjee.

*Elder brother.

RAISON DE'TRE OF "THE LEAGUE OF NATIONS"

By KAZI MAHABBAT ALI

IT is now about six years that the League of Nations came into being and the time has come that its activities and work may be surveyed and criticised. The work of the League during the past six years will give enough materials for the study of its real design, which has been manifest on many occasions in the past. An attempt will be made to expose the League in its true colours through its various phases and I shall try to show that the League—the so called saviour of the world peace and prosperity, is more or less a hoax. To a serious and critical observer of the League's activities, the pomp and show so lavishly displayed at Geneva every year, the courtesy and mutual good wish

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so profusely expressed during the Assembly sitting at the secretariat will appear to be a piece of meaningless performance so far as the League's avowed objects are concerned. The fact, however, that it may possess a great potential power none will dispute. But my analysis of the situation will show what the League professes to do, what its covenant allows it to do and how far it has practically been successful in its mission which it so loudly advertises throughout the world. From this analysis I hope I shall be able to convince my reader that the League deserves the epithet I have given it.

Before going into the actual activities of the League it is desirable to give a very brief history of its origin. The League of Nations officially came into being on January 10, 1920, when the treaty of Versailles concluded on January 28, 1919, between Germany on the one side and the allied and the associated powers on the other, came into force. The League, as all know, was the outcome of the last great European war that broke out on July 28, 1914 and ended by an armistice on November 11, 1918.

The establishment of the League was due to the efforts of the late President Wilson (U. S. A.), whose intention of creating such a body was embodied in one of his famous fourteen points, and the 14th point of Mr. Wilson runs thus

"A general association of Nations must be formed under specific covenants for the purpose affording mutual guarantees of political independence and territorial integrity to great and small states alike."

Mr. Wilson as an arbitrator offered these fourteen points to all the nations then at war and asked them to cease further operations on acceptance of those conditions. The allies then in hopeless confusion as to the results of the war readily accepted these terms and assured the world that they would act up to them. An armistice was signed after this. After giving a little further history of the Leogue I shall try to show how these 14 points which were to be made the basis of the League have been honoured more in the breach than in their observance by the League.

The first draft of the covenant of the League of nations was published on February 14, 1919, and accepted after modifications by the representatives of the allied and associated powers in the plenary conference held at Paris on April 28, 1919.

A few words are also necessary to explain the constitution of the League. The League has three main organs, namely, the assembly, the council and the secretariat. Uuder the League there are as many as six departments, The secretariat has been permanently established at Geneva in Switzerland which became conspicuous by its perfect neutrality during the war. The secretariat consists of the Secretary-general of the League and his staff—the first Secretary-general being Sir James Eric Drummond.

England, France, Italy and Japan shall be the permanent members of the League council which is acting as the chief executive of the League. Germany, which has been admitted into the League in September, 1926, has also been given a permanent seat in the council after protracted negotiations. The council, practically speaking, is the most important body, since all international conflicts referred to or undertaken by the League are decided by this body and the formal approval of the assembly to its decisions is obtained by a simple majority. America, although she was the initiator in this matter, is not a member of the League, since she could not accept in toto the covenant framed by the allied powers.

The first and foremost objects of the League are to restore peace and prevent war all over the world. But my contention will be that the League by its very covenant is incapable of yielding such results; because article 5 of the covenant states that "except where otherwise provided, decision at any meeting of the assembly or of the council shall require the agreement of all the members of the League represented at the meeting". I should say that such a unanimity of agreement is not possible even in the council when matters of conflicting interests among the members are to be decided. As an instance of this it may be pointed out that Germany could not be admitted into the League in the beginning of the session, 1926, simply because Brazil retained its intention of veto to Germany's obtaining a permanent seat in the council. The possibility of such unanimity in the council may be admitted in cases of minor and non-controversial character. But the difficulty of unanimity has now all the more been aggravated by the raising of the number of non-permanent seats in the council from five to nine.

It is ridiculous to suppose that fourteen members, representing fourteen nations who

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will now be composing the League council, would be of one mind regarding questions of extremely controversial nature.

In the second place, it is an observed fact, as will be soon illustrated, that decisions in the League council are not influenced by legal and moral convictions, but mainly by political considerations that serve best the interests of different members that sit as judges. In the face of this fact, which is indeed painful, the decisions of the council, even when they could be unanimously arrived, at cannot rouse the sympathy and obtain moral support of the unbiased people outside.

The next point is that a member according to the covenant, "may, with a previous notice withdraw from the League" if his purpose is well-served by doing so. It may be taken for granted that any member when it finds its position or interests shaken within the League will at once withdraw and thus get out of the clutch of the League. But the most serious defect of the League is its total incapacity to enforce its decrees or decisions even if they could be unanimously reached. Now the whole thing becomes a farce. Just imagine a case in which a judge can sentence a man to imprisonment but there is no executive to put that man into jail. So until this so-called confederation can interfere with the sovereignty of a state its decision in the true sense of the term has no meaning at all. It may be argued that the League has settled some European disputes. But the answer to this is that the League has been successful on very few occasions with respect to some minor disputes concerning very petty states of Europe—chief of which being the Bulgaro-Balkan dispute over the boundary line and the Aaland island dispute between Finland and Norway. But the League's dealings with a great power have been confined to mere appealing to its good sense and it is helpless in that case. Some instances of the kind are necessary at this stage.

It may be recalled that there was a dispute over upper Silesia in 1921 between Germany and Poland. The treaty of Versailles provided that in the eastern part of the German provinces of Upper Silesia a plebiscite should be held, and whether this province ought to go to Poland or to remain with Germany should be decided by the majority of votes of the people of Upper Silesia. A special committee was appointed by the allied powers to report to them the result of voting. The voting was however, in favour of Germany the ratio being seven to four, and Germany now claimed the Government of that province according to the terms of the treaty. But France rejected the claim and the League, which was ultimately invoked, divided the province between Germany and Poland since it did not want to incur the displeasure of France. But what was a matter of pleasure to France was a vital question for Germany, and she, then under too much econmic distress and pressure of the allies, was compelled to obey the decree, however unjust it might be. This is the first piece of justice done by the League.

The same year the League made itself ridiculous by handling the dispute between Poland and Lithuania over the city and the province of Vilna. It wanted in vain to enforce such a decision as was rejected by both the parties. It made itself still more ridiculous by deciding military action against the powers concerned to enforee its decrees and abandoning the idea at the last moment.

Some time after the treaty of Versailles, which reduced Germany to an insignificant state France under M. Poincare's regime, all on a sudden attacked Ruhr, purely a German possession, and occupied it on the plea that Germany was not duly paying her war debts to France.

But the Leaguge maintained a prudent silence over the matter since it could not do anything against France, though the French action was declared by the British Government and others to be absolutely illegal, mean and against the spirit of the previous treaty. And every one knows that France evacuated Ruhr only when her economic and financial stringency would not allow her to be there. Such is the dealing of the League with its powerful members.

Another instance is afforded by Italy in her duel with Greece in the Corfu matter in 1923. Despite the League's warning and orders Italy under proud Mussolini occupied Corfu by force of arms and the matter ended there, since Greece had not the power to measure her strength with Italy. It was on this occassion that Lord Cecil in a statement regarding the activities of the league admitted that the authority of the League had been practically repudiated by a great power. Representatives of many governments even in the League council held that the Italian contention during the Corfu crisis constituted a definite challenge to the authority of the competence of the League. Now the commen-

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tary on article 17 "of the League's covenant "that any act of war is henceforward a breach of the peace of the League which will exact due reparation" becomes a downright mockery in the face of the fact that the League did nothing against France and Italy for such breaches of the peace in defiance of the League's authority.

Above all, the dealing of the League with Egypt, comes to the forefront. It is to be recalled that Egypt, while she was being racked by British soldiers after the murder of Sir Lee Stack, appealed to the League requesting its intervention for the cause of peace and justice. But thanks to European diplomacy, this fervent appeal could not move the hard-hearted Geneva Secretariat, since acceptance of such appeal might result in incurring the displeasure of the British lion and the ultimate decision might be favourable to a non-European Muslim country; and the hesitancy of the League Secretariat was totally removed by the bold announcement of the British Foreign Office that it was a domestic affair and that it would not tolerate outside intervention. This rendered the League quite helpless and inactive. But the answer to the British contention to which the League acquiesced, may be found in article 3 of its covenant which says that 'the League may deal with any matter affecting the peace of the world'. Moreover, there is no mention in the covenant that any country which is not a state in the true political sence is not competent to lodge a complaint with the League and to get proper redress.

The same applies to Morocco and Syria. When one reads article 3 and particularly the main objects (stated previously) of the League one fails to realise why it should maintain such a dead silence over the two bloody and ruinous wars that are still devastating Morocco and Syria where two Moslem countries are endeavouring heart and soul to shake off the European yoke. But the League knows it well that these two small Moslem countries cannot hold out long against two of the strongest powers of Europe, such as France and Spain. It is for this indifference and apathy of the League towards these two small countries, that Sir Abdur Rahim in his famous Aligarh speech gave the League a mild rebuke.

It is now necessary to describe the treatment and nature of justice that Turkey has received from the League. What was the League council's verdict with regard to the Mosul question? The council had to admit with much pain that from documentary and legal points of view Mosul belongs to Turkey; but strange to say the award goes to Britain. The decision had to be unanimous and the Swedish delegate to the council, M. Unden, one of the three members of the League's commission to the Iraq Frontier who had intimated his intention after thorough enquiry to support the claim of Turkey, had been prevailed upon only at the eleventh hour to vote against the Turkish contention. He would have certainly voted in favour of Turkey, as he had announced, but for the pressure brought upon him by England and other interested members to keep the 'prestige' and 'integrity' of the League by giving unanimous decision in favour of England. This is how unanimity was arrived at. From these facts it may be realised how far the Mosul decision was just and fair. France had, however, a large share behind the screen in this matter. Anxious to get Britain's support in Morocco and Syria, where her position had been very much shaken at the time, she too eagerly lent her support to the British claim over Mosul. It has already been stated that judgments in the council are influenced mainly by political considerations and self-interest of the members that sit as judges and not by legal and moral convictions; and the French behaviour in the Mosul question is an instance in point. Mosul, as all know, had been a Turkish possession till the last great war and is part and parcel of Turkey, and a great injury has been done to her in this respect. Turkey has justly pointed out that she cannot expect justice from the League executive composed then entirely of the Christian powers of the European countries with the solitary exception of Japan. Although a treaty regarding Mosul and its oil fields has been concluded between the Turkish and the British governments to the considerable advantage of the latter and much loss to the former, Turkey cannot forget that England made this timely but immoral bargain when she (Turkey) was threatened with an impending attack by Italy. She also suspects some dark hands to have worked behind this threatened attack and her feeling of recentment may burst out at any moment.

A few words should be said about China, which is groaning under foreign exploitation

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and oppression, although she is an independent nation and a member of the League. It may be known to many that China had been forced to sign the Washington treaty according to which the ports of China shall be in the hands of England, America, and Japan and it is they who will realise and have the customs duty and direct the policy of opium. The Chinese seas are also under foreign control. All the bloody fights that are being waged for a long time specially against the lust of these imperial powers, have their roots in those unequal, unjust and humiliting treaty terms. China is not a domestic concern of anybody, and why is the League, which is so very forward and eager to settle disputes among the Christian nations of Europe, now so prudently silent? China's is the just cause and she deserves the sympathy and support of the League. But alas! what is the League after all? It is nothing but a mere tool in the hands of the powers now opposed to China; and another fact should not be lost sight of, that China is a weak nation professing a religion which is not Christian and that she is unfortunately not within the boundary of Europe. Her position might have been quite different had she not occupied the much accursed land of Asia.

The League has thus become an extraordinary and effective weapon to enhance the aggressive policies of Britain, France and Italy, in whose hands it is certainly a tool. It is a michievous scientific institution calculated to obliterate and ruin powers other than European, but veiled under a hypocritical seal of benevolence. In the September session of 1926 of the League, when the Persian delegate expressed the opinion that two out of the nine non-permanent seats ought to go to Asiatic powers, it provoked only a good-humoured laughter in the Assembly. A careful study of the comments of the whole European press on Germany's admission to the League with a permanent seat in the council will reveal the real motive of European nations. They all in one voice emphasised the only fact that Europe's stability and unity would now be complete, as if the League were a concern of Europe alone. The confession is unconscious, but it is a fact. After extending their empires throughout the whole world and subjugating many other nations it is natural that European powers, in this age of general awakening of dependent nations, should now be anxious to consolidate and retain their power in other parts of the world by mutual bond of friendship amongst themselves. The League is the best instrument for that purpose and this is the real spirit behind the Locarno pact and the subsequent admission of Germany into the League. People could understand the League better if it were termed an European clique, and not a popular body for the good of the world at large.

A word or two should now be said in connection with 'Disarmament', for the considerable reduction of which article 8 of the covenant makes provision as a necessary step for the maintenance of peace. Disarmanent, so far as as Germany, who had been so long outside the League, is concerned, is complete to a great extent under the constant pressure of the allied powers. But as regards other advocates of disarmament, namely, Britain, France and Italy, it has remained merely a lip-expression. Italy on the contrary has answered this pledge by increasing her armaments and naval establishments. This is how they are disarming themselves.

Another important function of the League relates to its mandatory system. It is scarcely necessary to say that the mandatory system of the League has been vitiated beyond doubt. Not to speak of the principal allied powers even Australia, so long purely a British protege, has been given a mandate over New Guinea. Some time back a very high Australian officer serving in New Guinea described how the womanhood of that area is being molested by European soldiers and other European officers. These officers, as he says, send their boy servants to get fine-looking women for their satisfaction.

Let us now examine the work of France as mandatory over Syria and Palestine. It may not be out of place to describe here in a few words how Syria and Palestine became mandated territories in utter disregard of the pledge given by the allies before the signing of the armistice. The 12th point of President Wilson to which all the allied powers then, under fear of defeat, readily agreed, was that "the Turkish portion of the Ottoman Empire should be assured a secure sovereignty." But the mischievous 12th article of the League covenant which makes provision for a mandatory over some Turkish teritories, is a counter answer to the above pledge. The League, on the strength of this

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article, has thus entrusted the mandates of Syria and Palestine—countries snatched from Turkey after the war—to the French who have raised there nothing but hatred and discontent;—nay, they have committed massacres and sheer vandalism, perpetrated at Bagdad and other parts of Syria. These are but a few of the many instances with regard to the mandated territories.

Now the question is what is the League's responsibility in this matter? According to its covenant the League is bound to enquire and demand reports of management of all mandated territories. It must see that good government is carried on in all these countries and that peace is maintained everywhere. But up till now the League has scarcely demanded such reports. The few that have been submitted to the League are merely nominal and formal. The League council, on the other hand, will resent any criticism made by any mandates commission appointed by the League. Thus in the September session of 1926 of the League Sir Austen Chamberlain strongly objected to the proposal of the commission headed by M. Unden (Sweden) 'to address a questionnaine to the mandatory powers dealing with the administration of mandated territories: He also opposed the commission's hearing verbal petitions from the inhabitants of the mandated territories without first hearing the mandatory's observation on the subject.' It was also suggested that the mandates commission was exceeding its powers as regards supervising the administration of the mandated territories. It is needless to say that other members joined in a chorus with Sir Austen Chamberlain and the report of the mandates commission had to be materially changed. The fun however lies in the fact that members of the council are almost all mandatory powers who sit as judges to decide their own cases. This explains the silence and negligence of the League as regards massacres and vandalism perpetrated in Bagdad and other places. One may reasonably ask if the mandates were entrusted to these nations for doing nothing towards developing those territories save and except committing notorious deeds in them. Let any supporter of the League's mandatory system answer if Syria and Palestine are now more happy under the League's mandate than they were under Turkey.

In conclusion, it will rather be an act of uncharity not even to hazard a prediction of hope about the future activities of the League. Let us hope that the League in future will give a better account of what it stands for, since in hoping so we do not lose anything but we gain some consolation that the energy and activities of such an influential gathering which, on most occasions, have been so lamentably misdirected in the past, may ultimately change their phase and lead to the happiness, peace and progress of the world. It has been hinted at the outset that the League possesses great potential powers and so it is reasonable to expect that good results conducive to the happiness of the world at large are bound to come out of it only if the mentality of its European members in particular is changed and their policy rightly and unselfishly directed. Let us have consolation in the hope—be it hoping against hope—that the malignant spirit and shrewd diplomacy of the League's exponents may change for the better and a new era of peace and brotherhood may dawn upon the world.

ANTHROPOLOGY AND ADMINISTRATION*

By J. H. HUTTON, C. I. E., M. A., D SC.

As I am not the first district officer to have had the honour of occupying this place, there is perhaps no need of an apology, for the anomalous usurpation of a pandit's throne by a man of affairs. If any justification were needed, I should look for it in the fact that a district officer who is also an anthropologist is in the fortunate position of having, as it were, a footing in two opposing camps. For it must be admitted that in anthropology, as in other directions, the bond between Science and the State

*Presidential Address delivered before the Authropological Section of the All-India Science Congress, Lahore 1927.

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is not so close as reason and expediency would seem to demand. The state has always distrusted science, and under the banausic conditions of latter-day politics the proletariat dislikes the genuine intellectual as much as the tyrant and the oligarch have done in their day. Napoleon could not bear what he called *ideologues*, though he did not actually persecute them, but Russia makes pogroms of her intelligentsia, while even the U. S. A. prosecute theirs. Indeed, this is perhaps but part of a general world movement, for even psychology nowadays tends to exalt kinaesthesis to a level with the recognized methods of intellectual activity. * Of course, this attitude is not without some justification.

It was said of the Athenian, the cream, of Greek intellectuals, that he was pros hapan xunetos epi pan argos—"In everything enlightened, and at everything ineffectual". Many of us will recall from undergraduate days a certain almost contemptuous distrust of dons as a class, whatever our feelings for particular individuals, and this, I take it, is merely another symptom of the same general idea. A recent writer has stated that in France intellectual influence was at its strongest in politics from 1875, and that those thirty years witnessed "a shrinkage in political virtue, a lowering of the national pulse; a gathering indifference to national name, fame and heritage", and that "If France awoke again....it was because she has listened, not to the intellectual, but to those who have rebelled against their doctrines".

Still there is a great deal to be said on the other side for the scientist. He is at least the first man to reach the Socratic stage of knowing enough to be aware that ne knows nothing, and even if it be objected that the mental attitude of a man of science will lead to a doctrinaire and academical spirit useless for practical administration as engendering weakness and indecision, it can at least be claimed that one of the leaders among recent anthropologists, the late Dr. Rivers, recognized the danger, and would have been the first to condemn any course that created such an attitude. †

It cannot be denied, I think, that both Governments and Missionaries, who must, at any rate for the purposes of this discussion, be reckoned with administrators rather than scientists, have not infrequently pressed their side of the case much too far; their outlook is too apt to be obscured by ideas of efficiency, philanthropy, "civilization" and "progress", not to mention religion; they have their minds already occupied, to quote Rivers again, "with an organised body of knowledge, the fruit of the gradually acquired experience of those who have been concerned in the work of Government in the past. It is in the satisfaction of rulers with this knowledge and their failure to recognize its incompleteness, and even its too frequent falsity, that there lies the chief obstacle to the recognition of the value of science in their work."* When truths which clash with the methods based on such a body of knowledge are brought to notice, they are perhaps too ready to say that the necessities of administration, or Ministration as the case may be, are in conflict with the anthropologists' view and that the latter must go to the wall. "Earth on the eyes of Oran!" is really their cry. It is so much simpler not to know that you are wrong.

Let it be granted, however, that everyone distrusts a professor, and none more so than other professors; let it be granted that all scientists are suspect; do they not foolishly ensue knowledge for its own sake regardless whether it be of any practical value or no? Nevertheless, some knowledge of anthropology is in truth very necessary for all those branches of administration which entail the control by a highly civilized race of another race whose culture is what is commonly called 'primitive.'

Damage enough has been caused to subject races by deliberate cruelty and hostility arising from a complete divergence in ideas and a conflict of material interests. The pitiable cases of the Tasmanians, the Bushmen, the Hereros, the Easter Islanders occur to one at once, and the list could unhappily be considerably extended. But it has not been by blood and thunder alone that primitive races have been exterminated. Ignorant and arrogant attempts to "improve" have probably done almost as much to destroy native races as the cupidity and prejudice of amateur boanerges, possibly

*See T. H. Pear, *Remembering and Forgetting*, Ch. xii, 'The Respectability of Muscular Skill'.

†See W. H. R. Rivers, *The Government of Subject Peoples*, in *SCIENCE AND THE NATION*, (p. 324). Cambridge, 1917.

*Rivers *loc. cit.* page 307.

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even more. After the last Tasmanian war, everything that could be thought of for the welfare of those who had survived extermination was attempted, but it took the remant only fortyfive years to become extinct under the aegis of civilization. Rivers' examination of the causes of the depopulation of Melanesia is well-known, and, as a result of their contact with more civilized races of both east and west, the Marquesans and the Caroline Islanders have likewise almost died out. And we read of the Eskimo "the intrusion of the white man has brought with it the usual blight—poverty, sickness, selfishness, and loss of self-respect". * Nor can the Indian expect to escape the same censure as the European, since from the point of view of the bottom grades of society caste has been a greater enemy of self-respect than colour or wealth.

A race adapts itself through many generations to its environment; then comes a civilized intruder and finds its customs strange, uncouth, repulsive perhaps. Regarding such customs as bad from its own point of view, it conceives of them as bad in themselves, and promptly starts a policy of destruction in the belief that it substituting higher and better ways. The destructive programme is easy enough; the customs and their sanctions that held society together are obviously powerless to bind the intruders, their value is not realized and they are too lightly cast away. The construction of substitutes is, however, quite another thing, and the far too frequent result is a rapid moral and physical decline, following on a decay of the bonds which have kept the community solid and healthy in the past. Civilization is as it were, a drug, which however harmless or even beneficial to the hardened and immune, is a rapid poison to those unaccustomed to its use. It is no less destructive than opium or alcohol, and like them needs to be controlled, and that straitly, in the interests of the weak. Unhappily the poisonous nature of the drug has been far too little realized, and philanthropists of all sorts have combined to administer the biggest dose that the often too willing victim could be persuaded to swallow, with lamentable results. In India and Burma there are still several remote corners where the inaccessibility of the country or the intractability of its inhabitants has left islands of primitive culture almost untouched by the surrounding waves of progress, and it must for long remain a problem to administer these areas in such a manner that the touch of civilization shall not destroy their inhabitants as the brass pot in the fable destroyed the earthen pot that swam with it on the flood. It is here that anthropology has her part and I propose to indicate briefly a few of the ways in which she serves this end.

Now the first necessity for any man in dealing with a race of so-called "primitive" culture is to understand its point of view and such an understanding depends on a particular sense of sympathy, by which I do not mean the feeling of compassion experienced by the philanthropist for the 'under dog' or by one of those, who have found salvation, for the unregenerate. That sort of sympathy sometime does even more harm than good. But I mean the attitude of a man who can divest himself entirely of his own outlook on life, who can ignore the values which he himself places on the things of this world and of the next, and who can regard everything from the point of view of the members of the other race as they exist for themselves in their own scheme of life. A sympathy of this sort presupposes an intimate knowledge of the general conditions to meet which that scheme of life has through untold generations been built up; of the details of the scheme itself, and of the conduct of the individual within that scheme. But it requires more than that. It requires ability to appraise (not excluding the appraiser himself and all his works) from the point of view of one living in the scheme referred to, and with reference to the details of that scheme alone, thus giving values often entirely at variance with those which the sympathiser feels, in the light of his own society and of the circumstances of his own life, to be the values satisfactory to himself. He must be able, in fact, to think at will in terms of thought and value entirely other than his own. It may be that this goal is never wholly attainable, but any progress that is to be made towards it is facilitated in an almost unbelievable degree by familiarity with the science of anthropology.

I have in mind an instance in which an official who was sitting to interview some unsophisticated villagers was angry because they squatted before him instead of standing in his presence, but as a matter of fact no disrespect was intended. On the contrary, it

*Sollas, *Ancient Hunters*, p. 579.

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would have been highly disrespectful for them to have elevated their less worthy heads above his head, the sacred part of his person, the seat of his soul. This, of course, he did not know, but had he cared to know, both sides would have understood each other and gained accordingly. And I would here reiterate that to the anthropologist all customs are natural, and even head-hunting, human sacrifice, and cannibalism, however necessary it may be to suppress them, are not revolting and atrocious crimes, but reasonable and inevitable acts resulting from beliefs and ideas logically applied to circumstances and environment. Seen in this light, measures taken to put an end to them are much more likely to be humane and effectual than more prohibitions and punishments ensorced on people who know perfectly well that their point of view is unappreciated, unconsidered and ignored. People in this frame of mind cannot appreciate the motives which lead to interference with their customs, and will distrust accordingly those who interfere. Probably all the rebellions which have taken place in Assam, for instance, since its occupation by the British have taken place as a result of ignorance or misunderstanding both of their rulers by the ruled and of the ruled by their rulers. I do not suggest for a moment that this particular ignorance or misunderstanding could have been avoided, but merely that any knowledge which tends to prevent or to remove its existence is of great administrative value. But while mutal ignorance may sometimes lead to rebellion or disturbance, it must, in the end, lead to apathy depression and degeneracy, and I suggest that this is one reason why so many primitive tribes decay under administration. Even in Assam, where, in general, the hill-tribes have been well looked after such decay is frequently apparent. Thus the Mikirs are related to have been once a virile and warlike race, but to have been deprived of their arms by the Ahoms. The rather wretched opium eaters who are their descendants show little signs of having ever been a power in the land. The Khamtis, when we first came into contact with them, were a vigorous, martial and energetic race, but they are now described as "inconspicuous and opium sodden".

I have taken sympathy, in an anthropological sense as the first necessity in the administration of wild men, but there are a number of ways in which an anthropologist's knowledge of custom enters directly into the daily life of administration, and the most obvious of these is in the administration of justice. An application of intricate codes of law and elaborate juridical systems with their delays, their formalities and their nice distinctions are probably necessary in civilized life, but they are likely to operate very hardly upon a primitive community, to cause much injustice and to give little satisfaction to anyone. In the first place such communities though often following intricate and difficult customary rules, have, generally speaking, entirely different standards from those to which we are ourselves accustomed. Torts, for instance, are everywhere recognized, but crime, as such, hardly at all. If it is recognized, it is in the breach of some tabu likely to bring disaster on the community, and punished by some sort of action taken to avert that disaster, whether by sacrifices at the expense of the offender, or by his expulsion from the community in order that the latter may escape the consequences of his act. Thus in a case which recently came into my court, a man whose small daughter had committed some fault, probably not for the first time, proceeded to frighten her into good behaviour by tying her up and putting her on the swinging shelf that hangs over every Naga hearth to prevent sparks rising to the thatched roof and to receive meat and fish placed on it to be smoke-dried. When his wife's mother interfered to release the child, he struck her. Being a man of more than usual truculence, he refused to pay the compensation assessed by the village headmen, who brought him to me. I dealt with the case as between the man and his mother-in-law's relatives, and then asked the headman what ought to be done to a man who thus illtreated his daughter; what was the village custom? The answer was "Nothing". The daughter was his own. If anything happened to her the loss was his; who would have cause to complain? If Government regarded his action as an offence to be punished, let Government see to it; it was nothing to do with them. I therefore saw to it, but the offender and his friends considered that he was treated with injustice on account of the mild punishment accorded. On the other hand, in cases of homicide, even if accidental, the culprit is banished from the village, probably because his presence is likely to entail a serious blood-feud and more killings, and so to disturb and weaken the community. Offences

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such as incest, though regarded with aversion and even horror, are allowed by most tribes to go unpunished by man.

Detailed knowledge of custom is often of great value, as when guilty intention was proved in a case of homicide by the precise manner in which the killer subsequently washed his hands, but acquaintance with beliefs and ideas, which are usually unexpressed in words, and are often unexpressible in words, in languages lacking in any means of conveying an abstraction, is much more valuable still. This is particularly the case in dealing with the obscure and rather indefinite workings of the mind obsessed by witchcraft. Often the magistrate or judge has to reckon with the fact that the person accused of witchcraft genuinely believes in his or her own powers, even if they are exercised involuntarily, as in the case of a woman who admitted to me that it was quite true that a child had died merely because she had handled it. How could she help it, she said; there was no ill intention on her part, but she had the misfortune to have a poisonous hand. Which being so, of course, she had no business at all to touch anyone so susceptible to evil influences as a small child, and knew it.

In anything of this nature belief has obviously a very important influence over the actions of primitives, but they are so incoherent and obscure when it comes to trying to put that belief into language, that it is often only the knowledge of what the mental process is likely to be that makes it possible to follow the thought and to deal with the case in a manner which is at least comprehensible and may with luck be satisfactory to the people concerned. And it is in cases of this sort that it is probably hardest of all to give satisfaction. It would never be regarded as just merely to dismiss accusations of witchcraft as mere superstition nor would it do anything to solve the difficulty which has led to the complaint in court. Those accused of witchcraft do believe, in many cases, that they possess supernatural powers, and in all cases that if they do not themselves, others do. They, therefore, consider perfectly just forms of procedure and punishments which appear to us unreasonable and iniquitous, or at any rate inequitable, but to which they are surely entitled as long as their point of view remains unchanged. All sorts of other similar cases occur. For instance, an old Sema, who had come to the conclusion that his bad health was caused by the absence of his soul from his body, a frequent cause of illness according to Semas, went down to the fields where he thought he might have lost it, killed a chicken for it, and called it. He went home, calling to his soul, by his own name, of course, from time to time to make sure that it was following. A personal enemy, aware of what he was doing, took a stick and hid by the path. As the old man went by, calling over his shoulder to the invisible soul, his enemy leaped out of the grass suddenly and brought his stick down with a thwack on the ground just behind the old man's heels. The timid soul was frightened and fled, and the old man died on the third day, and his relatives rightly accused his enemy of murder. Now this business of calling back the soul may appear to us to be a farrago of foolishness, but it is very real indeed to those that believe in it, and though it may be said that what actually killed the old man was the unaccustomed effort of going down to the fields and climbing back again, it is equally likely that he died as the result of auto-suggestion, thinking that he could never more recover his soul, which was scared away for good. That, at any rate, is what all the Semas concerned thought, and it may be taken as certain that even if it was not the sole cause, this idea largely contributed to his death. The enemy got off as he denied the act entirely and on oath, and there was no evidence beyond the dead man's statement to his friends, but had there been enough evidence, he would probably have been convicted under the penal code, and rightly convicted, of causing death, and his fellow villagers would have held this to be entirely just and proper.

Nor is it merely judicially that anthropological knowledge is useful. It was recently suggested to me that some system of memory training was urgently required in primary schools in the Naga Hills district. This, on the face of it, might sound absurd, as generally speaking the Naga has an amazing memory, and an interpreter can take out, say thirty processes on a fortnight's trip and serve them all correctly, explaining the wherefore of each, without being able to read one of them. But it is well known to anthropologists that the acquisition of a knowledge of reading and writing is only too apt to kill out all folk-memory and that

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traditional lore which is handed on from generation to generation by word of mouth, and to kill it out so quickly that it is lost before it can be recorded.

But the greatest importance of anthropology to administrators is in informing them and warning them of the evil effects which follow universally the contact between a lower and a higher culture. Much information has now been amassed, which makes it more possible to gauge the probable results of impact generally, and both the immediate and remoter effects of measures taken. That it is necessary to take action, and that the old policy of *laissez faire* will not do, has been brought out very emphatically at the recent meeting of the British Association at Oxford. The Revd. Edwin Smith, speaking on this subject in regard to Africa, stated that the decrease in population in French Equatorial Africa as a result of contact with civilization was three millions in fifteen years, and that in most of East Africa the deaths exceeded the births inspite of the abolition of intertribal warfare, human sacrifice and the smelling out of witches, and Dr. Schwitz, a leading Belgian authority, put European civilization in the forefront of the causes of African depopulation. * Captain Pitt-Rivers had also much to say on similar results of racial contacts both in the Pacific and in Africa. The problem inevitably varies according to local conditions, but general lines of action can be determined with reference to the science of anthropology, and no administration has the right to bilk the question.

No less a responsibility lies with the missionaries. Captain Pitt-Rivers has recently described their activities as "an irrelevant hobby", and there is this much to be said for his view, that their work, from its very nature, is fraught with the peril of doing more harm than good. *Non mores sine legibus*, perhaps, but *non leges sine moribus* for certain. For the generality of men morality depends for its sanction on religion, so that religion is the cement of society. When that cement crumbles and is loosened the danger is that the whole building may collapse. This is what is to be feared from any proselytism which ignores the dangers with which it is involved. "If we treat as contemptible", says Frobenius, † "what to another is sacred, we ruin him", and this has too often proved to be true. Thus Professor Smith, himself at one time a missionary, writes of the Ao Nagas "Boys in Christian families are refusing to serve at the young men's house. This was an important educational institution for boys. There were regular ranks through which the boys passed until they attained to adulthood and were admitted to full membership. Each order had to perform some distinctive service for the men who belonged in the bachelors' house. The break from this destroys a valuable disciplinary agency, and causes the boys to lose respect for the authority of their elders". * So, again, the Census Report for Assam of 1921 says that Ao girls educated by missionaries neglect work in the fields, for which their newly adopted long skirts are quite unsuitable, and idle in the village instead. So, too Mr. J. P. Mills says of "civilized" Nagas that they "almost invariably become parasitic on the community, and are content to wait for 'suitable appointments' entailing no manual labour." The model to which the Naga is being assimilated is a civilized type that in Naga surroundings "must either be fed by others or perish." and it is this type of civilized Naga that the missions tend to produce.† "The mere fact," writes Cooley, "of discrediting noted beliefs and habits, in order to substitute something unfamiliar, is almost inevitably destructive. Many individuals may be really Christianized . . . . while at the same time the overthrow of the native institutions is causing another class, possibly much larger, to become irresponsible and dissolute."§ So serious is this danger, that the Royal Anthropological Institute has formed a special committee with the purpose of allying missionaries and anthropologists in the investigation of the means by which the evil effects of racial contact may be studied counteracted and avoided.

I do not therefore suggest that missions cannot play a useful part in aiding the accommodation of primitive tribes to fresh contacts, but I do suggest, from my own experience, that they are apt to destroy more than they create, and in so far as they do

* *The Times*, Aug. 6th., 1926. Report on the proceedings of the British Association (p. 8).
† *Childhood of Man.*

* Smith, *Ao Naga Tribe of Assam*, p. 193. More to the same effect will be found in Mr. Mills' *The Ao Nagas*, recently published.
† *Man in India*, III, 222.
§ The Social Progress, p, 189. quoted by Smith *op, cit,* p. 208,

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that, they do more harm than good.* Man, at any rate the average man, cannot live by religion alone. In the case of the Naga a very important part is played in village life by feasts and dances. These are not essentially religious, though, as into the festal life of any civilized community, religion inevitably does enter. It is to these occasions that all the village looks forward for a break in the monotony of life, for an opportunity to give free rein to the artistic senses, whether in colour, or in motion, or in song. The gala dress of almost any wild Naga shows an admirable taste expressed in white and scarlet and black in a most pleasing accord with the reddish skin that wears it. An Angami festival is a feast of gorgeous and harmonious colouring, and in some tribes the dancing is of a very high standard indeed. Yet of these only singing, in the form of hymns, is allowed to survive conversion to Christianity. Bright clothes and gay dances are heathenish and therefore tabu. The Lhota Christian may wear only plain cloths, and a sanctimonious countenance; laughter savours of pagan levit.† This is assuredly all wrong. I can see no reason (but I speak as a heathen) why a sense of colour and a sense of rhythm, no less than a sense of song, should not redound to the glory of God who gave them. And I suggest that to deprive simple men of their use in the name of religion is a sin. Not thus did the fathers of the ancient Church who incorporated the heathen feasts of Europe into the Christian calendar as Easter, Whitsuntide. St. John's Day, Michaelmas, Hallowmas, Christmas and many others. If there is one thing more than another which suggests that there is something wrong with Christianity as practised and preached to-day, it is its apparent inability to shed the incidentals and, while retaining the essentials, to adapt itself to the life and needs of those to whom it is newly preached. I should be sorry, however, to suggest that missionaries alone adopt this attitude. The Commissioner for Indian Affairs in the United States of America has forbidden dancing by the Indians of that country. He apparently considers that valuable time is given to dancing that might be devoted to industry and that it encourages a religious disposition, which induces an uneconomic generosity in the individual. Could any materialism be grosser?

To turn from the moral effects of contact to the purely physical side, the apparent rapid deterioration of physique on the part of a primitive tribe is often remarkable. The Nagas living on the south border of the Lakhimpur District of Assam probably afford as good an example of this as any, but occasional observers in the Naga Hills district, in particular I may mention the name of Mr. Henry Balfour, have commented on the fact that the independent Nagas across the frontier are of finer physique than those of the administered district. Mr. Balfour went further and said that it struck him that the Nagas of the more recently administered parts were again finer in physique than the inhabitants of areas long taken over.* If this is so it is a serious reflection on the evil effects of administration, and a short enquiry into the facts and their causes may perhaps not be out of place. The question is complicated by the varying physique and appearance of tribes which naturally differ as a result of racial composition, and by the inevitable climatic effects of different habitats. The Lhota, living in the lower and hotter ranges near the plains, is likely to be of poorer physique than the tribes living in the high hills, and the Ao living inside the frontier is of inferior physique to the Chang, living alongside him but just across it, owing probably to racial difference, the Ao appearing to be of superior physique to the Phom also his transfrontier neighbour and the neighbour of the Chang as well. On the other hand, the administered Semas are unquestionably, I think, of poorer physique on the whole than those across the frontier, and Angamis of the village of Khonoma once told me that they have deteriorated in stature and stamina since being administered. Generally speaking however, I doubt if the Angami tribe, now all administered, has suffered much in that way. The deterioration in Khonoma has probably been due partly to distilling and consequent drunkenness in the village and partly to the importation of malaria and other diseases by traders, as Khonoma has replaced raiding and war as the primary interest in life by long trading expeditions, men of that village

* *cf.* Buxton, *Depopulation of the New Hebrides*, in Transactions of the Royal Society of Tropical Medicine and Hygiene, vol. XIX (1925-26), p. 453.

† See J. P. Mills, *The Lhota Nagas*, p. xii, and *The Ao Nagas*, p. 415, *cf.* also Brewster, *Hill Tribes of Fiji*, p. 66. Buxton, *loc. cit.* p. 432.

* Presidential address to the Folk-Lore Society, *Folk-Lore*, March 1923, p. 21.

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visiting Calcutta and even Karachi and Madras to buy beads and wandering all over Burma to sell them. This practice, (as that of distilling) is of course, consequent on administration, but supplies a badly needed outlet for the energies formerly spent on war. In most Angami villages the practice of intensive cultivation and the preservation un-impaired of village festivals and feasts for the acquisition for social status by individuals seem to have been successful in maintaining the interest in life which is necessary if the tribe is not to deteriorate. In addition to which the Angami is conscious of not being dependent on administration for his survival, whereas the Ao and to some extent all the neighbours of the Angami except perhaps the Sema, tend to regard Government as a source of protection. The Angami on the other hand, as also the Konyak in the north, are probably still inclined to regard the British Government as a temporary evil which will pass in due season, and the Angami, like Konyak again, is far more conservative than the other tribes and much less receptive of new beliefs, the fact being that he has confidence in his own view of the nature of things and has not yet had that view undermined and exploded. His real religion is rather ancestor-worship than anything else and it is not nearly so easily undermined as are the vague beliefs of other tribes already shattered by migrations and invasions among themselves. The Angami in fact has been able to retain his belief that he is a better fellow than anyone else at all; and his excellent system of cultivation has prevented his suffering like the Sema from scarcity of food. The Tengima Angami probably thinks that if he could only get hold of suitable weapons he could drive the sahibs out of his country—and long may he continue to think so, for there is nothing so stimulating as a good opinion of oneself. To return to the case of the Semas, a tribe whose country is overpopulated and whose food supply is always on the scarcity margin, the effect of administration has been to restrict expansion at the cost of less warlike tribes and thus to cause inevitable deterioration as a result of shortage of land and an inadequate food supply. The tribes across the frontier have naturally suffered less, and until quite recently, at any rate, the transfrontier Semas have been expanding at the expense of their neighbours.

As regards all the administered tribes the prevention of head-hunting and war have, of course, had a detrimental effect in some ways. Across the frontier there is more competition and a harder life; more need for vigilance, resource and address. Personal efficiency is the primary standard and wealth secondary, whereas under administration wealth stands first and the tribe suffers by the change. Also it is true that across the frontier the hills are higher and colder and the land inhospitable, and it takes a tougher digestion to live on *coix lachryma* than on rice. Still, I think, the vital factor is that under the conditions obtaining before administration it is necessary for everyone to live on the alert, a state of things undoubtedly contributing to active habits of mind and body, while under administration the partial loss of these habits is inevitable. But there are other effects which can be checked if not prevented. Perhaps the most important of these is the spread of disease. Under the old conditions in the Naga Hills many diseases now common appear to have been practically unknown, and it is safe to say that one of the first effects of administration is to spread epidemics which cause far more loss of life in a short time that head-hunting ever did in a long one. Small-pox, measles, influenza and syphilis are probably all new in these hills' Tuberculosis which seems to have been unknown 20 years ago is now common. I remember, a medical missionary telling me 14 years ago that in his experience there was practically no tuberculosis in this district. A few years later he commented on having had to treat several cases, and now the disease is of comparatively common occurence. Two at any rate of my interpretors have died of it in recent years.

As in Melanesia the introduction of European clothing and its misuse are probably responsible for certain amount of disease. We read of Melanesia that decrease in population is in progress since the administration of the white man owing to changed conditions of life, among which preference is given "to the injudicious use of unsuitable clothing, which.....is a fruitful cause of disease and the introduction of new diseases."* I think there is a very serious danger of a similar result in the Naga Hills;

* Woodford in *Depopulation of Melanesia*, p. 69.; Buxton, *loc. cit.*, p. 437.

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and probably the process is already actually in operation. So, too, a change in the method of building houses, leading to the adoption of a type new to the environment, may be dangerous. It has been pointed out that in the Cook Islands the indigenous type of house is ventilated throughout as a result of its method of construction, and overcrowding is immaterial. People sleep as many as a dozen together in a small room shut up at night for fear of ghosts. When, however, this practice is followed in the modern houses built on lines taught by missionaries, it results in a very unhealthy atmosphere indeed, and the practice immediately becomes favourable to the spread of disease.*

Another cause of the decline of population in certain localities of the district is probably to be found in an undue amount of compulsory load carrying. Of course, without a certain amount of such carrying work the administration of the district could not be carried on, and it is necessary to call villages to supply carriers, but it will be found that in the hot climate of the lower hills, where work of all kinds is much more trying than the high ranges, there is noticeable decay in the population of all villages lying near a Government road. That this is not merely due to the climate is suggested by the fact that such decay is much less noticeable in villages further from such routes. Thus villages on the outer range such as Kansing Toluba, Aonokpo, Yamho Yantha, Yamho seem to have suffered considerably less from loss of population than villages actually on the road like Changchang, Lakhuni, Bhandari and Yimbarasa. So too in the Angami country the viliages on the original route to the plains are much decayed, though this may be due to disease imported by strangers after the opening of a cart track as well as to too much carrying before that. I believe there is a similar scarcity of population along the Manipur-Cachar bridle path. That this decay really is due to excessive exertion is suggested by the extraordinarily high death-rate among the Lhota coolies who went to France with the Labour Corps or who carried loads during the Kuki Operations in 1918-19. A noticeable point about the Lhota coolies who were found to have died, when their belated medals came to be issued, was that although most had married very few left children. Apparently their fertility had been affected by the strain they had undergone.

An entirely unexpected result followed the introduction of monogamy in the New Hebrides. Instead of reducing, as might have been expected, the extent of the practice of abortion it increased it, as husbands of one wife found that pregnancy caused an inconvenient interference with the daily routine, which was not experienced in the former polygamous households, and abortion was more freely resorted to in consequence.*

I have referred to one or two aspects of the contact question in the area with which I am familiar as examples. There the most important need appears to me to be to control the contact between civilization and the wild tribes, so that progress is very slow and that the wild man may have time to accommodate himself gradually to new conditions. The greater danger is in introducing change too fast. It is considerations of this sort that will cause serious misgivings in the minds of many anthropologists at such news as that of the simultaneous release of all slaves in the Hukong Valley by money payments. Such a proceeding must inevitably disturb the whole of the economic and social life of the people affected. The system of slavery in that part of the world is, generally speaking, a very mild one, and it could surely have been put an end to gradually by prohibiting transfer of ownership, redeeming all children in the present and for the future, or by some similar method which would have allowed the change to take place gradually. It would have given a chance to the people affected to accommodate themselves to the new conditions of life in a way that must be denied them by a sudden and sweeping change. Cash is no substitute for labour in the wilds ; it is no substitute for crops, and where there are no banks or investments it may soon be spent. To effect the change gradually would probably have been cheaper, and would certainly have been more humane, but of coures it would not have been spectacular.

However, different areas will have their differing problems, and there is no one remedy for all, but I think that many of you will agree with me that the present position is unsatisfactory and could be much improved. Among other things, much greater freedom

* McKenzie—*Observations on Filariasis, Years etc., in the Cook Islands.* Transactions of the Royal Society of Tropical Medicine and Hygiene, Vol. XIX (1925-26). p. 139.

* Buxton, *loc, cit.* p. 425,

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is needed in regulating the communications between primitive tribes and the more civilised world. Enlightened countries like Australia have gone so far as to prohibit the entry of any persons whatsoever into their native reserve except occasional scientists and the administrator of the tribe. Even schools and missions have been barred, as this appears the only way at present of protecting the remnant of their aborigines from extermination. There is no reason why legislation on somewhat similar lines should not be applied to these primitive areas of India and Burma, and it would vastly improve the present position with regard to the acculturation of aborigines if the entry of civilized foreigners and of their trade goods into such areas was put under very much severer control than it is at present. As I have said before, civilization is a drug and its consumption needs very careful regulation and supervision. Primitive man is perfectly capable of a gradual accommodation to changes which will kill him if introduced suddenly, and it is probably wrong that he should be killed. At any rate it is inimical to the acquisition of knowledge. Another measure that I would advocate would be to make examinations in anthropology—Physical, Social and Cultural, carrying effective marks compulsory for entrance to all the public services on which the administration depends. Anthropologists know that haste in civilizing, educating, and acculturating is likely to do more harm than good. The difficulty is that other people do not believe it. The facts are at variance with political and philanthropic tradition, and therefore unwelcome. It is not an easy thing to induce a large number of persons to discard the familiar and comfortable ideas of a lifetime in reluctant exchange for new and unaccustomed views, but it is our duty to keep trying, even though we feel, as I so often do myself, like a sparrow disconsolate on the house top or a voice crying in the wilderness.

LETTERS FROM THE EDITOR

V.

AS in my previous letters, so in this, I shall not mention or describe all that I have seen, but shall only make a few observations on some of them. Had my intention been different from what it is, it would have been impossible to describe London thoroughly in the course even of a good many letters, not to speak of one or two. The administrative County of London comprises 116½ square miles with a population of 4,483,249. Greater London is 699 square miles in extent, and comprises about 7,000 miles of streets and nearly a million inhabited houses, with a total population of 7½ millions. Needless, therefore, to say that, during the few days at my disposal, I did not attempt the hopeless task of seeing even all the most important "sights" of the great metropolis. I saw only a few of them.

At the time of my visit, Parliament was not sitting. The edifice where the two houses of parliament hold their sessions is in the richest Gothic style and has a somewhat cathedral-like appearance. It looks quite imposing. The still frequent allusions to "St. Stephen's" are due to the fact that St. Stephen's Chapel, built by Edward III., was for centuries the meeting-place of the House of Commons. The old building having been destroyed by fire in 1834, the new building was commenced in 1840 and completed in 1857. It occupies an area of eight acres and contains eleven quadraagles. It cost 3,000,000.

The magnificent Westminster Abbey has been the growth of centuries. Its north transept is generally known as the Statesmen's Aisle. Here are either the graves or the monuments of the elder and the younger Pitt and of Fox, Castlereagh, Grattan, Palmerston, Peel, the three Cannings, Disræli, W. E. Gladstone, Lord Salisbury and many others. The south transept or Poets' Corner is famous throughout the English-speaking world, because of the memorials of all the greatest English poets and other writers, from Chaucer to Tennyson and Ruskin, which it

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contains. These memorials in Westminster Abbey of British statesmen and authors cannot but fill patriotic British hearts with pride and an earnest desire to follow their example. The National Portrait Gallery serves the same purpose, besides gratifying the aesthetic sense, as the memorials in Westminster Abbey. The collection comprises about 1900 portraits of eminent men and women of all ranks and ages. Royal personages, statesmen, poets, judges, writers, scientists, warriors, actors, all who have played a part in British history are represented here All the paintings and drawings, bronzes, marbles, medals, specimens of handwriting, autographs and other personal relics, have been kept here, well-arranged and with the greatest care. Wherever I have been in Europe I have found scrupulous attention paid to cleanliness in public places and buildings, which we cannot boast of in India, though our frequent baths and washings make for personal cleanliness.

While on the subject of national memorials, I should mention the grave of the Unknown British Warrior in Westminster Abbey. The latter part of the inscription on it runs as follows :—

"Thus are commemorated the many multitudes who, during the great war of 1914-1918, gave the most that man can give—life itself, for God, for King and Country, for loved ones, Home and Empire, for the sacred cause of justice and the freedom of the world. They buried him among the kings, because he had done good toward God and toward his house."

We cannot be so presumptuous as to assert dogmatically that nobody fought in the great war for God, for the sacred cause of justice and the freedom of the world. But the more one comes to know the motives, causes and objects of the war, as well as its real direct results, so far at any rate as these results concern the non-European peoples of the earth, the more one becomes convinced that to connect God and the sacred causes of justice and freedom of the world with it is nothing short of blasphemy. One can only hope that the great wrongs done or perpetuated during or after the war will rouse the subject peoples of the earth to obtain justice and win freedom.

Opposite the National Portrait Gallery stands the Nurse Cavell Memorial, with a fine symbolic figure of Humanity. She was a nurse in a Red Cross Hospital in Brussels where wounded Belgian, German, French and English soldiers were nursed after the outbreak of the world war. Brussels was then (1915) under German military occupation. Nurse Edith Cavell was instrumental in conveying about 60 English and 15 French derelict soldiers and about 100 French and Belgians of military age to the neutral Dutch frontier and had sheltered the greater number in her house. The German Court-martial, which tried her, held that as a Red Cross Hospital nurse, she ought not to have done this, and sentenced her to death. She was shot on October 11, 1915. The British people considered her a great patriot, which she undoubtedly was, and removed her body to Norwich cathedral on May 15, 1919. The memorial originally bore only an inscription to the effect that she died for God, king and country—I do not remember the exact words. In 1924, when the Labour Government was in power, were added Nurse Cavell's memorable words shortly before her execution:

"Patriotism is not enough ; I must have no hatred or bitterness for anyone."

An Indian student who was with me when I stood in front of the Cavell Memorial told me that this addition to the inscription was made in the course of a single night, because it was apprehended that people under the influence of fanatical patriotism might possibly try to prevent the addition.

Lovers of humanity as a whole cannot but derive strength from the thought that one who risked and lost her llfe for her countrymen and their allies, had realised before her death that there is a greater entity than one's country, which includes it, and that one should not hate or harbour bitter thoughts against any one.

The Nelson Monument stands in Trafalgar Square, so named in commemoration of Nelson's victory. The monument is a granite column 185 feet high, surmounted by a statue of Nelson, over 17 feet high. The column is no doubt imposing, but the square is really "a dreary waste", as one critic has called it. I have seen only a few places in England ; but perhaps the Nelson monument is the loftiest erected by the British people to any of their famous men. I am not sure that as a man and judged according to even ordinary moral and intellectual standards, Nelson can be said to stand in the front rank of British men of all ages or that he was the greatest benefactor of the British race. But from a worldly point of view, he was no doubt a

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saviour of British imperial interests at a very critical period of British history.

A different kind of memorial of a different kind of man is the Bird Sanctuary in Hyde Park. In this sanctuary no bird may be killed or molested. It is in the form of a grove. I could wish that there were hundreds of such sanctuaries in India. The bird life of London is remarkably rich and varied, and that is due in great degree to the sancuary provided by the many Parks in London, of which the area in the County of London alone is over 7000 acres. The Bird Sanctuary in Hyde Park forms a memorial of W. H. Hudson, well-known as the author of *The Naturalist in La Plata*, *Green Mansions*, *British Birds*, *Birds and Man*, *Adventures among Birds*, etc. "The pretty bird bath is, in the opinion of many, marred by *Epstein's* Panel of Rima (see Hudson's *Green Mansions*)." I have seen this Panel. On it is sculptured in low relief the figure of a man with his head thrown back a little and his right hand stretched out in the gesture of protection. The palm of this hand is disproportionately large. It is perhaps this disproportion which is objected to. But, as I understand it, the artist probably wanted to make the idea of giving protection very prominent and so made the hand larger than anatomically it should have been. Art is not science—it is not anatomy. The Hindu goddess Durga is represented with ten hands to denote that she protects the eight points of the compass and also the regions above and below. Anatomically, no figure like that of a human being can have ten hands, nor can the point of attachment of the ten arms with the shoulder be made sufficiently thick if due regard be had to anatomy. But in iconography, it is allowable to make a figure with ten hands to represent the idea noted above. Similarly, in my opinion, the sculptor was justified in making the hand in the Panel of Rima very large to emphasise the idea of giving protection. I was told when I saw the Panel that when the bird bath was constructed and this Panel put up, crowds assembled near it and there was much excitement and controversy.

Reference to this work of Epstein's reminds me that, during my short stay in London, I paid a visit to Epstein's residence and studio. I wanted to see his bust of Rabindranath Tagore. When I called, he was engaged in modelling some new work—the plaster was still sticking to his fingers. So he shook hands with me with some hesitation. Tagore's bust I could not praise. The likeness did not strike one at once. But what was worse, the face looked blank; there was no character, no expression, in it. The bust of Conrad, the novelist, appeared to me to be a true work of art. There was character in it. I saw there also a bust of James Ramsay Macdonald. I liked the bust of a Hindu boy made by the sculptor. I do not know who he is. I thanked the artist for courteously showing me his works and bade him goodbye.

It is meet that after mentioning the bird sanctuary in Hyde Park I should say some thing about the park itself. It is the largest of the public Parks in London proper and, with Kensington Gardens, covers an area of 638 acres. Hyde Park is very frequently used for public demonstrations of all sorts. Any agitator, idealist, faddist, etc., of any sort who wants to air his views is quite free to speak in the bare and flat open spaces here, and crowds, large or small, are sure to gather round him. The political meetings here often attain to huge proportions. When I entered the Park I had already become tired with long walks. So I sat down in a chair to take rest. Shortly after a man came and asked me to take a ticket for the use of the chair during the day for two pence, which I did. The most attractive feature of the Park is the Serpentine, an artificial sheet of water where bathing is allowed from 5 to 8 a.m, and on summer evenings during certain hours. "A few hardy enthusiasts have achieved a well-earned notoriety by taking their morning dip all the year round." Boating can also be enjoyed for 1*s.* to 1*s.* 6*d.* per hour. I saw many aquatic birds enjoying their life on the waters and in the small islands of the Serpentine. There were notices put up asking visitors not to pelt or molest them in any way.

Readers of English literature must have often come across the name of Rotten Row. When I entered it from Hyde Park corner I found the adjoining drive thronged with the motors and carriages of the aristocracy, and wondered why it was called "rotten." The fact is, the name is a corruption of *route du roi*, the path of royalty; it is a course of a mile and a half reserved for riders. The flower-beds which I saw on the Park Lane side and between the Serpentine and Hyde Park corner, were a blaze of colour. Wherever I have been in Europe, I have

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found the love of beauty and order a feature in the character of the people. Perpaps the absence in Europe generally of the kind of destitution with which we are familiar everywhere in India, has enabled Europeans to develope and gratify their love of beauty.

The Royal Albert Hall, built 1867-1871 as a memorial of the Prince Consort, at a cost of £200,000, is one of the largest halls in the world, and will comfortably seat 8,000 people, with another 1,100 in the orchestra. "Though frequently used for political demonstrations and other great gatherings, it is principally famous for musical performances on a large scale." Such use of the hall gives proof of the vigorous political life of the British people, as well as of their love of music, though they are not among the preeminently musical people of Europe.

It would be futile to attempt to describe even briefly what I saw in the British Museum. It would have required months to become acquainted with all its contents. But I could devote only the hours after breakfast one morning till midday to walking along the halls, rooms and galleries of this vast national storehouse. It is national only in the sense that it belongs to the British nation, but the objects kept here have been collected from all countries of the earth. It is one of the most extensive and valuable in Europe. Experts conduct parties round the galleries every week-day at 12 noon and 3 p.m. No charge is made. Particulars of each day's lectures can be gleaned from the notice boards. Private parties are conducted if applicatian has been made four days in advance. To go round the halls and galleries and to listen to these lectures is in itself a liberal education. Our museums in India are much smaller. It should be easier, therefore, to make arrangements for such lectures therein by experts and for conducting private parties. The facilities for education which we have in our midst are not at all sufficient ; but even those we have are not properly utilised owing to the absence of suitable arrangements. There should be guide lecturers attached to all our museums.

Though I will not attempt any detailed description of the Museum, I must try to give some idea of its library and reading room.

In 1850, in point of magnitude, the British Museum stood fourth in the list of European libraries. It now holds the second place, the Paris National Library ranking as first. In foreign books the British Museum library is the finest in the world. In 1923 it contained nearly four million printed volumes ; the number is certainly larger now. For since 1900 the annual additions from all quarters, exclusive of about 350, 000 continuations, music, newspapers, etc, average about 30,000. Another account says that the annual increase is at the rate of 50,000. The length of shelving is 50 miles.

As I was only a visitor, not a ticket-holder, I could obtain permission to go into the reading room only as far as the doorway and see the room. It is a huge circular hall, accommodating between 450 and 500 readers, who sit at desks radiating like the spokes of a wheel from two concentric circles, in the inner of which sit the officials, while the printed catalogue, comprising about 1000 volumes, is ranged round the outer circle. The dome is 106 feet high and has a diameter of 140 feet, being second only to the Pantheon of Rome and that but by 2½ feet. About 20,000 volumes most in request, such as dictionaries, encyclopaedias, etc., are ranged in shelves round the Reading Room itself and may be consulted without filling up a form. "Readers" average nearly 400 daily. The number of visitors to the reading room of the Imperial Library in Calcutta was 41,660 in 1925-26 and the number of requisitions for books not in the open shelf collection in the reading room was 25,664 in the same year. Considering that Calcutta is a much smaller city than London, that it is less literate and that the Imperial Library is a much smaller library than the British Museum Library, Calcutta's record is not quite discouraging.

To return to the British Museum.

From the doorway of the Reading Room I saw a few hundred readers studying and consulting books in perfect silence. One of the porters showed me the arrangement of the movable or 'sliding' book cases. Of course, he expected a tip, which was paid. Europe, Great Britain not excepted, is considered a part and the principal part of Christendom ; it might also be justly styled Tip-dom, the payment of tips being the rule everywhere.

At present the contents of the museum are arranged under twelve departments—viz., *Bloomsbury* : Printed Books, with printed music and maps, Manuscripts, Oriental Printed Books and Mss., Prints and Drawings (with the sub-departments of Oriental Prints and

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Drawings), Oriental Antiquities, Greek and Roman Antiquities, Coins and Medals, British and Mediaeval Antiquities, Ceramics and Ethnography; *South Kensington*: Zoology, Entomology, Botany, Geology, and Mineralogy.

I can now only enumerate the galleries and rooms I saw. The Roman gallery, the three Graeco-Roman rooms, the gallery of casts, the Archaic room, the Ephesus room, the Elgin room, the Phigaleian room, the Mausoleum room, the Nereid room, the Assyrian saloon, the six Egyptian rooms, the Nineveh gallery, the four Vase rooms, the Bronze room, the room of gold ornaments and gems, the terra-cotta antiquities room, the principal staircase on the walls of which are Buddhist sculptures, the Plaquette room, the coin and medal room, the Roman Britain room, the Asiatic saloon containing specimens of Japanese and Chinese porcelain carvings and metal work, the Indian religious room, the Buddhist room, the Iron Age gallery, the Maudslay collection of Maya sculptures from Central America, the Ethnographic collection, pottery glass and mediaeval antiquities, the manuscript saloon, newspaper room, etc. The rooms are all large halls.

The Egyptian sculptures represent human and allegorical figures, sometimes of colossal size. Some of these gigantic statues look as fresh today as when they were cut and chiselled. I saw the famous Rosetta Stone which furnished the key to the Egyptian hieroglyphics. Of very melancholy interest were the Egyptian mummies. They must have originated in a longing for immortality or rebirth—perhaps in immortality or rebirth in the original human body. One grave has been kept in an Egyptian room, with its mummy reduced to skin and bones and the earthen vessels, containing the food and drink (no longer to be found), placed in the grave by the relatives of the deceased for his use in the next world. And the object of all this solicitude of theirs is now one of the gruesome things to be seen in a museum!

The Assyrian antiquities mainly consist of sculptures in low relief, the subjects being the exploits of the king whose palace walls they ornamented. The Hittite remains with hieroglyphic inscriptions as yet undeciphered are also here.

Some of the Maya sculptures from Central America were colossal. The inscriptions on them are in an as yet undeciphered script or hieroglyphic.

I do not know whether I saw all the Indian antiquities, but it struck me that the Indian sculptural collection was not as large as some of the others. This is rather fortunate. For the less we have to go to foreign countries to study even our own history, etc., the better. The sculptures from the Amaravati stupa, which I found adorning the wall of a staircase, were generously (!) donated by some former Sacretary of State for India. As soon as I read the words to that effect, I was reminded of our proverbial expression, "parer dhane poddari", "to be generous at others' expense." But is not might right?

The British Museum and other similar museums ought to give their visitors an adequate idea of the vastness, variety and antiquity of human civilisation, and cure them of narrow patriotic pride and vanity. I do not know whether the British Museum has contributed to any extent to make the British people broad-minded and free from insular pride and vanity. Nor do I know whether they realise that this vast collection represents robbery and plunder to some extent at least. But howsoever the collection may have been made, let us hope that the British people will make not only an intellectual but also a moral use of it.

Such collections have many lessons for us, too. One is that we do not take a sufficient interest in the antiquities of even our own country, whereas the range of interest of European nations embraces the whole world. Many of them are authorities not only in subjects relating to their own national culture, civilisation, history, etc., but in those of foreign countries, too. But in India, how few of us are authorities even in subjects relating to India? As for foreign countries, I cannot just now call to mind any Indian who is an authority on any subject relating to a foreign country.

Here I may also be allowed to observe that in Europe the number of men who try earnestly to tackle problems involving the weal or woe of the whole of humanity or at least of some foreign peoples, is much larger than in India. In fact, there are scarcely half a dozen outstanding Indian names among those who are trying to tackle problems affecting the whole of humanity. Some of the causes responsible for such a state of things we all know. Our political subjection is so depressing in so

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many directions and so much of the time and energy of so many of our educated men, and recently of women too, has to be devoted to the attainment of political freedom (the methods thereof I need not here discuss), that there are little inclination, time and energy left for paying attention to or even getting acquainted with wider problems. Political subjection has undoubtedly narrowed our mental horizon. The system of caste and the fact that most of us profess an ethnic religion, may also have had something to do with narrowing the sphere of our human interests. And then, we must not forget that the vast majority of our countrymen are steeped in ignorance, of which illiteracy is only one of the outward signs. I condemn the political and economic imperialism of European nations, and their habit of exploitation. I have more than once condemned their intellectual and spiritual imperialism and drawn attention to the fact that Europeans generally want to monopolise all scholarship, virtue and spirituality. Virtues are Christian virtues, scientific methods are European methods! But we should not be blind to the existence among Europeans of men, however small in number, who are sincerely interested in the solution of problems affecting the whole of humanity. Nor should we encourage in ourselves the habit of speaking sarcastically of the very few men among us who have a wide human outlook, as if humanitarianism were opposed to patriotism of the right kind. On the contrary, we should look at even our national problems from a broad humanitarian point of view, as a small number of Europeans do in the case of some of their own national problems.

I shall now mention some of the other things I saw in London. The India Office, I, of course, saw. India has paid for its construction and also pays for its upkeep, including the salaries of its officials, though India is governed mainly in British interests. The sight of this building; therefore, did not make me either proud or glad. I went there to obtain some information about the "Indian" Delegation to the League of Nations, and wanted to do some sight-seeing also. Having gone there I thought it my duty to see our fellow-countryman, Sj. Surendranath Mallik, member of the India Council. But he was not in his room when I called. I wanted to know his private address, but the porter said it was against the rule of the office to tell it to anybody. He, however, agreed to give my card to Mr. Mallik the next day. On thus coming to know of my presence in London, he kindly invited me to a tea-party in Hotel Cecil, which he was giving in honor of Lord Lytton. Fortunately I received the invitation too late, having gone out sight-seeing. I must nevertheless thank him for his courtesy. What, however, I appreciated was his invitation to tea at his own residence. When I reached it, he was not at home, but Mrs. Mallik, a *pardanashin* lady, very courteously received me, though I had never been introduced to her before. Mr. Mallik came in soon after, and the guests enjoyed the delicious Indian sweets and other Indian refreshments which the gracious hostess had prepared with her own hands.

I saw also the hired buildings in which the Indian High Commissioner's offices are located, having gone there twice to see Sir Atul Chandra Chatterjee, the High Commissioner for India, at his request. The High Commissioner's office employs several hundred men. But only some 12 Indians have permanent clerkships there and some 18 more Indians similar temporary appointments.

At the time of my visit to London, the educational institutions were enjoying their vacation. So I could not see much of them. I, however, went into the Imperial College of Science and Technology, partly because my eldest son was educated there. I saw the chemical laboratories of the college. On asking a young English assistant whether any Indian student was then getting his training there, I was told that an Indian young man was at that very time carrying on some research there. On my expressing a desire to see him, he was called. His name is Jogendra Kumar Bardhan. He was then doing research work in vegetable dyes, and showed me some fabrics dyed therewith. It gave me much pleasure to see an Indian young man working hard even during a vacation.

I paid a visit to the famous Roya Botanical Gardens at Kew. I strolled over many of its parts and went inside the large palm-house, kept always at a temperature of 80 degrees.

"Among other works of universal importance carried out at Kew was the raising from seeds specially brought from Brazil —at that time the world's sole source of rubber supply, of the 1,000 plants with which the rubber industry was introduced into the Malay Peninsula and Ceylon. Kew

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was also instrumental in introducing the almost indispensable quinine plant from South America into India."

In going from one part of London to another, I have used all the different kinds of conveyance available—motor taxi-cabs, 'buses, tram-cars, underground railways and the tube railways. And, of course, I did some sight-seeing on foot also. Horse-drawn conveyances for men have entirely gone out of use in London, at least I did not see any. There are, no doubt, big wagons drawn by big horses for carrying goods. Considering the high cost of living in London, taxi-cabs appeared to be cheap, the first mile or part of it costing only one shilling and each succeeding quarter of a mile or less, three pence. Many people prefer travelling on the tops of the omnibuses to sitting inside, because they have fresh air there and can also see sights better. In travelling by rail I found several Englishmen, railway officials and others, polite and helpful. They helped me quite unasked. I did not experience any rudeness or incivility anywhere. I mention this fact, because in India Anglo-Indians (old and new style) are not famous for politeness to Indians. Before going out to England I had heard much about the London policeman. I found him to be in reality a sort of walking directory and also polite and obliging. There are no tube railways in India. Nor are there escalators or moving stairways, by means of which passengers get down to the tube railway platforms.

I did not see the slums of London. In the parts I saw and at the time I saw them, the streets were quite clean : there was no dust or mud in them. The modern buildings, not only in London, but in the other cities of Europe, appeared to be generally characterised by dull uniformity, though the size and height of some of them were imposing.

INDIAN PERIODICALS

The Future Development of Asia

The Hon. Bertrand Russell writes in the *Hindu Annual* regarding the future economic development of Aisa :—

There can be no doubt that all Asia will be industrialized to the extent warranted by the natural resources. In Western Asia, the most important industrial asset is oil. I speak of it as an "asset", though from any but an economic point of view its existence is a misfortune to Asia Minor, Persia and Iraq. It has enlisted all the great Powers, not excluding Russia and the United States, in the great game of grab, and has made genuine independence very difficult for all the regions which are interesting to the oil magnates of the world. It is true that Turkey has achieved a greater measure of freedom than at any recent former period though at the expense of a great loss of territory, in particular the territory containing oil. But in spite of Turkey it seems probable that the economic development of Western Asia will continue to be controlled by Europe and America until the rest of Asia is in a position of greater independence than at present.

In India, industrial development has already made great strides. So far as can be seen, there is only one cause that might retard it in the future, namely, internal anarchy. If, after achieving independence, India were to fall into a condition of chronic civil war, that might cause a reversion to more primitive economic conditions. But this would be temporary; for, unless a stable government were established, some foreign Power or Powers would again acquire control and reestablish industrialism. The maintenance of national freedom in the modern world demands a developed industry, without which military defence is impossible; and in the absence of national freedom foreigners will introduce modern economic methods. There is, therefore, no escape from these methods whether we like them or not.

Regarding the future political development of Asia he says :—

The domination of the white man, which characterised the 18th and 19th centuries, is not an eternal fact of nature; indeed, there are abundant signs that it is already coming to an end.

In India, the dominion of Great Britain becomes more and more precarious, and is likely to fall if Great Britain becomes involved in another first-class war.

I fully expect that the bulk of the population of Asia will be freed from the domination of white Europeans within the lifetime of those who are now young.

Europe was saved by the invention of science and embarked upon centuries of conquest which ended at the battle of Mukden. The spread of science in Asiatic countries is giving them renewed strength, and Europe's star is sinking—no doubt to rise again some day.

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This see-saw conflict is devoid of serious significance: it advances no human values, and retards the progress of mankind. Will the time come when each continent will allow freedom to the other? I hope so; but that time is still distant. Let no one fancy that the ideas which inspire the League of Nations are strong enough, or will soon be strong enough to prevent great wars. There are causes of conflict between Europe and Asia which lie very deep. The standard of life is higher among Europeans; the pressure of population is greater in Asia.

As regards cultural development he writes:—

It would be ridiculous to speak of two cultures, European and Asiatic. The division is rather (1) the Judeo-Christian, (2) the Mahomedan, (3) the Hindu, (4) the Confucian-Buddhist. I find things to admire in each of these four cultures, and I shall not attempt to appraise their relative merits. All four have been superseded by the mechanico-scientific culture, invented by Galileo and Newton, propagated by schools and bombs. This new culture has reached its most advanced point of practice in America, and of theory in Soviet Russia: but Japan lags not far behind. For good or evil, the new culture, which is an inevitable adjunct of industrialism, must conquer the world before anything else can have a chance. The only road to future happiness lies through the victory of the machine and its subsequent subjugation to human welfare.

—

The New Opium Policy

In his fourth article in *Welfare* (January) on the New Opium Policy of the Government of India, Mr. C. F. Andrews observes:—

To every modern educated mother, who has obtained a clear opinion about the harmfulness of the opium drug-habit for little babies, the very thought of this thing going on day after day for millions of babies in India must be intolerable. They know how they themselves would never for a moment allow it for their own children. If an *ayah* were ever found giving opium to their own babies to keep them quiet she would be dismissed at once. For they fully understand how the digestive system of the tiny babies may be injured for life and constipation become chronic even from infancy, where such practices are allowed. All this very nearly goes without saying. Yet the way in which this crying evil is handled by Government appears to show, that the loss of public revenue, which would immediately ensue from any drastic dealing with the evil, acts as a deterrent. Things that would not for a moment be tolerated in the West, simply because revenue has never been made out of opium in the West, are still tolerated in India, where important revenue has been made out of opium year after year. To say this, is not to blame Indian officials more than other ordinary mortals. For if revenue had been made for half a century in England out of opium, it would have been no less difficult to register reforms quickly than it is in India.

If, however, this indictment of official India is vehemently denied, then I would only ask one thing. Let the opium revenue be kept entirely apart from the ordinary public revenue for five years; and let it only be used for the prevention of opium smuggling and for the instruction of the ignorant public against the opium vice; let not a single anna of the opium revenue be used for ordinary education, or for ordinary police, or other purposes; then I would guarantee, that opium reforms would take an immense bound forward, and we should have no more lame apologies made by Government officials for the doping of little babies.

Mr. Andrews describes at some length the results of scientific experiments in support of the following sentences in his article:—

The Central Government had held up for an example of what they themselves admired the out-of-date Royal Commission Report of 1893. They commend its conclusions, except with regard to the use of opium for malarial fever, which they recognise to be antiquated and unsound. But they do not at all acknowledge, as they ought certainly to do, that other parts of the Report of 1893 are equally antiquated, and other conclusions equally unsound. They appear to be strangely unaware of the fact that the use of opium as a prophylaxis against other diseases of an epidemic character, such as, cholera, dysentery, beri-beri, kala-azar, and the like, (for all of which opium has been indiscriminately used) has now been scientifically condemned. What is now made clear by Science is this that the use of opium in large quantities diminishes the resisting power in the blood, and therefore makes the opium consumer more liable to catch the disease than the non-consumer.

—

Laughing at Children

Lenora Bailey concludes a short article in *Welfare* thus:—

"You think. then, that children are affected in one or two ways by older persons laughing at them. Either they are made very timid---sometimes morbidly shy---or they immediately begin to perform all sorts of ridiculous actions upon the slightest notice."

"Exactly right, Mary. Both are equally harmful. Children need to be watched carefully but not laughed at. As I said before, laugh with them all you wish. There's a great difference."

—

The Murder of Swami Shraddhananda

The Islamic World condemns the murder of Swami Shraddhananda and observes:

Such cold-blooded murders are absolutely against the teachings of our Faith and can advance no cause. It is a matter of deep regret that in some quarters this tragedy is looked upon as something

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communal. Let us assure our Hindu fellow-countrymen that Islam has nothing to do with such black deeds; and it stands for universal peace and toleration. If there are any persons who think otherwise, they are sadly mistaken.

—

"There is no progress in Philosyphy"

Mr. H. N. Randle writes in the *Allahabad University Magazine*:

Socrates claimed a special kind of knowledge, you will remember: but at the same time he made profession of his ignorance. It was in virtue of his knowledge that he was aware of his ingnoranc; other men lacked his knowledge, and therefore were not aware of their own ignorance. Therefore the sense in which I denied progress in philosophy still holds good. And it will now perhaps appear that it holds good in another sense, too; that is to say, even in the respect in which I have claimed that philosophy can offer certitude. For this is a sort of certitude which every individual and every generation of men has to achieve anew for himself or themselves. Philosophy is an individual achievement; and one therefore which has to be repeated by every man for himself; so that there is no such thing as *teaching* philosophy, and no such thing as learning it from books. You can no more learn philosophy from lectures than you can learn morality from moral discourses. The teacher here is not an imparter of information which the generations of his predecessors have gradually garnered, so that each generation starts where the last left off. The teacher in philosophy (not *of* philosophy) is at best—to use the Socratic metaphor—a midwife to the birth of men's own thoughts. For, as Locke puts it, "So much as we ourselves consider and comprehend of truth and reason, so much we possess of real and true knowledge. The floating of other men's opinions in our brains makes us not one jot the more knowing; though they happen to be true." And again, speaking of the satisfaction to be derived from the search for truth: "He who has raised himself above the alms-basket, and, not content to live lazily on scraps of begged opinions, sets his own thoughts on work, to find and follow truth will, (whatever he lights on), not miss the hunter's satisfaction; every moment of his pursuit will reward his pains with some delight, and he will have reason to think his time not ill spent,—even when he cannot much boast of any great acquisition."

—

Standardization of the Essentials of Economics

Mr. B. G. Bhatnagar says in the *Indian Journal of Economics* of July 1926, received in January 1927:—

Economics is a subject of great practical significance under modern conditions of life, and without a sound grasp of its essential principles one cannot take his proper place in the legislative and administrative spheres of life. All the time of our students is wasted in mastering the unessential confusions of impossible terms, and the real subject-matter is completely ignored. And that is why a Hailey can make an unchallenged statement in the Assembly that currency is a difficult subject and that there are very few people who really understand it. If we want to increase the number of people well-versed in the lore of the science of Economics, we must do something to standardize its technical terms.

[This journal is issued by the Department of Economics, University of Allahabad, and is the organ of the Indian Economic Association. It has an Editorial Board consisting of the following gentlemen: C. J. Hamilton, W. H. Myles, N. S. Subba Rao, C. D. Thompson, and S. K. Rudra (Managing Editor). It is a quarterly. The price of a single copy is Rs. 3. A single copy consists of 60 pages, each page containing 37 lines of printed matter. Such being the facts, it is a matter of surprise that the Indian Economic Association, the Department of Economics of the Allahabad University, and the Editorial Board of the Journal make such an economical use of their time, energies and abundant knowledge of economics as to issue the July 1926 number of the Journal in January 1927. Some Indian periodicals are not published punctually. But this Allahabad Journal has perhaps beaten the record.—Ed., *M. R.*]

—

India's Expenditure in Motor-cars

We learn from *Indian and Eastern Motors* that the value of motor-cars imported into India from abroad during the seven months, 1st April to 31st October, was in 1924, 1925, and 1926, Rs. 1,21,10,755, Rs. 1,30,18,440 and Rs. 1,52,36,495 respectively. The cars came from U.S.A., Canada, the United Kingdom, Belgium, France, Italy and other countries, the largest exporters being U.S.A., Canada and the United Kingdom. Of the cars Bengal took 30 per cent., Bombay 29, Sind 15, Madras 15 and Burma 11. Besides cars, during the same seven months in 1924, 1925, and 1926, motor cycles were imported into India of the total value of Rs. 541741, Rs. 467108, and Rs. 607623 respectively.

When will India manufacture her own motor cars and motor cycles?

—

Insect-borne Diseases.

We read in *Indian and Eastern Engineer*:

ITALY has taken some of the most decisive steps the campaign against mosquitoes, recognising

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that wherever scientific war has been waged against the mosquito malaria has practically disappeared. Italian treatment of the subject may be shown by the fact that in malarial zones workmen are properly treated for the disease and even children have preventative quinine treatment administered to them concealed in chocolates. Malaria is a centuries' old scourge of the Italian peninsula and the Italian Government have made a wise step in publishing cinema films for the instruction of the nation in the best methods of frustrating the ravages of the enemy. In days of old men fled from malaria districts, and for that reason a district became worse and worse. But to-day where men stand and fight with scientific weapons victory is assured and regions once devastated by the scourge are devoted to cultivation. In Great Britain the Hayling Island Institute has taken a large share in the campaign and the need for definite action is shown in the fact that already there are about 25 malignant species of mosquitoes found in Great Britain and in all some 150 varieties of the gnat type. The Institute has prepared a film in which the various varieties of mosquitoes, their habits, life and development in successive stages are clearly shown, and, starting at home, it has succeeded in ridding Hayling Island of the salt water type which used to be such a pest. The British Mosquito Control Institute at Hayling has now become a very well-known body and local authorities throughout the country seek its advice and help, which are always readily given. The Institute is now embarking on a programme of lectures, and demonstrations to be given in public and private schools and sets of films and slides are supplied on request. This invaluable service is capable of infinite extension.

Again :—

The average expectancy of male life in the United States is about 50.6 years. In Sweden it is about 50.9 years. In India it is about 23 years. The combination of insects, ignorance and insanitation is the explanation.

As an indication of what can be accomplished, the African Gold Coast annual death-rate from 1881 to 1897 was 75.8 per thousand. In 1911 it had been reduced to 13.9 per thousand and the reduction was practically all in insect-borne diseases.

The general rules to be followed with mosquitoes are :

(a) Prevent as far as possible all mosquito propagation.
(b) Kill all mosquitoes possible of those that do breed.
(c) Keep habitations away from mosquitoes and mosquitoes away from habitations.
(d) Protect the sick from mosquitoes.
(e) Protect the well from mosquitoes.

It was the application of the above rules which made the building of the Panama Canal possible and life there as safe as in the temperate zones.

There is no question that the common house fly is the most common transmitter of disease.

Among the diseases which the domestic fly carries are typhoid fever, cholera, amœbic dysentery, bacillary dysentery, gangosa and oriental sore or Bagdad boil.

Bubonic plague might be described as a disease of the rodents transmitted to man by means of the flea which serves as intermediate host.

The diseases more commonly transmitted by lice are : typhus fever, trench fever and a form of relapsing fever.

The bed bug is responsible for the transmission of the European type of relapsing fever, found especially in Russia.

There is an old saying that virtue is its own reward. Cleanliness has a much greater reward in the way of health, longer life and happiness. There are languages and dialects which have in them no words corresponding to disinfectant, insecticide, antiseptic, etc. It would seem that those who are engaged in making the world cleaner and destroying the causes of disease are engaged in a most important and responsible duty and should have the thanks and co-operation of all concerned, and that is everyone.

—

Suggestion for ending Communal Conflicts

In *Morris College Magazine*, Mr. N. A. Abbasi makes some suggestions for putting an end to Hindu-Moslem conflicts. We quote a few sentences below.

Untouchability not only amongst the Hindu sub-castes but also between the Hindus and Muslims should be at once removed or at least the priest-class of both should be made to meet and live together as much as possible. It should be so arranged that the *Mulla* of a mosque and the *Pujari* of a temple mess together, the former cooking and the latter helping. The food will, of course, be strictly vegetarian. The Mullasaheb is sure to feel it, but there is no help. Napoleon made the Pope fast for his misdeeds.

We, with an admirably happy audacity of self-sufficiency, exhibit the greatest possible variety in head-dress. No country in the world can compete with us in this respect. A Bengali's bare-headedness, a Punjabi's manyfolded heavy turban, an Oudh man's thin flimsy muslin *Topi*, a Bombay merchant's richly gold embroidered round cap and an Aligarhians red felt fez ; whether these are or are not sanitary aud comfortable under a strong tropical sun is a very interesting subject by itself. But we are here concerned only with the National side of the question. The headwear in India has unfortunately become a patent sign of caste and creed. The mere sight of a man is enough to single him out to be a friend or a foe. The different head-dresses have extensified (please excuse this new word) the feelings of rivalry and estrangement, and this is why this unfortunate diversity and variety should be discouraged and uniformity be established at once. It is for our Scientists to declare whether we should go about quite bare-headed or with a hat on. Economically the former is preferable.

The slaughter of cows ought to be stopped at once (sometimes I really don't get milk for my tea]. This also, just like the music and mosque, is rather a question of sentiment and obstinacy than religion.

—

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A Message to Postal Workers

Mr. F. W. Pethick-Lawrence, M. P., has sent the following message to postal workers, printed in their organ *Labour* :

As a socialist I am always especially interested in the development of the postal service. In every country in the world with which I am acquainted, the Post Office is owned by the community and run in the interests of the community. It is the purveyor of knowledge. It provides for the minds of men the same facilities that the roads and railroads provide for their bodies. Finally, through its international links it girdles the whole world.

For these reasons it should be a model service in all respects. It should be a model of intelligent co-operative service by every grade in the staff. It should be a model of good pay and good conditions of labour with full facilities for the presentation and redress of grievances. It should be a model of efficient, progressive and economical administration.

—

The Indian Institute of Science

The editor of the *Educational Review* of Madras, whose name is not printed in it, observes in its (rather late) November 1926 number:

It is a great pity that the magnificent endowment of the late Mr. Tata embodied in the Indian Institute of Science at Bangalore should not have been worked satisfactorily and complaints should be heard about it in various quarters from time to time. "An esteemed correspondent," writing in the *Hindu*, catalogues a long list of grievances which constitute an indictment on the working of the Institute under its European Professors. It is complained that there is an air of aristocratic pride about them and "students never approach their Professors on a footing of equality or trusted cordiality. Something indescribable but well-known to every one keeps them at arm's length and therein is all the rub." It is surprising that the Indian agency should be so carefully excluded from the higher ranks of its service. The latter is likely to be not merely more patriotic and willing in service but also more economical to the Institute. We are also told that an atmosphere has been created in the Institute foreign to Indian students. "The latter have to live in a style which is utterly beyond the means of an average parent or guardian in this country. Apart from the scholarships, the high standard of life expected and imposed on the part of the students here could not bear too close a scrutiny. For us, who are after all a very poor people compared with the other nations of the West, for us to imitate Oxford or Cambridge life, is not only ridiculous but suicidal. The very atmosphere, to say the least, is choking." Is there nobody to look into these grievances which seem serious?

—

Prohibition of Opium

The editor of *Prohibition* thinks :—

The Government of India's views on the use of opium in India make any hope of the prohibition of the traffic very distant. It has no evidence that there is "any serious and wide-spread abuse of the drug, and it would regard as entirely unjustifiable any departure from its present policy of non-interference with moderate use." Nevertheless there is a partial prohibttion of opium in Burma, and in Assam, which have a system of selling the drug to pass-holders only. In Bengal the local Government has approved of a scheme for the introduction of a method of registration of opium consumers in two districts of the Presidency with a view to obtain as accurate data as possible regarding the proportion of the drug used purely for medical purposes, and the proportion used for intoxicating purposes. In the Central Provinces, the Commissioner of Excise notes that more than one of his district reports bear witness to the extent to which the demand for opium is stimulated by the deplorable practice of administering it to children.

—

Newspapers and Liquor Advertisements

The same editor writes :—

Some of our readers will not know that "Punch" is a humourous weekly paper published in London which has been described as "a great national organ." Its subscribers' list is over 2 millions and it goes to all parts of the British World. It is a paper with a great and glorious record. It recently made the announcement that it will take no contracts to advertise alcoholic liquors in its pages after March, 1927. By this action it follows the example of the "Spectator," the "Observer," and other papers. Temperance journals in Britain have rightly waxed jubilant over this decision. For it can only mean that the proprietors of "Punch" have joined those who regard the liquor traffic as a menace to the public welfare.

We purchased a number of Calcutta Indian papers to see how far Indian journalism is on the right road in this matter. We found the Calcutta Swarajist papers free of such advertisements. They were acting up to the principles of Congress as expressed by resolution at Belgaum in December 1924. "The Congress is of opinion that the policy of the Government of India in using the drink and drug habits of the people as a source of revenue is detrimental to the moral welfare of the people of India, and would therefore welcome its abolition." To our discomfiture we found other papers owned and edited by Indians with prominent drink advertisements. May we not appeal to the Press of India, especially where it is under the control of Indians, to follow the example of "Punch" and give up all such tainted revenue?

—

Jain Versions of the Story of Rama

The Jainas have versions of the story of Rama different from the Hindu version.

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Prof. A. Chakrabarti of Madras gives these versions in brief in *The Jaina Gazette*. Here is the first portion of one version :—

The story starts with an ominous prediction—"The birth of Sita will be the cause of the ruin of Lanka." Vibishan the brother of Ravanesvara hearing of this prediction from the sooth-sayers tries to avert the calamity by nipping the whole thing in the bud. He wants to destroy both Dasaratha and Janaka so that there may be no Rama or Sita. This is to save his brother's kingdom of Lanka. But Vibishana's design on the lives of Dasaratha and Janaka is made known to them by Narada. These are advised to protect themselves by setting up their likenesses on the throne temporarily and to spend their time in disguise elsewhere. Vibisana destroys these two representations and goes out with the satisfaction of destroying the enemies—not knowing the real truth. Dasaratha and Janaka make a tour together and arrive at Kantaka-mangalapura. There they find preparations going on for the Swayamvara of Kaikeyi. They attend the ceremony when Dasaratha is chosen by the bride. The other suitors attack Dasaratha, who has to defend himself. Kaikeyi takes place of his charioteer when the latter is killed. For this timely aid, the king offers her a boon which she accepts and reserves for a future occasion.

—

Female Education in Buddhist Literature

Dr. Bimala Charan Law writes in the *Indian Review* :

Ladies who came under the influence of Buddhism appear to have followed religious teachings without much difficulty. They were not altogether steeped in ignorance. As a matter of fact some women of the Buddhist period were not behind their male brothers in education. The verses in the Theri-gatha are attributed, in the tradition of the Pali canon, to certain saintly sisters; and we are not entitled to entertain any doubt about Indian women's erudition. The religious harangues of Sukka and the philosophical discussions of Khema and Dhammadinna may be cited here as instances of Indian women's attainments; to ignore the reality of which is to wilfully disregard the quantum of historical truth buried deep in the Buddhist literature. Names of certain ancient Indian women notable for their scholarship are still in the living memory of the present generation. But then it is still disputed on the basis of slender hypotheses that the authorship of the verses in the Theri-gatha cannot be ascribed to the women who sang them. Be that as it may there is no gainsaying the fact, in the absence of any historical truth to the contrary, that in the Buddha's days, women who broke through the fetters of worldly life and gained the joys of rational beings, sang extempore learned and thoughtful verses on many occasions—specially when Mara, the Buddhist Satan, tried, in vain his level best to lead astray these saintly sisters sometimes by joyful or lewd temptations and sometimes by frightful sights. The *gathas* were sung by women and the record of the educational career of certain individuals evince the fact that education must have been in vogue amongst females in the days of Gautama Buddha.

—

Party Names and the Political Outlook of Indians.

The editor of the *National Christian Council Review* rightly observes with regard to the recent elections :

The party names, however, are not very important. The fundamental outlook of almost all Indian political groups towards the question of self-government is the same ; there has been difference on the question of method. If the Gauhati Congress permits co-operation and the taking of office, there is likely to be a considerable uniting of parties as far as the Hindus are concerned, but the Hindu-Moslem problem remains.

Mr. Gandhi's plans are not yet disclosed. Politics are not a grateful field to him, but we cannot help feeling that, whatever he may bring to politics should he return, at least he will bring a loathing of communalism and a contempt for petty self-seeking.

—

The Aim of Catholic Missionaries

We read in the *Light of the East*:

Each man is inclined to interpret the intentions of his neighbour in the light of his own purposes. The man whose only aim in life is pleasure can hardly fancy that there are men who freely seek out sufferings rather than earthly joys ; how could others be so different from himself ? The miser whose only ambition and desire is to gather heaps of gold cannot realise that another man may, for the sake of higher goods, forsake riches and embrace poverty ; how can one believe, so the miser thinks, that there are higher goods than gold ' Other examples might be given ; these two are enough to make us realise that "according as one thinks, so one judges." Everyone is at least tempted to suppose in his fellow-men the thoughts, intentions and purposes which he discovers in his own soul.

The best ways of answering all these accusations, whose source is prejudice, might perhaps be to oppose them to one another. As there are men in India who accuse the missionaries of trying to make money, so there are others who condemn them because, say they, they spend too much gold trying to make converts. As there are anti-Britishers in India who maintain that the missionaries are out to maintain the British Raj, so there are pro-Britishers who maintain that, being mostly foreigners, the same missionaries sympathise too much with Swaraj. *Etc., etc.* That these accusations are contradictory never seems to worry those for whom the sight of a missionary is an eyesore. But *we* may be forgiven if we do not take the trouble of refuting allegations that refute each other

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Allegations against the Nizam and his Administration

Professor G. R. Abhyankar gives in *the Hindustan Review* the following summary of the allegations (which he amplifies in his article) against the Nizam and his administration :—

(1) The Hindus, who form nine-tenths of the population of the dominions of the Nizam, are not allowed the legitimate exercise of their religious faith and are molested in the performance of several rites by vexatious firmans. (2) The Hindus feel an insecurity of person and property under the autocratic rule of the Nizam. (3) Educational facilities are not given to the Hindu population and even private efforts at spreading education are being stifled. (4) From the State Service, whether superior or inferior, civil or military, Hindus are studiously excluded. (5) Public offices are filled by unqualified persons (including outsiders), solely because they are Mahammadans, and the public service has become a field for jobbery. (6) There is a huge waste of public funds in the administration. (7) The Nizam engages in the vicious practice of taking *nazars* from his subjects. (8) *Inams* and *Jahgirs* are illegally confiscated and properties are taken under the court of wards without any justification. (9) Numerous complaints of violation of personal liberty and also of the honour of men and women are constantly brought to the British Resident by the aggrieved parties. (10) State resources are squandered outside the State limits on objects which have no concern whatsoever with State interests. (11) The management of the Customs Department is very harassing to the people. The income of this department is not appropriated to the needs of the state, and not more than 20 per cent of the Customs revenue finds its way into the public treasury. (12) The administration of justice is often in the hands of incompetent officials, chosen simply because they are Mahammadans or related to some high Mahammadan official failure of justice is thus occasioned in many cases and causes serious discontent. (13) State resources are utterly neglected and no efforts are made to improve the Moral and material condition of the population, who are labouring under the incidence of heavy taxation and are suffering from chronic poverty owing to the Nizam's misgovernment. (14) The Nizam has not shown the slightest inclination or capacity to introduce any form of representative government. (15) No local self-government exists in the State. (16) In spite of the pretension o : the Nizam to confer responsible government on the people of Berar, there is absolutely no association of the people with the administration, no freedom of the press, no liberty of meeting and no desire to establish constitutional rule. (17) Every agitation is ruthlessly suppressed, and orders of externment and internment are passed in a high-handed manner. Even men like Mr. Jinnah are ordered summarily to leave the Nizam's territory.

—

India's Future

The editor of *Probuddha Bharata* does not despair of the future of India. Says he :—

We do not despair. We have faith in the future. We *know* India cannot die, she has yet to fulfil great things in the life of humanity. And we shall be unsparing in voicing the truth for which India lives, the message of the spiritualisation of life. We shall tirelessly repeat our warnings to our West-infatuated countrymen till the true glory of India is revealed to their vision and the nation comes into its own.

We do not look upon our nation as an irreconcilable element in the scheme of humanity. We are the only people who are national and yet international. For, the ideals of our nation are the same as those of humanity, and by being truly national we become also truly international. And no nation can fall in a line with the larger movements of internationalism unless it makes its ideals purely spiritual. Anything less than that would be prejudicial to the realisation of the brotherhood of men which is the brightest dream of the age. Our plea to both our eastern and western readers has been the same. Be truly spiritual, wherein lies both individual and collective salvation. No greater message can we conceive of in this juncture of history than the call to the life and the truth of the Spirit. All our present complications are traceable ultimately to the neglect of our spiritual nature. We stand on the widest basis of spirituality, on which alone the diverse nations of the world can be made one. And surely ours cannot be the voice of one crying in the wilderness.

—

To have a whole year of health

n the opinion of the *Oriental Watchman and Herald of Health*,

To have a whole year of health, you need but to have it a day at a time, and to make a day of health you need but to watch the details of your living programme, It is the habitual doing of things that makes either for health or for disease. The habit method is just as powerful for good as for ill, and it is not much more trouble to form right habits than wrong ones.

Plan your daily schedule so that all you do will count for health. Study your own needs, in nutrition, exercise, and rest, and insist on securing what you need of each. Start the day with a wholesome mental attitude and spiritual setting. The early morning hour is the best for your devotional reading. Getting up early is fine if you went to bed early enough the night before.

—

Defectives and Mysore

We read in the *Light to the Blind* :—

Some time ago there had arisen some confusion regarding the use of spending public funds for maintaining schools for defectives in Mysore, in

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that it was suggested that the five year old Deaf and Dumb School at the seat of the Mysore Government, Bangalore, should be closed immediately. It created not only stir in the public mind but also grief in the minds of the few who were responsible for the opening of the school as well as of those who have elected themselves to do a piece of duty to the suffering humanity---the Deaf, Dumb and the Blind. How badly it was felt that there ought to have been an organisation of the defectives themselves or a member in the Representative Assembly or Legislative Council, representing the minority interests of these defectives. The recent census puts the number of defectives in Mysore at more than 10,000, and we will be grateful to the enlightened Government of his Highness the Maharaja of Mysore if they take up the cause of the helpless state children and see that their (defectives) interest is constitutionally represented in the State Administration. May we live in the hope that our prayer on behalf of the not-seeing and the not-hearing touches the kind and benevolent heart of our illustrious sovereign and that of our popular God-fearing Dewan?

It is not in Mysore alone but all over India that defectives require looking after. They can be made happy and self-supporting members of society.

—

Causes of the World War

Prof. Sri Ram Sharma writes in the *D. A. V. College Union Magazine* :—

One of the propagandist lies so sedulously repeated during the last war was the assertion that the outbreak of the War in the middle of the year 1914 took the allied powers by surprise. The lie was necessitated by the continuous defeats of the allies during the first years which called for an explanation. It could be proved to be true by reference to certain German war appliances which, whether prepared during the War, or before it, made their first appearance in those days.

This myth also helped in fixing the sole responsibility for the war on the central powers who could thus be made to appear all the more criminal in forcing a war upon an unsuspecting world. Now that the war clouds have rolled off and historians need not be forced to choose between their patriotism and their love of justice the blame is being more equitably apportioned. One result of these new studies has been the horrible knowledge that the world storm of 1914 was only one of the series of conflicts which had threatened the peace of the world since the beginning of the century.

In 1906, 1909, 1911 and during the Balkan wars the peace of Europe was preserved as if by a miracle. The war-God cheated so many times of his prey would not let go his chance in 1914 and the Russian general and mobilizations coupled with the criminal Austrian ultimatum to Serbia gave him his opportunity.

The root of the matter lay in the fact that "unappeased ambitions, wrongfully wrested territories, suppressed national aspirations and immoral ideas about international relations had so undermined the peace of Europe that the old world had degenerated into a powder magazine in which the dropping of a lighted match, by accident or design, was almost certain to produce a conflagration."

Dr. Muthulakshmi Ammal, M. L. C.

The Women's Indian Association of Madras congratulated Srimati Dr. Muthulakshmi Ammal on her nomination as a member of the Madras Legislative Council at a special meeting. According to *Stri Dharma*, the speakers

All dwelt on the practical aspect of it, how the presence of a lady doctor, of her position, in the Council would help the cause of women and children, in their education and physical welfare. Dr. Muthulakshmi Ammal's reply was marked by spirit of real earnestness. She answered most effectively the usual charge made against women that they are ignorant of politics. She said, that while men politicians were clamouring for communal and other sectional benefits, the women presented their claims on no such narrow grounds; and whatever they do and win will be for all without distinction. Women's active part in all departments of national life is sure to have a harmonious and whole-some effect on it.

—

A Woman President of a Labour Union

We read in *Stri Dharma* :

Trade Union movement is very young in India. The hardships of the workers in India in organising themselves are greater than they were in England, owing to illiteracy and ignorance and the general indifference of the public in our country. So the record of successful work of a worker's body, like the Textile Labor Union of Ahmedabad, is a matter for sincere congratulation. The case is also one for great pride when we learn that its President is Srimati Anasuya Sarabhai. Under her and her colleagues' guidance the Labor Union has been carrying on splendid work in all directions.

As regards welfare work, the Union maintains two Dispensaries and a Hospital equipped for surgical work; 9 Day and 15 Night Schools and a Nursery School run on the Montessori system; home industry classes to women who cannot work in the mill; a library and reading room a weekly journal of 5,500 copies circulates freely; and two cheap grain shops. The union provides also legal aid; cheap loans at 6¼ per cent to pay off previous debts carrying 75 to 120 per cent interest; advances for current expenses at an easy rate against the prevailing 300 to 1,000 per cent, charged by Pathan money-lenders; Savings Bank facilities and help to secure compensation in cases of accidents. 77 cases, resulting in the total award of nearly Rs. 10,000 being attended to in the year under report, and further, the task of securing various Municipal facilities for the workers is duly carried out. These are but the bare headings of the extensive work carried out under each of them.

The Government should nominate Srimati Anasuyabai to the Legislative Assembly, where as in the Provincial Councils, Labor interests are not sufficiently represented. Her presence in the Legislature will be of immense help in framing measures for working people's welfare, especially of the women and children employed in industries. Her noble example can be also followed by other women by taking some interest in the conditions of labourers around them.

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FOREIGN PERIODICALS

John Bull's Charities

According to the *Daily Mail Year Book* for 1927 .—

There are known to be in Great Britain and Ireland some 2,750 charities, and the last estimate (1923) of their total income was over 26 millions. These figures exclude the voluntary contributions towards the support of Churches, but include their organised philanthropic income (their foreign missionary receipts averaging during the past three years £2,300,000).

"In 1925 the income of 118 London hospitals was over £3,000,000 exceeding the expenditure by nearly £100,000. Patients' attendances reached seven millions. The report of the King Edward Hospital Fund states, 'There is a steady growth in income, which is enabling the hospitals to make up their past deficits and to maintain a continually increasing number of beds.'

—

Catalogue of Rajput Paintings in Boston Museum

We read in the Boston *Museum of Fine Arts Bulletin* :

Catalogue Of The Indian Collections In The Museum Pt. V. *Rajpat Painting.* Ananda K. Coomaraswamy, D. Sc. 4to. 276 pages of text, 265 illustrations on 132 pages of plates, frontispiece in color. Price postage paid within U. S. A., $ 18.00.

The Museum possesses an important collection of Indian Art, which includes nearly seven hundred Rajput paintings and drawings the largest and most representative series in the world. These paintings are described and illustrated in the Catalogue. The Introduction is historical and interpretative, giving the classification of the different groups of paintings, a history of the costumes, and the various sources of the motifs of the pictures. The descriptions contain illuminating commentary which helps to interpret the subject-matter of the paintings and to render it intelligible to another age and race than that for which they were painted. The bibliography is an exhaustive list of the publications on Indian painting other than Mughal. The group of plates at the end of the volume consists of 265 half-tone illustrations, and the frontispiece serves to give an impression of the color.

—

Why not an Asiatic League of Nations ?

The New Republic writes :

Two gentlemen have been holding a conference at Odessa and have set the telegraph wires buzzing in consequence. They are George Chicherin and Tewfik Rushdi Bey, the foreign ministers of Russia and Turkey, respectively. At once the lively journalists of Western Europe have invented an explanation of their meeting. A Pan-Asiatic League is to be formed. Russia, Turkey, Persia, Afghanistan, India, China and Japan are to unite in opposition to Europe. The successes of the Cantonese forces in China make the present a propitious moment. All this has a familiar sound ; we have heard it many times before under various guises. There are two things to be said about it. In the first place a Pan-Asiatic League is improbable. Russia under Stalin is seeking a rapproachment with Western Europe rather than a policy of defiance. Turkey also is seeking to identify itself with the Occident. Russia and Japan are at loggerheads over Manchuria. Other difficulties equally serious might be mentioned.

In the second place, if Asia really wanted to form a League of Nations, why not ? If the Geneva organization is good for Europe, and the Pan-American Union for the Western Hemisphere, why should not the Asiatic powers get together in the same way ? If it be urged that such a grouping would be aimed at the white man, the answer is threefold : first, the dominance of the white man in the East, in so far as it rests upon force, is doomed in any case ; second, the nations could hardly do more to oppose Europe in combination than they are now doing separately, since not one of them could supply troops or money in important quantities to aid another ; and third, an Asiatic League would be a much more responsible and reasonable body with which Europe could negotiate than the individual powers of which it would be composed.

—

"The Terror in Italy"

The Editor of the British *Review of Reviews* says :

After the attempt made on Mussolini's life by Anteo Zamboni at Bologna on October 31, 1926, Fascist propaganda announced to the world that not only had the "Duce" remained "calm and smiling," but that he had given orders to his friends that "no one must lose his head."

Professor Salvemini's article occupies a little more than four pages of the Review. We give below only a short extract.

The immediate result of the Duce's command at Bologna was that the high Fascist Personages who were in the car following that of the Duce, took part themselves in the lynching of Zamboni. One of them, Signor Arconovaldo Buonaccorsi, cut the boy's throat with his dagger. Signor Balbo, Under-Secretary for National Economy, shot twice at the agonised body. The lynching was carried out with such rage that the Fascists wounded each other and two of them had to be taken to hospital (*Corriere della Sera,* November 2nd. 1926).

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Ignorance Worse than Darkness

E. E. Slosson writes in the *Modern World* :—

In considering the extension of scientific knowledge and in particular the inculcation of the scientific method of thought, we must beware of being misled by convenient analogies.

For instance, it is common to symbolize knowledge by light and ignorance by darkness. The metaphor is as old as science itself, yet it is essentially misleading, for darkness is negative, is nil, offers no resistance whatever to the diffusion of radiant energy.

But ignorance is not an inert entity, a negative fiction offering no resistance to the expansion of knowledge. No cranium contains a vacuum. It is always filled with something, and in the case of certain individuals, filled with matter which is impenetrable, or at least difficult to make an impression upon.

In actual life ignorance is allied to conservatism and the combination is a strong one. In order to introduce a new idea into the mind of man, it is generally necessary to eject an old idea. The eviction process often has to be accomplished by violence. Even a child's mind is not a *tabula rasa*. It is, on the contrary, a palimpsest written over with previous inscriptions from Paleolithic times to the present. To move in new furniture one has first to move out the old.

—

"The Review of Nations"

Mr. Felix Valyi of 6, rue de Hollande, Geneva, Switzerland, has founded a new review called the *Review of Nations*. The contents are mostly in French. But there are contributions in English, too. Mahatma Gandhi has written the editor a letter, in which he says :—

"What message shall I send you save to say that my nationalism is intense internationalism? I am sick of the strife between nations or religions."

Regarding the intentions, ideas and hopes of the editor, he says in part.

The new international magazine, of which this is the first issue, is an enterprise of universal character. Universality in the true sense of the term is our aim: universality of mind, of sympathy for all nations, universality of Knowledge and of Science, including in our field of research and study everything human. Political Science as well as History, Philosophy and Psychology of Nations as well as Economics, World Finance, International Law. Sociology of Religions, the Social Teachings of Old Civilizations as well as the sympathetic consideration of new efforts towards the Synthesis of Human Culture as a whole.

—

India's Future

Pandit Jawahar Lal Nehru writes in the *Review of Nations* :

The terrible fact which stares every one in India is the appalling poverty of the people. India is not a country of gaily bedecked Maharajahs, displaying themselves and their jewels periodically in the west after the manner of star artistes of the cinema world, as many people seem to imagine, but a grim land full of millions of poverty stricken peasants and labourers for whom the next meal is always a problem, a problem which is often not solved. Competent observers have come to the conclusion that poverty has increased greatly since the coming of the British and is still increasing. But indeed statistics are hardly necessary to establish this, for he who leaves the few towns with their thin veneer of activity and prosperity and goes deep down into the villages, can see it for himself in the sunken eyes and the hopeless looks of of the people. What will India be like in the future if this continues ?

Meanwhile, many of the best of India's sons lie in jail or in forced detention. Many of them are exiles in foreign lands unable to return to their motherland. Under the Bengal Regulation, one of the gifts of Lord Reading and the last British Labour Cabinet to India, large numbers of young men have been in jail without trial or without even the formation of any charge. Conspiracy trials are frequent and young men, whose chief fault was that they loved their country too ardently, if rashly and foolishly suffer the extreme penalty of the law. This is the *pax britannica* in India and it is not surprising that the Indian is thoroughly dissatisfied with it and looks forward to the day when he will have no more of it.

What the future will bring it will be vain to prophesy but it is clear that no settlement short of complete self-rule will solve the problem. That self-rule may mean complete independence or it may mean what is called Dominion status. Most Indian politicians talk about Dominion status but perhaps they do so because it is apparently easier to achieve. In reality the vast majority desire independence and some have the courage to say so. The chief link between England and the Dominions is one of sentiment, but sentiment does not carry one far when interests clash. If India were a Dominion there would be little of this sentiment in fact at present there is something very much the reverse of it; and her economic interests are bound to clash with those of England. It is thus a little difficult to see how India could continue as a free member of the British Commonwealth. But perhaps the future may bring its surprises and India may find a place there. For India has no desire to nourish past grievances. She looks to the future.

—

"Pat" Drawings

Mr. Ajit Ghose gives an account of the old Bengal paintings known as "pats," in *Indian Art and Letters*. Says he :—

From the word "Pat" we have its derivative "Patkar," to mean a painter. But in Bengali we

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have the word "Potua" to denote one who makes "Pats," and this word has become a class name applied to both Muslims and Hindus. The "Potuas" are artisans who are now principally engaged in decorating pottery, which gain is a dying craft. At one time when families of Potuas congregated together in a quarter their community was of sufficient numerical importance to give its name to the quarter; thus there was an artists' quarter in Dacca which is still known as Potuatuli, while the name of a thoroughfare in Calcutta even now recalls an old settlement of Potuas who have long left the locality. The Potuas also painted and decorated images of the gods, but it is as folk artists of Bengal that their name should be handed down. Another caste of folk artists associated with the art of the "Pat" were in their origin carpenters and are known as Sutradhars. They are hareditary makers of images and painters. They are scattered all over Bengal, but are chiefiy to be found in Bankura. Burdwan, and Birbhum districts. In Murshidabad, under the name of Chitrakars they have become a caste, exclusively employed in making pictures, the members of which will not intermarry with other Sutradhars. A third caste employed in making, plainting and decorating images are the Kumbhars or men of the potter caste, but they are not known to paint pictures nor have they any such tradition.

—

"Feminism Destructive of Woman's Happiness"

This is the title of an article in *Current History* by Gina Lombroso Ferrero, daughter of Cesare Lombroso, famous criminologist and wife of Guglielmo Ferrero, the Italian historian, and herself a distinguished author, says she in part:

Some women wish to win for women the right to do all that men do; others wish women to develop more completely their femininity; some demand a more rigorous morality than that of men; others free access to all professional careers now monopolized by men; still others ask for legislation to protect the working woman.

There is one point in common between all the feminist movements in all countries---the demand for woman of all the rights possessed by man, the determined effort to bring woman to the enjoyment of all 'privileges enjoyed by man, on the understanding that in this way woman will enjoy all pleasures she formerly enjoyed as well as those which only man enjoys.

That the movement has succeeded in imposing its program no one can deny. All the barriers against which Feminism has struggled, all the barriers that seemed to bar women from happiness, all the differences of mission and profession formerly standing between men and women have fallen. Woman today has the vote as well as man, she can study in the same way and as much as man, she can become a priest or minister in certain religious communities, she can be a chauffeur, a diplomat or an astronomer, she can aspire to all positions and to all honors, she can participate in all games and sports enjoyed by man. It can even happen, as Miss Lenglen has shown, that a tennis champion can earn vast sums of money.

But when I am asked if these victories have increased woman's happiness, I reply that I doubt it.

Love is the fixed, unchangeable aspiration of woman. Love is the glowing sun of her heaven ---not love in its vulgar and sensual form of physical attraction, but as conceived by woman having some one to think of and who thinks of her, some one to devote herself to and who devotes himself to her, as in the case of a mother and her child. Let woman make this her aim, and it will appease her longings better than freedom, independence, the franchise, wealth, power, or glory.

—

Men not Schooled for Prosperity

In *Current History* Prof. T. N. Carver observes:—

Men have been more carefully schooled for adversity than for prosperity. During the greater part of the life of man on this earth he has had a constant fight with adversity and has acquired considerable experience to help him in his fight. He has not had time to accumulate anything like the same experience in meeting the problems of prosperity. All his moral and religious systems that have been of any use to him have provided him with disciplines against the demoralizing tendencies of poverty and adversity. Where he has lived up to these disciplines they have fortified him, and neither poverty nor adversity could break him. Special classes have here and there escaped from adversity only to come in contact with the demoralizing influences of prosperity. There is not and never has been a religion or a moral discipline that fortified the prosperous classes against these new dangers as the old religions and moral disciplines had fortified them or their ancestors against the old dangers. Consequently every aristocracy which the world has ever known has been a decaying aristocracy, not because it was an aristocracy, but because it was too prosperous. It has either disappeared or has been nominally preserved by constant recruiting from below. When all classes become prosperous, all will alike be attacked by the same enemy, and all alike will be in need of experience, moral discipline or religion to fortify them against the new danger.

—

Intelligence Tests of Geniuses

We read in the same magazine:—

Scientists throughout the United States are becoming increasingly interested in trying to determine how best to educate and apply the ever rising generation to the work of the world. One of the centres of research for this purpose has been Stanford University, where an intelligence test has been given to 301 of the geniuses of history, John Milton, Michelangelo,

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Napoleon, Samuel Johnson; and 297 other famous men and women born between the years 1450 and 1850, were in this way subjected to investigation by Dr. Catherine M. Cox, assisted by Dr. Lewis M. Terman, Lela Gillan and Ruth Livesay. Historical records showing childhood traits and mental talents of the geniuses were used as a basis for giving out the intelligence ratings. John Stuart Mill, the English philosopher and economist, was awarded the highest rank of all the 301 famous children. His intelligence quotient (IQ) was placed at 190, which is 90 points higher than average mentality. At six years of age Mill wrote a history of Rome, and at eight he gave Latin lessons and was held responsible for the errors of his pupil. Three children were given intelligence ratings of 185. These were Goethe, the German poet; Grotius, the founder of modern international law, and Leibnitz, the German mathematician and philosopher. Napeleon and Beethoven received ratings of 135 on their childhood mentality. Byron was given 150; Michælangelo, 145; Lincoln, 125; Mme. de Stael, 155; John Q. Adams, 165; Coleridge, 175; Washington 125; Raphæl, 110.

—

To be Free yet Active

If a man does not take any active part in the world's work, he may enjoy a kind of freedom. But the ideal is to be a world's worker, yet free. Betty Webb gives, in *The World Tomorrow*, an inkling of how such an ideal may be realised. Says she :—

Before our generation will be able to live lives which are free, and yet harnessed to do the work of the world, we will have to grow into different kinds of persons. It is going to take people a lot keener about all these matters than most of us are. It is going to take young people who are not afraid to doubt the *status quo* and, furthermore, who will do something besides talk about it—young people who love the going forward better than the place we now are; who love the growing better than what we now are; the seeking more than anything we yet have found. This is the creed of an experimentalist, an adventure; one who at all costs would go and see what lies around the next corner. And "those who venture take risks, but so do those who do not venture—not the risks of shipwreck but the risks of rust and decay."

And with this spirit thousands of students are wanting to venture forth, yet without knowing where they want to go—with no real goal. Here we are—with all our doubts, with all our energy and fine spirit of adventure—going whichever way the wind blows—with no determined direction of our own. Do you remember this conversation in *Alice in Wonderland*? It rather characterizes us. "'Cheshire Pus,' Alice began, 'would you tell me, please, which way I ought to walk from here?' That depends a good deal on where you want to get to,' said the cat."

—

Medicine and Industry

Dr. L. P. Lockhart observes in *Industrial Welfare* :

A survey of scientific progress during the last fifty years is remarkable for the very great strides which have been made in the arts of medicine and surgery. Whatever may be our views on the actual value of many individual pieces of work I think we may say, taking a moderate and even at times a sceptical view point that the really concrete advances have indeed been enormous. Even if, at the end of a brief review, we realise that many of the most promising laboratory researches have proved to be sterile in practice, we can at least claim that wherever we light upon a really striking step forward, it is nearly always connected, directly or indirectly, with the prevention rather than with the cure of disease. There are brilliant exceptions to this general statement, but the fact remains that the prevention of disease is the real goal towards which medicine and surgery are slowly but surely progressing, and it is in this particular branch of the science of medicine that the most tangible advances of the future will be achieved.

There can be no doubt in the minds of us all that good health should be within the reach of everybody and not merely the prerogative of the few. It must be placed, in so far as in us lies, within the reach of all. It is this feeling which has, of recent years, been behind the increasing interest which the State has shown in the health of the industrial worker. The Factory Acts of a hundred years ago have been increased in scope protecting the worker in dangerous trades from many of the hazards of calling. Welfare Orders have been promulgated relating to many aspects of daily industrial risks and of recent years a Minister of the Crown has been appointed to the control of the national health.

—

Prof. Radhakrishnan on Civilization

The following passages are taken from a brief report in the *Hindustanee Student* of Prof. S. Radhakrishnan's lecture in America on "What is happening to our civilization" :

Professor Shepherd, of Columbia University, who presided, suggested that what Prefessor Radhakrishnan perhaps really meant was "What is the matter with our civilization." This Professor Radhakrishnan emphatically denied. In his own words, "our civilization would be a dead one if nothing had happened to it." Civilization is a living process and things are continually happening to it. The lecture then goes on with an enumeration of the various conflicting tendencies now raging in our modern institutions like the home, the church, the school etc. The keynote of these conflicts, in his opinion, is the opposition between dogmatism and skepticism or conservatism and radicalism.

Leaving aside the subject of conflicting tendencies Professor Radhakrishnan commented critically, if not humorously, upon current social problems. Economic exploitation of one country by another is summarily attacked, and denizens of the modern world are compared with their Darwinian ancestors. A monkey, he tells us, may be taught to ride a bicycle, to smoke a pipe and to do a host of other things but a monkey is still a monkey. Skyscrapers, flappers—what nonsense is all this? With all our radios and automobiles it is doubtful whether we

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are really happy or not. What we need is more sobermindedness. And as "every sinner must have a future just as every saint has had a past," may we hope that the prodigal son some time returns.

Professor Radhakrishnan also commented upon the problem of sex. With the increasing masculinization of woman he predicted that people will ask the Lord one day to give back to them their good old days again. On the matter of religion he insisted that the ideal religion should be one of love and peace. And yet, he said as he quoted the Bible. Jesus told his disciples to buy a sword. Gandhi next came into his discussion. The Indian reformer was convincingly described as a personality far more inspiring at least in several respects, than the Great Jewish carpenter.

—

Prof. Dasgupta's Reception

We learn from the *Hindustanee Student* that

The New York Chapter of the Hindustan Association and India Society arranged a farewell dinner in honor of Professor Surendranath Das Gupta. The guests mostly American friends of India, enjoyed a real Hindu dinner.

In introducing Prof. Das Gupta, Dr. J. T. Sunderland, the chairman of the evening, took the occasion to point out the great glory of India's past and her present renaissance as exemplified in the persons of Gandhi, Tagore, J. C. Bose, and such scholars as "our guest of the evening."

Prof. Das Gupta was not well disposed to speak. He was suffering from an operation in his throat. He requested Mr. N. B. Parulekar, the Vice-President of the Chapter, to read his extremely interesting and profound paper on Mysticism and Yoga. As the paper along with his other lectures will soon be published in book form by the Open Court Publishing House, Chicago, illinois, it may not be worthwhile to give a brief summary of it. It must be read as a whole to grasp the deep meaning of Yoga Mysticism.

Prof. Das Gupta, however, in spite of his ailments, said a few words. He traced his throat trouble to the eighty lectures he had to deliver in twenty universities within a short space of time. Many invitations he had to reject. He had come here, he said, to create an interest in Indian Philosophy. The pioneer in the field was Vivekananda, he observed. And then Tagore, through whom the best of India has flowered, came to America. During his stay Prof. Das Gupta endeavored to imprint in the minds of his audience wherever he went the fact that much of the European thought, even in detail was anticipated by the various philosophic systems in India.

—

The Poison Gas Controversy

A keen controversy was going on in America during last Christmas Week—the season of "peace on earth", as to whether the U.S.A. Government ought to sign the Geneva protocol barring the use of poison gas in warfare. A few opinions are extracted below from the *Literary Digest* :

Those in favour of signing the treaty—which include Secretary of State Kellogg and General Pershing—believe that, since the use of gas in warfare has received the condemnation of the civilized world in general, as the Brooklyn *Eagle* remarks; since it produces unnecessary suffering and is certain to endanger the lives of non-combatant men, women and children in "the next war," its use should be out-lawed. Those approving the use of poisonous gasses declare that this is a humane form of warfare: that the provisions of the Geneva protocol would be promptly broken in the event of war; and that the United States would need poison gas for its own defence against the world.

General Pershing, says an Associated Press dispatch, believes that to sanction the use of warfare gas in any form would open the way for the use of the most deadly gases and the possible poisoning of whole populations."

Senator Wadsworth, Chairman of the Military Affairs Committee, observes:

"The use of gas is cruel, but so are all weapons of war. If we are to abolish weapons because of their cruelty, why pick out gas, and not high explosives and shrapnel and the bayonet?"

—

Origin of the Syrian "Rebellion"

L'Europe Nouvelle, a Paris Liberal foreign-affairs weekly, explains the origin of the "rebellion" in Syria as follows :—

France, a Mussulman Power, at first relied on Christian support against the Moslems. In any case, she gave to the Arab world the impression that she was establishing herself firmly in Lebanon, where the majority of the population was Christian. What is more, she increased the province of Lebanon and annexed territory both north and south, where Christians were not in the majority. She created Greater Lebanon, and seemed rather indifferent toward the rest of Syria.

It goes without saying that neither the spirit of the mandate not the principles that govern the political action of the French Government permit the mandatory power to take the side of one religion against another, or to follow the Turkish practice of cultivating disorder by repressing one element after another. But matters of principle aside, the eloquence of figures shows how hopeless it is to set the Christian minority against the Mohammedan majority. The Christians in Syria number about seven hundred thousand, compared to two million, three hundred thousand of Mohammedans. The latter, it is true, are divided into two groups, the Sunnites and the Shiites, but the Christians are very much fewer, and their numbers are decreasing every year through emigration, while the Mohammedan population has a tendency to grow. This is not all. In Lebanon itself, which has now become Greater Lebanon by the inclusion of these new territories dominated by Islam, Christians are in only a very small majority. They represent fifty-two per cent of the Lebanon population.

—

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Air and Empire

While we are *dreaming* of Swaraj, the European powers have been engaged in rivalry for supremacy in the air. As the *Observer* puts it :—

Aviation has evolved a weapon such as Napoleon might have dreamed about, and which can be put to more destructive uses than either fleets or armies by competent and unscrupulous men. Air power has not yet reached its full development; the final stages of the World War gave a mere inkling of its potentialities. Its growth unlike that of sea power, has been sudden and prodigious. The war stimulated airmen and inventors, quickened production artificially, and brought into being lavishly equipped air forces and new factories manned by an army of skilled mechanics. Once roused, the British rose to the occasion. A great national and Imperial effort put Britain 'well in the lead in practically every phase of aerial development.'

With the cessation of hostilities, however, a reaction came. Neither the Government nor the people had fully grasped the lessons of the war. Great Britain ceased to be *the* air Power.

But where is India ?

—

Congress Bans Liquor Advertisements

Abkari records :

Tendering for advertising rights in connection with the recent Indian National Congress, held at Gauhati, Assam, were subject to the following condition :—

"The Reception Committee will not allow any advertisement to be exhibited about imported or country-made liquor and cigarettes and further reserves the right to disallow any objectionable or obscene advertisement in their grounds."

But do all Congress, *i.e.*, Swarajist, papers ban such advertisements. And what of other papers ?

—

Teaching India to Drink

Perusal of the following passages in *Abkari* cannot but make one sad :—

The "Manchester Guardian," October 2, has an informing article on this topic, showing how widespread is the consumption of liquor in India by Hindus, who have for many years been following British example, until, we are told, "more than half the liquor" imported into India is consumed by Hindus. "The trade in foreign liquor was orginally for the benefit of the English community, but the use of these liquors has spread far beyond the resident English and East Indians."

Liquor Stronger than Religion

"Though taking alcohol is contrary to the tenets of the religion of both Hindus and Mohammedans, the amount of spirits in the form of whisky and brandy drunk by the educated members of these communities is not only very considerable, but is increasing.

"Among women of the higher castes the liquor habit has, I have found originated in most cases at the time of the arrival of their first child. Drinking is, unfortunately, an established habit among midwives, most of whom belong to one of the lowest castes. Whether trained at a Government institution or not, they often persuade their patients that a bottle of brandy is in accordance with the best medical tradition, and what is more curious, they will assert that it is invariably drunk at such times by Englishwomen to the benefit of themselves and their babies."

—

The Contribution of Hinduism

The Rev. R. Pelly, Vice-Principal of Bishop's College, Calcutta, writing in the *International Review of Missions* on the contribution of Hinduism to Christianity, observes :—

Most of us are to-day willing to admit that Hinduism has produced treasures of devotion in literary form which deserve the respectful consideration of every devout Christian. Some of the hymns of Manikkavachakar and Tuka Ram, not to mention Tagore, are worthy to be placed by the side of our psalter and hymn-book.

So also we may recognize that Hinduism can add to our list of heroes of religion.

All this we may admit and yet deny that Hinduism has made any real contribution.

The question still remains : Is there in Hinduism any new ideal of religion, any new thought of God, any new method of approaching Him, any new conception of what is pleasing in His sight, anything really fresh and distinctive and not to be found in Christendom to-day ?

Can we go further and point to anything found in Hinduism, and of real value, but not found at all in Christianity ?

His reply is :—

There are two matters under this heading which I should like to commend to the attention of my readers. They are closely related to each other.

The word 'contemplation' is generally used to describe a form of prayer which consists not so much in speaking to God, as in listening or even watching. The soul finds rest and joy in simply leaning back upon the Infinite and the Eternal. This world with all its variety and its ceaseless movement drops away and God is all in all. So Plato would have us refresh ourselves in the contemplation of the unchanging ideals of goodness and beauty Such an attitude of mind is one of the commonplaces of higher Hinduism. No doubt it has often made its appearance within the boundaries of Christendom. Many of the Christian Mystics have used language of this kind and it is popular to-day in many circles. But we may still ask whether it is really a part of New Testament Christianity. Does it not trace its spiritual ancestry rather to Plotinus and Platonism than to Jesus and His apostles ? The New Testament in the Book of Revelation does indeed give us a picture of the denizens of heaven engaged in

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adoring contemplation of the mystery of God, but can we say that the New Testament ever commends this to the dwellers upon earth?

A similar question arises with regard to the immanence of God in nature. This too is a commonplace of the Upanishads and the Bhagavadgita. It is true that sometimes they go further and pass over into pantheistic ideas, but it may fairly be claimed that the thought that God is *in* all is more frequent and more characteristic than the thought that He *is* all. Here too we notice a powerful response in the modern mind. Especially since Wordsworth and Shelley, Christian thinkers have delighted to find God in all that is beautiful and good. But again, can we claim this undoubtedly valuable idea as a true part of New Testament Christianity? The Epistle to the Ephesians says that God is in all and St. John affirms that the Word was in the world, but such phrases do not carry us far. The New Testament as a rule is content to think of God as immanent in His saints, rather than in this world, and leaves the matter there.

He summarizes his conclusion as follows:

When the question is asked: Can Hinduism contribute anything to Christanity? we must at once define more closely what we mean by Christanity. If we mean the religion of the Christian Churches as we see it to-day, then the answer is in the affirmative. It can recall us to some of our own half-forgotten ideals. If we mean the religion of the New Testament, the answer is again (though less confidently) in the affiirmative. There are ideas, such as those of contemplation and divine immanence in nature, which seem good yet have but little attention in the New Testament. But if by Christianity we mean the whole wealth of that great river of religious thought which took its rise from Jesus but has gathered into itself subsidiary streams from elsewhere in the course of its history, then the reply seems to be in the negative. Christanity so defined may find rich illustration from Hindu thought but no real addition to its message.

—

Less Talk, More Work

A. M. K. Cumaraswamy writes in *The Indus*:

The Indian students are often considered "speakative" as the Scottish cabman would say. That the opinion is entirely just I do not believe, but one sees in it much thought for reflection I asked an Egyptian gentleman of importance how it was that they seemed to be getting almost all they wanted, while we failed to secure even our most modest demands. He replied without a moment's hesitation, "because you talk while we work." His answer obviously is not the whole truth, yet it set me thinking hard. It may be that because my own profession, as a shoolmaster, is that of "talking" I saw a greater force in the Egyptian's answer than there was in reality. In any case, I have been constrained by circumstances to consider these remarks seriously. I feel compelled to admit that we Indians are prone to spend time and energy in purely academic discussions. It was my good fortune two years ago to make some close contacts with Chinese students in their own country. Every one of the Chinese Universities I visited brought me fresh confirmation of the discovery that the Chinese student was intensely practical in his outlook and in his discussion. For abstract principles he has no use or perhaps no time; but he is eager for any practical solution for the problems of his country. We have seen how powerfully articulate Chinese student opinion has often manifested itself as a result of this attitude.

—

India the Cradle of Religion

In Dr. A. Brodbeck's opinion, as published in the *Young East*,

India is the cradle of religion and of civilization, in more than one sense. Gautama Buddha, about 2500 years ago, rationalized religion for India, and for the world. Buddhism was a great power for good in India for about a thousand years not only for religion proper, but also for fine art and literature. Even when it was driven out of India, it left deep traces in Brahmanism and Jainism. One of the reasons for the decline of Buddhism in India was its overdone asceticism; there were too many monks and nuns; laziness and superstition were their principal faults.

Shinran Shonin in the twelfth century, about 700 years ago, evolved in Japan a metaphysical system, which is essentially identical with that of Spinoza in Europe, and 400 years before Spinoza. This fact is little known. Shinran broke also the monastic style in Buddhism. He married a sweet woman, and from them on in Japan Buddhist priests married also. It was a step similar to that taken 300 years after Shinran by Luther in Germany. Shinran properly maintained that Gautama Buddha was also married and had a son. Original Buddhism in India may be compared with the Protestant reformation in Europe in the 16th Century.

I have stated above that India was the cradle of religion not only for Buddhism in India and other countries, but also for other religions of the world. I mean here especially Christianity. Christianity is a form of Buddhism, as it was shortly before Jesus, partly degenerated into a belief in miracles and a material heaven and hell; and mixed especially with degenerated Mosaism, as it existed in Palestine, in Jerusalem at the time of Jesus.

Paul, the Apostle, changed the almost pure Buddhism of Jesus to Jewish Phariseism.

Let me incidentally mention here, that Chinese missionaries brought Buddhism in the third century after Christ into America, where it was for one thousand years the leading religion, until the Aztecs killed it off shortly before the time of Columbus. This fact is also little known.

—

A Tagore Society

The same magazine records:

Countess Metaxa, a Greek lady of high culture, who is teaching in Waseda University, has founded

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a society for the study of the works of Rabindranath Tagore. She is an ardent admirrer of the great Indian poet and thinks that his teachings are anti-dote to the materialistic tendencies of the modern world. She has a great many supporters among well-known Japanese thinkers and writers in her movement. A lecture-meeting is shortly to be held in Tokyo by way of announcing the birth of the society.

—

Leading Japanese Papers and their Capital

The same magazine contains interesting information about the capital of the leading Japanese papers. For instance,

The *Osaka Asahi*, one of the two biggest Japanese papers, was founded in the 14th year of Meiji (1881) by Mr. Ryuhei Murayama, the present president of the paper, and Mr. Uyeno with a capital of 30,000 Yen. Keeping pace with the success of the paper, the capital was increased to 210,000 Yen in 1895, to 600,000 Yen with the establishment of the Tokyo Asahi Office in 1908, to 1,200,000 Yen in 1916, to 1,500,000 Yen in 1919, and finally to 40,00,000 Yen in 1922.

The *Osaka Mainichi*, the rival of the *Osaka Asahi*, was established in 1889 with a capital of 50,000 Yen. With the increase of the circulation the capital was increased several times, i. e. to 150,000 Yen in 1899, to 300,000 Yen in 1906, to 500,000 You 1909, to 1,200,000 Yen 1918, to 2,500,000 Yen 1922, and finally to 5,000,000 Yen in 1925.

The Yen is equal to about Re. 1-9.

—

The Name Unitarian

Mr. Arnold Lupton writes in the London *Inquirer* :—

I take an intense interest in the controversy as to the name "Unitarian." I think it is an honourable title. Why limit it by adding any words such as Christian? The Unitarian pure and simple is a brother of the Jew and the Moslem. In the days when the Trinitarians tried to exterminate the Unitarians, it was the Moslem warriors that saved our ancestors from destruction. It was the Unitarians of Palestine, Syria, Mesopotamia, Egypt, North Africa, and Spain, who welcomed the Moslem liberators and gave them an easy conquest. The Moslems to-day are the descendants of the Unitarian Christians of those countries.

It was the Moslems of the Mediterranean and European Turkey that saved the Protestants from extermination by the Roman Catholics in the days of Philip II of Spain. The Moslems also preserved those priceless treasures of ancient Grecian literature, that Trinitarian bigotry had destroyed wherever its hands could reach, and so made possible the renaissance of Europe from the "Dark Ages." These "Dark Ages" were made by the deliberate destruction of all scientific and all wise philosophic books in order to support the silly stories of Trinitarian Christianity. The Scriptures were also falsified to justify the horrible persecutions of the Jews in order that "Peter's Pence" might go to Rome.

NOTES

The Indian Science Congress at Lahore

The fourteenth session of the Indian Science Congress was held at Lahore from the 3rd to the 8th of January last under the presidency of Sir J. C. Bose. The Congress was opened by His Excellency Sir Malcolm Hailey, the Governor of the Panjab, on the 3rd instant in the spacious hall of the Panjab University, where also the presidential address was read. In an able speech, Sir Malcolm Hailey described the importance of scientific research for national advancement, and, speaking of the recent progress made in this direction by Indian investigators, quoted felicitiously from a great English paper which, writing in 1896 on the original scientific work of Sir J. C. Bose remarked—

"There is something of rare interest in the spectacle of a Bengalee of the purest descent lecturing in London to an audience of appreciative European savants, upon one of the most recondite branches of modern physical science. We see no reason why the oriental mind, turning from its absorption in insoluble problems, should not betake itself ardently, thirstily and hungrily to research into Nature which can never end, yet is always yielding results upon which yet deeper enquiries can be based. If that happened, that would be the greatest addition ever made to the sum of the mental force of mankind." Writing in June last the same paper said, "The prediction has been fulfilled. In Sir J. C. Bose the culture of 30 centuries has blossomed into a scientific brain of an order which we cannot quite duplicate in the West. He is a prince among physiological research workers and a prophet of this age which has brought so many new powers to life."

Sir Malcolm Hailey concluded his excellent speech by saying that "what appeared

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to him to be even more important than the acknowledgment that Sir Jagadis has earned from the world is the promise that his success holds out for India, the promise that he may be but the forerunner of a great school of workers whose efforts may not only bring new treasures to the world of science but may give mankind a new and higher conception of the place of India among the great civilisations of the modern world."

The presidential address of Sir J. C. Bose which followed His Excellency the Governor's speech breathed a lofty ideal and for the first time gave a connected account of his investigations for nearly a third of a century and was a tremendous success. In language which could be understood by all Sir Jagadis showed 'the long stairway of the ascent of life from the plant to the animal and the higher and higher expression of that evolutionary process by which life rises above and beyond all the circumstances of the environment and fortifies itself to control them.'

The subject of his discourse was the establishment of the great synthesis, that all life is one, resulting from investigations that had been initiated and continued in India for nearly a third of a century. The establishment of this generalisation will always be credited to India as a great contribution made for the advancement of the world's knowledge. From the establishment of the generalisation of the Unity of Life,

> It followed as a corollary that there must be a unity of all human efforts, and that in the realm of the mind there can be no boundaries and no separations. It is a misreading of the laws of Nature to regard conflict as the only factor in evolution; far more potent than competition is mutual aid and co-operation in the scheme of life. Nothing can be more untrue than the ignorant assertion that the world owes its progress in knowledge to any particular race. The whole world is interdependent and a constant stream of thought has throughout the ages enriched the common heritage of mankind."

From Tuesday forenoon to Saturday the various sections were at work.

In the Physics and Mathematics section, the president, Dr. D. M. Bose of the Science College, Calcutta, gave an interesting address on recent theories of Magnetism and the investigations that he and his students had carried on for the last few years. The most notable papers read before this section were those by Drs. Meghnad Saha, Satyendra Nath Bose, Nikhilranjan Sen and Satis Ranjan Khastagir.

In the Chemistry section, the president, Dr. H. K. Sen of the Science College, Calcutta, delivered a very valuable address on the fuel problem. The leading papers read before this section were those by Drs. Jnanendra Chandra Ghosh, Jnanendra Nath Mukherjee, Nilratan Dhar, S. S. Bhatnagar, B. B. Dey and Prof. Naik. By far the largest number of papers were sent to this section, which shows the great activity of the school founded by Sir P. C. Ray.

In the Zoology section Major R. B. S. Sewell in his presidential address gave some extremely valuable suggestions as regards the future teaching of Zoology in India—suggestions which the authorities of our Universities should seriously think over. Among the interesting papers read before this section were those by Dr. S. L. Hora, K. N. Bahl, Bishwanath and H. R. Mehra.

In the Medical and Veterinary section, the president, Major R. N. Chopra of the Tropical School of Medicine, Calcutta gave a timely warning against the evil effects of overdrugging and the irresponsible manner in which certain patent medicines were advertised. Major Chopra showed that defective medical education in India was due to the fact that most of the teachers were not research workers but busy practitioners. According to him this state of things could only be remedied by the establishment of a central government organisation like the Medical Research Council in England with experts in all branches on its staff. Majors Acton and Chopra and Drs. Muir and Chandler of the Tropical School of Medicine, Calcutta, read some very important papers before this section.

In the Agricultural section, presided over by Mr. F. J. Worth, Mr. Howard pointed out that a novel obstacle to the production of pure seed was that cattle fed on cotton seed often passed out undigested seeds capable of germination. The only safe way, in his opinion, of avoiding the risk was to feed cattle on crushed food. A very important paper was read before this section by Dr. S. S. Nehru of the Indian Civil Service, showing the successful acclimatisation in U. P. of Broom-Corn from seeds procured by him from North-West (Ligurian Province) Italy.

In the Anthropology section, Dr. J. H. Hutton of the Indian Civil Service, who

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presided, pointed out in a very able address, printed in this issue of our Review, the great harm done to primitive tribes by 'civilisation' and the ignorant zeal of missionaries. The rapid spread of disease and the consequent extinction of aboriginal peoples in various parts of the world were to be attributed to these two factors. Among the important papers read before this section were those by Rai Sarat Chandra Roy Bahadur, Mr. Cammiade, Mr. H. C. Chakladar and Dr. B. S. Guha.

In the Psychology section, Lieutenant-Colonel Owen Berkeley Hill pleaded strongly in his presidential address for the creation of a Psychiatrical Department in India. Prof. G. C. Chatterjee of the Government College, Lahore, read a very interesting paper before this section on the application of intelligence tests to College students in the Panjab. Prof. H. C. Bhattacharyya's paper on Inferiority Complex was also very suggestive.

Owing to the absence of Prof. L. Duthy Stamp, the Geology section was presided over by Prof. Birbal Sahni and among the interesting papers read before this section mention must be made of those read by Prof. H. C. Das Gupta, G. de P. Cotter and H. L. Chhibber.

The Botany section was presided over by Dr. M. A. Sampathkumaran, and among the important papers read before this section were those by Drs. B. Sahni, S. R. Bose and Messrs. Parija and Kashyap.

The great success of the Science Congress this year was due to the keen interest taken by the Governor of the Panjab, the presidentship of Sir J. C. Bose, and the excellent local arrangements, for which last Prof. S. S. Bhatnagar was mainly responsible. The Science Dinner in which covers were laid for 400 people, and the trip to the archaeological remains at Harappa, all speak highly of the excellent organisation. The presence among others of Prof. Compton, the distinguished American physicist, also added to the success of the Congress.

The Congress next year meets at Calcutta, and it will be the duty of all here to show that alike in hospitality and organisation, the people of Calcutta do not lag behind the people of any other part of India. The sesssion at Calcutta will be presided over by Dr. Simondsen of the Tata Institute, Bangalore, and Dr. J. N. Mukherjee of the Science College has been elected as the Local Secretary. The following sectional Presidents have been elected to preside over the meetings of the different sections :—

1. Physics and Mathematics—Mr. Graphhunter.
2. Chemistry—Dr. S. Bhatnagar.
3. Zoology—Mr. Sundar Raj.
4. Medical and Veterinary Science—Major Knowles.
5. Botany—Mr. P. Aiyangar.
6. Geology—Prof. H. C. Das Gupta.
7. Anthropology—Dr. B. S. Guha.

—

A Young Sculptor of Mysore

The work of Mr. V. R. Madhava Rao, a young sculptor of Mysore yet in his teens,

Bust of Shivaji prepared in 3½ hours by the Sculptor

has been attracting some notice of late. He appears to be a talented sculptor of much

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promise. It would do him good if he could get some years of education and training under proper guidance. And if in that way his gifts bore full fruit, that would do credit

V. R. Madhawa Rao, the boy Sculpor of Mysore

to Mysore and India. Those in Mysore who have the power should see to it that he gets facilities for experience and education.

—

Saradeswari Asram

The Saradeswari Asram, an educational institution named after the wife of Paramahansa Ramakrishna and founded by disciple Gouri Puri Devi, who is now past eighty and has led a life of celibacy, has now been able to have a home of its own, built on a piece of land purchased for the purpose at 26, Rani Hemanta Kumari Street, Calcutta.

The aims and objects of the Asram are—(1) to promote famale education on lines recommended by Hindu society and religion ; (2) to provide a Home for orphan girls and helpless women of respectable Hindu families and to train them to a life of usefulness ; and (3) to further the growth of ideal and beneficient womanhood. The institution is run on purely national and progressive lines in keeping

The bust of the Sculptor's younger brother

with the Brahmacharyya system and has a Boarding House and a Day-school. Tuition is free in the school. The teaching and internal management are entirely in the hands of competent lady workers. Apart from the ordinary school course, training is imparted in household duties, spinning, weaving, sewing, tailoring, cooking and other practical arts, so as to enable them to earn their livelihood, if required, honestly and honourably. Higher education is also being imparted and some of the inmates have been awarded Sanskrit and University Degrees.

Money is still required to finish the building to provide omnibuses for the day-scholars, to maintain helpless girls and women, and generally to extend the usefulness of the school and place it on a secure and progressive basis.

We are glad to find that the education of girls and women is gradually finding favour even with the orthodox section of the Bengali Hindu community. But it cannot make sufficient progress unless the *purdah* system and the custom of child marriage are done away with. For, the expense of conveyance of girls from and to their homes is so great that girls' schools

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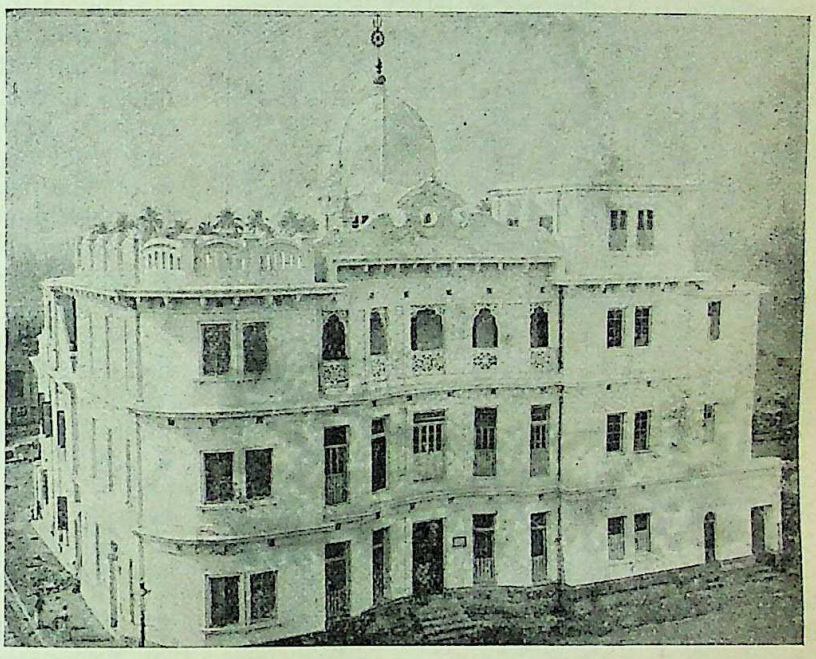
connot be multiplied adequately, and if girls are married before they have entered their teens; no education worth the name can be given to them. But so long as the men of Bengal are not willing and able to take the risk of defending girls and women from molestation by bad characters, it is felt that girls cannot in all places walk to and from their schools.

Bombay and Madras, which are not *purdah*-ridden to the extent that Bengal is, are bound to forge ahead in the eductaional progress of girls and women and, therefore, in general social, moral, economic and political progress also. As in Bengal the majority of the inhabitants are Musalmans, who are more *purdah*-ridden and illiterate than Hindus, the Hindus must become more than ordinarily courageous and also active in the cause of the education and emancipation of girls and women; else Bengali Hindu society would be doomed to decay.

In the Saradeswari Asram, in addition to the school courses there are special arrangements for preparation for the higher examinations under the University or the Calcutta Sanskrit Association and for the study of the Hindu systems of philosophy. In the boarding department every inmate, young or old, rich or poor, is required to do with her own hands all the households duties of the Asram.



Sri Sri Saradeswari Asram and Free Hindu Girls' School.

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The League of Nations and Asia

In the Notes on the proceedings of the League of Nations which we sent from Geneva and which were published in the last November number of this Review, it was pointed out how the outlook of the League was essentially European. All the efforts which it has hitherto made to prevent war have been made to maintain peace among European nations. Consequently, it was not a matter of surprise that it did not at all interfere to prevent or put a stop to war in Syria; for the sufferers there were Asiatics, not Europeans.

Similarly, when at the fifteenth plenary meeting of the Assembly of the League, held at Geneva on September 24th last, the Chinese Delegate M. Chao-Hsin Chu made the statement printed below, the League took no notice of it, taking shelter behind a technical plea. M. Chu said:—

On July 8, August 2 and August 29 several British merchant ships sailed up the Yangtse at full speed. A number of native wooden ships and small boats were wrecked by these British merchant ships, and more than 100 passengers, military officers and soldiers were drowned and goods and silver lost.

When the Chinese authorities sent soldiers to make an inquiry on board these British merchant ships, they were interferred with by a British cruiser (sic) which happened to be on the spot Moreover, the British cruiser threatened the villages on both shores with its cannon.

The Chinese authorities were obliged to detain the British merchant ships and take up the matter with the British Consul at Chungking.

Unfortunately before the case was settled a much more serious incident followed. It was reported that a British gunboat had arrived at Wanhsien on September 5, and had opened fire on the gendarmerie in the town, killing more than 100 of them.

Following this other big cruisers (sic) used their big guns to bombard the town of Wanhsien. More thon 1,000 houses were destroyed and thousands of civilian lives were lost as a result of the bombardment.

The Chinese soldiers were obliged to return the fire in their self-defence.

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Owing to such an extraordinarily serious incident of international importance which if it developed would endanger peace in the Far East, the Chinese delegate has been instructed to make known these facts as a matter of record.

Sannyasini Mother Gauri Puri Devi
(The foundress—Saradeswari Asram)

Viscount Cecil, delegate of the British Empire, said :—

I have heard with some astonishment the statement which the Chinese delegate has thought it right to make from this tribune. He did not give me or my Government any kind of notice or intimation that he was going to raise this matter, or was going to make any such statement to the Assembly. I cannot but regret that this very strange method of procedure prevents me from replying in any detailed way to his remarks. I happen, however, to know sufficient about the facts, as reported to the Rritish Government, to say at once that we do not in any way agree with the statement that the Chinese delegate has made, and that our view of the incident is entirely different from that which he has laid before the Assembly.

I am able to agree that the matter is the subject of negotiation in China, and it is to be hoped that a peaceful and friendly settlement will be reached. I cannot pretend to think that such a statement as that just made by the Chinese delegate is in any way likely to assist in obtaining a peaceful and friendly settlement of the question.

After Viscount Cecil had spoken, the President said :—

It is impossible to open a discussion on a question which is not on the agenda. I therefore close the present discussion.

It is well-known that though, according to Viscound Cecil, "the matter (was) the subject of negotiation in China" in September last, peace has not been concluded between China and Britain ; on the contrary, British war vessels and troops are on their way to China.

The President of the League closed the discussion on the Chinese Delegate's statement on the technical ground that the question was not on the agenda. But four months have passed after that incident in the Assembly meeting, yet the matter has not been placed on the agenda of any League Council meeting, so far as we are aware ; in any case the public does not know that the League has done anything to secure a peaceful and friendly settlement.

Had China been a European country and had Great Britain not been the most influential and powerful member of the League, it might perhaps have made some efforts for a pacific settlement.

—

India and the League of Nations

Politically, one of the objects of the League of Nations is to manitain the *status quo*, to see that the territorial integrity of any of its member states is not impaired. And, according to its Covenant, it cannot interefere in the national or domestic concerns of any member state. Now, India being a part of the British Empire, the League cannot directly or indirecly help India to sever her connection with the British Empire and become independent, because thereby the territorial integrity of that empire would be impaired. Nor can the League do anything to improve the political status of India, by, for example, obtaining home rule or dominion status for her ; for India's political status is a domestic or national concern of Great Britain and India. Besides, even if there had not been any technical difficulty in the way, the League would not have dared to do anything disagreeable to Great Britain.

Article X of the Covenant of the League

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is the pivot of the whole institution. It runs as follows:—

"The Members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the League. In case of any such aggression or in case of any threat or danger of such aggression the council shall advise upon the means by which this obligation shall be fulfilled.

It may be argued that as the members of the League undertake to respect and preserve the territorial integrity and *existing* political independence of all its members against *external* aggression, therefore it is not bound to do anything to prevent *internal* rebellion, whether violent or non-violent,—neither being just now within the range of practical politics—for obtaining independence. Moreover, as India does not enjoy any *existing* independence, Article X does not exactly apply in her case. But assuming that the interpretation we have suggested here is correct, the League could at best remain a non-interfering spectator in case India made any active effort to be free, as it (the League) has done in the case of Syria; India can never expect the least help or sympathy from the League in any fight for freedom.

In fact, though, not being thought-readers, we do not know the chief object which its principal founders may have had in the depth of their hearts, there can be no doubt that it is calculated to perpetuate the political and economic dominance of the European nations and other nations descended (partly or entirely) from Europeans. For, look at the present list of members of the League. Of these fifty-seven states, only seven, namely, Abyssinia, China, India, Japan, Liberia, Persia, and Siam, are purely non-European, and would be in a hopeless minority even if they combined. And Afghanistan, Nepal, some kingdom in Arabia, Turkey, Mexico, Russia, and the United States of America may also become members. In that case, out of sixty-four members some eleven would be purely non-European. Even supposing they could combine, they would be in a hopeless minority against the European and the wholly or partly European-descended group of nations. And the cases of Morocco, Syria, and China have shown that, where European interests are pitted against non-European liberty and just rights, the League will not go out of its way to exert its influence in the cause of justice and freedom.

As the majority of the peoples of the earth, who are the peoples of Asia and Africa, are at present politically and economically subject to the European and European-descended peoples, and as the League is bound to maintain the *status quo*, it may without injustice be considered to be *in fact*, if not in intention also, an organisation for the maintenance of European or white and semi-white supremacy in the world. Where in former times three or four or five nations entered into a treaty to defend themselves and their unjustly acquired foreign territories or interests as against others, here in the League is a combination of fifty to perpetuate the present political condition of the world, which means the maintenance of the despotism of the dominant nations and the slavery of the subject peoples. This may or may not have been the original intention of the powerful and subservient members of the League. But intention or object has to be inferred from the natural results of any organisation. And we have shown that the natural result of the League organisation is the perpetuation of the enslaved condition of the majority of mankind in the greater portion of the inhabited surface of the earth.

Some persons think that though politically India might not be a gainer by being a member of the League, she may derive some advantage from the hygienic and other humanitarian organisations of the League. Our reply is that India may derive such advantage without becoming a member, if her Government so desires, as Russia, Turkey and the United States have done. Our reply also is that India has so far derived no advantage from the hygienic organisation of the League. This has been shown in an article contributed by the editor of this review to the current February number of *Welfare*, by making extracts from the publications of the League and Reports of the "Indian" Delegation. Our readers are referred to that article for details.

We do not urge that India should give up her membership of the League, which in fact, she is not free to do. To gain experience of world affairs is of great importance to India. One of the ways of doing so is to attend the meetings of the League Assembly at Geneva as delegates. In order that this experience may be of use to India, non-official Indians should be sent to Geneva as delegates, not Government servants or ex-Government servants, British or Indian, and also not

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Indian Maharajas. Our legislators should press for this change. Were India self-governing, this change would not be needed. There ought also to be a persistent demand for the employment of more Indians in the League Secretariat and the International Labour office at Geneva. It is in that way that some Indians may acquire some knowledge of world affairs from the inside.

It is not merely for acquiring knowledge of world affairs that we should send some of our best men to Geneva as delegates to the League. If they are men of the right stamp they can by their calibre and personality win for India the respect of the delegates of the other countries of the world. Though no country may give any active help to India in her fight for freedom, it is important to have the world's opinion in our favour. It is beside our purpose to find fault with any or all the men who have hitherto been sent to the League to represent the Government of India. But it may be permissible to say, without mentioning any name, that among the "Indian" delegates who went to Geneva in Septemper last there was one person about whom a Swiss educationist asked an Indian not in any way connected with the League, "Why do you send persons like so and so as your delegates to the League"? Thereupon the reply was given that the people of India were not responsible for the choice of the "Indian" delegates, the British Government of India were responsible. Evidently, the Swiss educationist had met the person in question and found out that he was comparatively an ignoramus, at least according to European standards. It did not make us proud to hear this true story at Geneva.

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India and China

China is a member of the League of Nations and India is also a member. Neither country has declared war against the other. The fact, on the contrary, is that Indians sympathise with China's resolve and efforts to be free. There are also immemorial cultural and spiritual ties which bind China to India, which have been recently reviewed by Rabindranath Tagore's mission to China. Yet India is under compulsion made to send troops to China. Can the League of Nations, will the League of Nations make even the least gesture to prevent hostilities between these two perfectly friendly countries, which are both its members? Every one knows that it neither can, nor will.

There cannot be a greater humiliation and shame for India than that some of her sons would have to fight the Chinese at the bidding of interested foreigners. In the Legislative Assembly and in the Madras Council, motions for adjournment to consider the question of sending troops to China have been disallowed by Government. This stifling of the voice of the representatives of the people itself shows what the voice would have said. But outside the Council Chambers, the people of India are speaking in no uncertain accents. Already many meetings of protest have been held. More, many more are sure to follow. The alien Government of India will treat these protests with contempt. But they will show the world once again that Britain does not govern India with the consent of her people. According to the rules of the constitution or according to some law or other, the Government may be under no obligation to consult the people's representatives in a matter like this. But the Constitution itself, of the law in question itself, has been made by an alien authority, and can not be morally binding on the people of India against their better judgment.

In his address to the Assembly the Viceroy said :—

"Attacks have recently been made on the lives and property in the various Treaty Ports of the mercantile communities, which include many Indian as well as British subjects."

The implication here is that troops are being sent from India partly for the protection of the lives and property of the Indians in the Treaty Ports of China. The Boer war was fought because the Boers oppressed the Indians in South Africa! German East Africa fell to the share of Britain after the world war because Indians had opened that country and it was necessary to give our countrymen there the blessings of British rule! Every one knows, however, the subsequent treatment of Indians in South Africa and Kenya. But British statesmen are blessed with an extraordinary amount of brass, and therefore the protection of Indians or freeing them from oppression is destined to be trotted out as a reason for British action on many a future occasion.

It is noteworthy that the Viceroy did not tell the Assembly how many Indians there are in the Treaty Ports, whether the

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life or property of any of them has been actually in jeopardy, and whether in the history of the British Empire, troops were ever sent to any foreign country for the protection of Indians alone residing there.

Whatever the Viceroy may have considered it necessary to say here, in England the exact truth was told. During a speech at Tipton the Solicitor-General said :—

"The Division going to Shanghai goes for the purpose of seeing that the sixteen thousand British women and children who cannot be evacuated are as safe as we can make them."

Addressing the 1st Battalion of the Devon Regiment, who are under orders for China, Sir Philip Chetwode, Commander-in-Chief of the Aldershot Command, said :

"You are going on what is not a pleasant job. There is no state of war existing in China, and it will not exist if we can prevent it. You are going to protect British lives and property which we hold by treaty. In doing so it may be difficult to keep your tempers. There will be plenty of people who will try to tempt you to lose your temper and commit an act of war. I am confident that as British soldiers you will keep your tempers and keep smiling"—(British Official Wireless.)

China knows to her cost that British soldiers have on previous occasions lost their tempers because of her refusal to buy opium from the Britishers, and other highly provocative causes, such as the wealth of the Chinese Imperial Palace, etc. Therefore, there may be plenty of causes to ruffle the tempers of the British military followers of Christ, leading them to do much execution.

There are many more Japanese in China than Indians or British. But Japan has not sent any troops yet, nor is she going to follow the lead of Britain. Australia, a British Dominion, has not sent any troops because she is free. The United States of America, too, has not followed the British example. It is because India is an enslaved country that she must send troops to fight the friendly Chinese people.

—

The Eight Kings of the British Empire

The reader will find overleaf a group picture of the eight Kings of the British Empire. He may, no doubt, miss the weighty figure of the Maharajadhiraj of Burdwan. The Happy Eight do not miss him, however. Their picture has been reproduced all over the world. That we are not joking will appear from the following extract from the Report of the Inter-Imperial Relations Committee of the Imperial Conference, expressly stating the equality of each of the Dominions with Great Britain :

"Nothing would be gained by attempting to lay down a Constitution for the Empire.

"Great Britain and the Dominions are autonomous communities within the British Empire, equal in status, in no way subordinate one to another in any aspect of their domestic or external allegiance, though united by a common allegiance to the Crown.

"Treaty-making rights: "The plenipotentiaries should have full power, issued in each case by the King on the advice of the Government concerned.'

"The Governor-General of a Dominion is a Representative of the Crown, not the Representative of the Government in Great Britain or of any Department of it.

"The recognised official channel of communication should be between Government and Government direct.

"It is the right of each Dominion to advise the Crown in all matters relating to its own affairs.

"Every self-governing member of the Empire is now the master of its destiny.

The Daily Chronicle asserts :—

"Each Dominion is entitled, if it choose, to have its separate Ministers at foreign capitals—Canada and the Free State having their own representatives at Washington. The same right applies in foreign affairs and the making of treaties—a treaty will only bind the Empire when it is ratified by all its members."

Though there are henceforth to be eight kings, the Empire remains an Empire still, because the three hundred and twenty millions of India, who are far greater in number than all the other inhabitants of the Empire put together, are there to slave for them all. In future, the Indian who would agree to attend any meeting of the Imperial Conference as a representative, not of India of course but of the Government of India, must possess an extraordinary amount of shamelessness. For inspite of his possibly gilded robes all the world would know him to be the lackey.

Among British newspapers the *Daily Herald*, in a critical leading article, is not so enthusiastic as other newspapers.

It concludes by stating that there is "not a mention of India, not of Malaya, of Nigeria, of Kenya, of the Sudan, of all those colonies and protectorates and dependencies and mandated areas which have no 'free institutions' and know nothing of 'free co-operation.' Not a mention of all the subject peoples of the Empire. Their existence may be profitable, but the recollection of it would be embarrassing at such a moment.

"Therefore, they are quietly ignored, even in the devising of the King's new title. And the Conference, by this act of ignoration, is able once more to reconcile the profession of liberty with the practice of domination."

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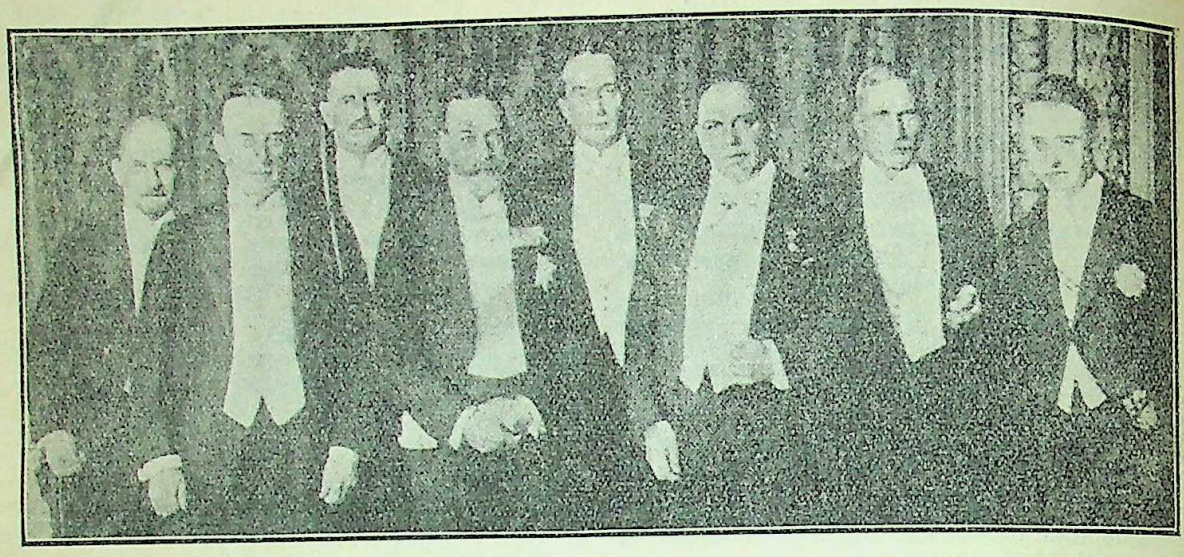

The King and the Premiers at the Buckingham palace
From left to right: W. Monroe, Newfoundland; Premier Baldwin; J. Y. Coates, New Zealand; King George; S. M. Bruce, Australia; Mackenzie King, Canada; General Hertzog, South Africa, and W. T. Cosgrave, Ireland.

The Daily Herald is not *literally* correct when it states that there is not a mention of India. There is a mention, which, however, is a greater indication of contempt than mere silence would have been; for it practically tells the world that, though Britain has felt the need of coming to terms with her grown-up children abroad, there is no change required in her treatment of those eternal Pariah babies, the Indians. Here is what is said of India in the Report:

"It will be noted that in previous paragraphs we have made no mention of India. Our reason for limiting their scope to Great Britain and the Dominions is that the position of India in the Empire is already defined by the Government of India Act of 1919."

Of American comments, we extract the following from the *Washington Post*:—

"The British Empire survives in name only. Had the Government in George the Third's day possessed the wisdom of the Government of George the Fifth there would have been no declaration of Independence and the United States would now be part of the British Commonwealth."

—

Nepal and the League of Nations

Nepal is not a member of the League of Nations, and had been making preparations for the abolition of slavery a decade before the establishment of the League. Yet Sir William Vincent claimed for the League credit for the abolition of slavery in that independent kingdom. The hollowness of this claim has been exposed in this Review, but nevertheless it finds place, unaltered, in the "Final Report of the Delegates of India to the Seventh (ordinary) Session of the Assembly of the League of Nations (1926)". We suggest that some future "delegate of India" should claim that the abolition of slavery by Great Britain and by the U. S. A., in the last century was due to the retrospective influence of the League.

—

A Novel Proscribed

A novel named "Pather Dabi," or "The Path's Demand," by Babu Sarat Chandra Chatterjee, has been proscribed by the Government of Bengal, and copies of it, wherever found, would be confiscated. Babu Sarat Chandra is a leading novelist of Bengal. This particular work of his appeared serially for a long time in a Bengali monthly published from the residence of the late High Court Judge Sir Ashutosh Mukherjee by one of his sons, who is a High Court Vakeel and Fellow and member of the Syndicate of the Calcutta University. The Government said nothing so long as it appeared serially, but now it has found something very seditious in it, though what that is the public has not been told.

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It will help our readers to understand the position of Babu Sarat Chandra as an author if we tell them that at Villeneuve, Switzerland, M. Romain Rolland told us in the course of our conversation with him that he had read the Italian translation of the English translation of Sarat Chandra's *Srikanta*, and he observed that the author was a novelist of the first order. As M. Rolland does not read or speak English, he had to form his judgment of Sarat Chandra's quality as a novelist from a translation of a translation ; yet that was his opinion. But some underling of the Bengal Government has scented sedition in one of Sarat Chandra's works and so it is a book dangerous to society ! Or is it to the bureaucracy ?

—

Mr. B. K. Chakravarti as Minister

Mr. Byomkesh Chakravarti has accepted office as one of the two Ministers of the Bengal Government and has consequently given up his connection with the *Bengalee* as its editor-in-chief. In his farewell to the readers of that paper, he says among other things, with regard to the present Constitution :—

> It has not, it is true, given much real power or control to the elected representatives of the people. But we cannot deny that through administration of what are called the nation-building departments, such as education, sanitation and local self-government, the legislature, working through Ministers responsible to it, has opportunities, not indeed of directly wresting power from the present bureaucracy, but surely of creating and strengthening in the nation that force of character and capacity for organization which alone can ultimately secure Swaraj. It is in this view that I have agreed to utilize the opportunity of serving my countrymen by putting on the yoke of office.

Our views on the present Constitution do not require repetition. While not agreeing with those who make high claims for it, we have never denied that some little good may be done by working it, though at the expenditure of a disproportionately large amount of time, energy and money. We, therefore, do not hesitate to admit that there is some truth in what Mr. Chakravarti says. In any case, as dyarchy has been revived in Bengal, it is best that a very capable man should become a Minister. Mr. Chakravarti had a brilliant university career as a student and was for years professor of such subjects as English, Mathematics and Physical Science. In England he received education and training in agriculture at the Cirencester College, besides being also admitted to the Bar. His intellectual equipment for the education portfolio is, therefore, perhaps unsurpassed by any other member of the present Bengal Council And one feels sure that he will not allow the communal canker any entry into the education department. It would have been quite appropriate if he had been placed in charge of agriculture and industries, because he knows agriculture and is an industrialist. But, unlike Bottom the Weaver, he cannot play all the parts. And for reasons which need not be stated, it is good that he has been placed in charge of the Excise and Public Works Departments. What we urge is that he should go in for total prohibition—through the halfway house of local option, if necessary. As for education, he ought to prepare and give effect to a courageous scheme for the free education up to the elementary stage, of all children of school going age in Bengal.

—

The Bengal Political Detenus and Journalists

The Indian Journalists' Association has formed a committee to take measures for giving the widest publicity to the grievances of the Bengal political detenus through the press and different news agencies. This is undoubtedly a proper step to take. The grievances may thereby be made very widely known. But something else has to be done to rouse the conscience of the Government in order that the detenus may have just and humane treatment. The difficulty, however, is to locate that conscience. For nobody knows *who* the Government is or are. Should it be a collective personality, the attempt to locate its heart or its conscience in any particular human body would be quite futile. Leaving that question aside, one has to observe with sorrow that though the jail department writes every year something about the health of prisoners, the detenus continue to suffer from various maladies. Some of them fall a prey to such diseases as phthisis. There are no data for concluding that any particular person or persons are interested in the lingering death of any of the detenus. One may, on the contrary, be quite ready to ascribe the best and most humane intentions to those in charge of the detenus, provided it can be shown that their ailments are not

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born of any preventible causes. By the by, if so large a proportion of them be naturally sickly, what are the reasons for the C. I. D. to think that heroic revolutionaries are made of such stuff as they ?

—

Bengal Detentions and Discoveries of Bombs

By the discovery of bombs in a Sukea Street house in Calcutta and the conviction of the inmates of the room where the discovery was made, the police officers concerned have proved to the satisfaction of the Government that some terrorist association or other is still very much alive and kicking. Therefore, when a few days after the conviction of the accused the Viceroy spoke as follows in the Legislative Assembly, it at once became clear what great service some police officers render the Government at a pinch :—

> Before releases can be sanctioned Government must be satisfied either that the conspiracy has been so far suppressed that those set at liberty even if they so desired would be unable to revive it in a dangerous form, or, if the organisation for conspiracy still exist, that those released would no longer wish to employ their freedom to resume their dangerous activities. The Government have always made it clear and I repeat to-day that their sole object in keeping any men under restraint is to prevent terrorist outrages and that they are prepared to release them the moment they are satisfied that their release would not defeat this object.

The pity, however, is that it has never been proved that the men detained without trial had ever anything to do with any organisation for conspiracy. So the Viceroy merely begged the question and it was only his autocratic powers which saved him from discomfiture. The last sentence in the passage quoted above implies that the detenus may be released on their giving an undertaking that they would not in future *join* any terrorist organisation. But that would be to admit their past guilt. How can men who have never been brought to trial and must be presumed to be innocent expected to incriminate themselves in this way ?

—

S. N. Mitra's Futile Election

Babu Satyendranath Mitra, one of the Bengal detenus, was duly elected to the Legislative Assembly. But the Government would not allow him freedom to come to the Council Chamber and take the oath and perform his duties. To draw attention to and discuss this matter, an adjournment motion was moved in the house and carried by a large majority. That practically amounted to a vote of censure on the Government.

The Government's position seems to be briefly this :—The electors are told, "You knew that we won't allow this person to enter the Council Chamber ; so you are to blame for electing him." The electors' reply may be stated thus : "You, O Hazurs, knew that you would not allow him to do the duties of a legislator. Why then did you not invalidate his nomination paper and nip this futility in the bud? That would have saved much time and waste of money and energy."

The fact is, autocracy requires no other argument but that might is right. And it is being proved again and again that the Government of India is an autocracy and rules without the consent of the people.

—

South Africa and India

Very pleasing reports have come from South Africa relating to the agreement arrived at between the Indian deputation and the representatives of the South African Government. But we must not say anything before seeing the text of this agreement. One must not shout before one is out of the woods. Remembering what happened to the Gandhi-Smuts agreement, we have to repeat the Bengali adage", জোচ্চোরের বাড়ীর ফলার, না আঁচালে বিশ্বাস নাই," "When one is invited to a feast in a swindler's house, one can not be sure of it until one has washed his mouth after enjoying the feast,"

—

Satyagraha at Patuakhali

The Hindus at Patuakhali in the district of Bakharganj have been trying for the last five months to maintain their right to lead musical religious processions along public roads. Batches of volunteers go every day once or twice up to the point in a public road where the prohibited area begins and are arrested and sent to jail. Volunteers have been coming from such distant places as Cawnpore, Benares, etc. The volunteers have been carrying on this struggle in quite a non-violent manner. But recently there has been a fracas in the ocal jail and outside between Hindus and

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Musalmans. As this has taken place after the publication of a somewhat one-sided communique issued by the Bengal Government, a suspicion has been expressed in some quarters that the fracas might have been due to instigation on the part of some persons who wanted to please the Government by providing it with an excuse for suppressing the satyagraha at Patuakhali. This movement of civil disobedience is perfectly legitimate. We should, however, be glad if an amicable settlement of the differences between the Hindus and the Musalmans were speedily arrived at. For every movement of civil obedience not only causes much suffering but creaters much bitterness of feeling also. Moreover, there is also much expenditure of time, energy and money which might be utilised for other beneficent purposes. If, according to any local understanding, the Hindus used formerly to stop music before an old mosque, they should continue to do so now, provided the Musalmans on their part agree not to try to stop music before newly-built mosques. Non-Musalmans cannot accept any General claim that music should stop before all mosques, old or new, irrespective of local practice. For the acceptance of such a claim would give the Musalmans a stranglehold on the religious and civic rights of non-Musalmans relating to musical performances and processions.

—

Sir Kailas Chandra Bose

Sir Kailas Chandra Bose, who passed away in his Calcutta residence on the 20th of January last at the age of 77, was one of the most successful medical practitioners of this city and was the first doctor to be knighted. He had great influence over the local Marwari community who looked upon him as their trusted adviser. He served them in various ways. He was the Vice-President of the All-India Medical Congress held in Calcutta in 1894 and was one of the Plague Commissioners. He was the oldest member of the Faculty of Medicine of the Calcutta University and the oldest member of the Calcutta Corporation. He was the president of the Anti-malarial Society and the Calcutta Medical School and one of the founders of the Tropical School of Medicine, the only research medical institution in India, where a ward exists in his name. Many institutions, such as the Veterinary College, the Marwari Hospital, the Pinjrapol, the Leper Asylum, owe their existence partly to his exertions and influence.

—

Women's Conference in Poona

The women's conferences held in December last in various parts of the country led up to the First All-India Women's conference held in Poona on January 5, 6 and 7, which was attended by delegates from all parts of India. As chairman of the Reception Committee the Rani of Sangli said in her address that the time was now ripe for women to help in formulating the basic principles of educational policy and programme. It should be of great help, she thought, if women themselves declared what they should have their children taught. Whatever the policy and plan of female education laid down by the Conference as a result of the discussions, she was emphatic that Indian culture, Indian tradition and all that was best in the past of Indian womanhood would have to be preserved and secured in any future scheme.

The presidential address of the Maharani of Baroda was a rousing call to action. Some of its salient points are noted below.

"A few decades saw the curse of *suttee* removed from our land. With a like determination these social evils can all be overcome," she declared after a brief review of the many social practices retarding women's advance, "Women of Turkey broke from these bonds; so can we." A noteworthy feature of the rapid progress women had made recently had been the sincere co-operation of the sterner sex in contrast to the experience of other countries.

Referring to physical training she said that girls should receive it.

Turning to the subject of co-education, the Maharani observed, though, it must be admitted that separation of sexes was in itself artificial, separation was also required in order that a peculiar type of mind, of personality and of culture which constituted the attraction of womanhood might be developed. There was thus a definite need for separate schools and colleges for girls and women in which life and not merely courses of study shall have reference to the nature of pupils and character of women we wish to cultivate."

On compulsory primary education what the Conference had to consider was not the necessity of such a measure but the *ways of removing difficulties* in the application of an educational policy which they desired.

Coming next to the economic value of education the Maharani said there was a tendency to retard, even to oppose, urgent reforms in women's education because it was believed that for women's education to have economic value it must be on

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the same lines as that of men. The Conference must show it to be false.

The whole question of the legal status of women in marriage with, regard to property, divorce, control of children and many other matters, should be systematically enquired into and proposals discussed.

A preamble to the resolution adopted maintained that

The present system of education was thought out primarily in the interest of the boys and was formulated by men. The time has now come for women to revise and reform this system and resolutions hereinafter to be adopted would offer a constructive programme to those who had already shown a sincere desire to promote advancement of education.

Resolutions were also passed advocating compulsory moral and physical training and urging that in the education of girls and women, teaching in the ideals of motherhood, beautifying of homes as well as training in the methods of social service should be kept uppermost.

In some respects the boldest and most important resolution passed was the following:

"This Conference deplores the effect of early marriage on education and urges the Government to pass legislation to make marriage below the age of 16 a penal offence. It demands that the age of consent be raised to sixteen. It whole-heartedly supports Sir Hari Singh Gour's Bill which is to come before the Legislative Assembly this month as a step towards raising the age of consent to sixteen and sends a deputation to convey to the Legislative Assembly the demand of this Conference on this vital subject."

A standing committee was appointed consisting of the Maharani of Baroda as President, Rani of Sangli, Mrs. Naidu, Lady J. C. Bose and Rani of Vizianagaram as Vice-Presidents; Mrs. Cousins as Chairman and Kamaladevi Chattopadhyaya, Secretary, with 14 other members with powers to co-opt.

—

Brahmo Samaj Anniversary in Calcutta

Besides the separate celebrations of the Brahmo Samaj anniversary last month by the three sections of the Brahmo Samaj, a joint celebration was this year attempted and carried through successfully in the City College grounds. The elders of the three sections are to be congratulated on the encouragement which they gave to their youngmen to whose zeal and active exertions the success of this joint *utsava* or religious festival was mainly due. A day was set apart for the ladies, the leading parts being taken by the Dowager Maharanis of Cooch Behar and Mayurbhanj, Lady Abala Bose, Mrs. Hemlata Sarkar and others. A large number of Hindu ladies were present throughout and took their meals with all present without any regard to caste divisions. One practical outcome of this day's worship, discourses and conference has been that many ladies, headed by Lady Bose, have come forward to work in unison for promoting the cause of the higher liberal education and vocational education of girls and women and other activities conducive to women's progress. The young men of the Brahmo Samaj had also their day, on which some of them themselves spoke. Their speeches were followed by an eloquent, learned and inspiriting address by Babu Bipin Chandra Pal. On the last day, mostly some elderly gentlemen spoke and conducted divine service. Among the speakers was Sir R. N Mukherjee who paid a tribute to the good work done by the Brahmo Samaj, saying that as an outsider, though not quite so, he could claim to speak impartially. Lord Sinha sent the following brief paper, which was read by one of the youngmen:

My Mite

"In this season of stock-taking of ideas and ideals, I am asked to send my contribution. I feel acutely how poor my own stock is, and yet my mite might prove useful. So I send it, with much fear and in trepidation.

"What should be the motto for our League of Youth? I can think of none better than the motto of the Shaftesbury family in England: viz,

"*Love and Serve*"

"Simple words, but how hard to carry out!

"Has that been the motto of India too? I do not know. And yet, is not India the land of Gautama? Did not Bengal give birth to Chaitanya? And who has ever taught the doctrine of love better than those two? Yet it seems to me, for some reason or other, the doctrine of loving service has not taken root in Bengal---it has not become a part of our everyday life, in the same way as it has in England, the country in Europe I know best and love most. I grieve to think of *our* poverty in this respect. Why have we not got any names which we can proudly compare with those of Lord Shaftesbury, George Peabody and Arnold Toynbee, to mention only a few of the glorious host?

"It seems to me one of the reasons, it

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not the chief reason, of our spiritual poverty. It is due to the fact that we of the Brahmo Samaj at least have been paying greater heed to *religious creed* than to *religious life*. Why else have we got 3 Samajes, where there is no essential difference?

"We may perhaps go further and trace the mischief even further down. Is our sense of *humanity* as large as that of England, notwithstanding our lip service to "Daridra Narayan." Is not our idea even of salvation only for our own individual souls, as isolated units, and not for the soul of humanity at large.

"Here perhaps I am going beyond my depth into regions of theology and of metaphysics, which to me are as unfamiliar as they are repellent. I ask myself, have I any practical, any tangible suggestion to offer, how best we can carry into practice the doctrine of *Love and Serve*. I can only think of one: "Form a band of volunteers, who will go out into the stricken villages of Bengal to love and serve *the people* who are dying of disease and dirt and dearth." How will these voluntary missionaries live? I don't know. Let love find out. In what way will they *serve* the people? I do not know. Let love find out.

"The Brahmo Samaj has done immense service to Bengal. If the acerbities of caste are less in Bengal than elsewhere in India, it is due to the influence of the Brahmo Samaj. If the women of Bengal are better educated on the whole than before, it is due to the influence of the same Samaj. If women are free to enjoy the sun and air more than before, it is due to the same potent influence. The ideals of the Brahmo Samaj have permeated the people in general; what matters, if the number* of enrolled members is stationary or even decreasing? The whole of Bengal has become *Brahmo*. Praise be to God.

"I appeal therefore to that Samaj once more to lead the way. I suggest that steps may be taken to call for volunteers who, without any promise or even hope of financial support, are willing to go forth into the wilderness, so to speak, and by love and service, help to make the lives of the people in the villages of Bengal a little less unhappy.

"The times are propitious, the signs are encouraging. For many years the Ramakrishna Mission has been by their beneficent work shewing us the way. Thousands of young men have distinguished themselves by loving service in times of famine, fire and flood and fairs. Societies for helping the depressed classes and Leagues for Social Service are steadily, though slowly, gaining public support. The spirit of service is abroad. It only requires organisation to harness this spirit and curb our tendency to fitful work under feverish excitement and direct our energies along a perennial stream of daily beneficence. I can think of nothing more useful towards that end than a scheme by which a fairly large number of young men from all our Samajes who hear the call of the villages should be recruited every year. They will take the place of curates, rectors and vicars in our National Church of Holy Service. *Can we do it?*"

It may be mentioned here incidentally that, owing to Lord Sinha's political opinions being somewhat different from those of many politically-minded Indians, the educational and other social service work which has been carried on in his native district and elsewhere through the help and encouragement given by him, has not received the appreciation that it ought to. We write this, not with a view to give publicity to the good work done by him, directly or indirectly, but only to assure the young men whom he has urged to hear the call of the villages, that he has himself heard the call and has responded to it in a practical manner. It is perhaps permissible to hope and believe that, though the professional and political careers of Lord Sinha may be at an end, the career of Satyendra Prasanna Sinha, the social servant, has just begun.

* The number has been steadily increasing, though not by leaps and bounds, Ed., *M. R.*

—

Professor Raman's Convocation Address

The last convocation address of the Hindu University at Benares was delivered by Professor C. V. Raman of Calcutta. Convocation addresses are generally taken advantage of to place before youth noble ideals, so that they may devote themselves to the pursuit of knowledge and the service of humanity. But Professor Raman made a new departure by disparaging the work of and making unworthy insinuations against a scientist whose name is known all over the world. For this reason a well-known Madras daily has called him "a green-eyed scientist" and

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subjected him to much, not undeserved, criticism.

We will merely remind Professor Raman that when he gave up the prospect of becoming at least an Accountant-General and accepted a professorship which carried a much lower salary, because it would give him opportunities to do original work in science, he showed that he could respond to the appeal of idealism. Let him strengthen that earlier impulse in his nature, instead of giving way to baser impulses which are unworthy of the vocation of a teacher of youth. One can become truly great only by making the fullest and noblest use of one's gifts and opportunities, not by trying to pull others down to a level lower than what one himself occupies.

Professor Raman desires very much that Government should not make any grant to a particular scientist. He forgets that scientists of far greater achievement and celebrity and other men of far higher distinction than himself have urged Government to do exactly the opposite. Or perhaps the memorial of these Fellows of the Royal Society and of well-known authors, journalists, and educationists like Sir Michael Sadler may have stimulated Professor Raman's unscientific self into activity.

One discovery of Professor Raman, which he has published through the medium of his convocation address, we can unreservedly accept and praise. It is of the truth, "Self-praise is scientific suicide." Professor Raman's friends and admirers need have no anxiety now that there will be any scientific *felo de se* in the Calcutta Science College.

Dr. Raman is known as an original worker in some branches of physics and chemistry, and in these we laymen can accept his authority. But when he trespasses on the biologist's province and asserts dogmatically that "a scientific man after the age of sixty, even when apparently active and energetic, is in reality living on his reputation," he will excuse us for treating his dictum as we would that of an impostor or a pseudo-scientist. We do not know the data on which his dictum is based. But we find his and our next-door neighbour, Sir P. C. Ray, who is nearer seventy than sixty, still making original contributions to chemistry, either singly or in collaboration with his pupils, in spite of his pre-occupation with *khaddar*, as the Report of the Indian Chemical Society for 1926 shows. Dr. Raman may not be willing perhaps to admit anybody's claim to be a scientific man who is not an F. R. S., though there are numerous European, American and Japanese scientists of the front rank who are not F. R. S.'s and do not care to be, and there are also British F. R. S.'s whose scientific achievement is quite insignificant. Let that pass, however. Dr. Ray's neighbour Sir J. C. Bose is an F. R. S. and is in his 69th year. But last year saw the publication of his *Nervous Mechanism of Plants*, and within the last few years his *Ascent of Sap*, *Photosynthesis*, and other works have been published. This year at least another work will be published shortly. The hundreds of experiments on which these works are based were not performed in his 25th, or 35th, or even 50th year, but after he was 60.

If Indian examples be not acceptable to Dr. Raman, may we mention the name of the famous scientist and inventor Edison, who is eighty, and still active in his scientific researches and inventions? May we mention the name of Lord Kelvin? May we mention that of Darwin, whose *Descent of Man* appeared when he was 62, *The Expression of the Emotion in Man and Animals* when he was 64, *Insectivorous Plants* when he was 66, *Climbing Plants* when he was 66, *The Effects of Cross and Self Fertilisation in the Vegetable Kingdom* when he was 67, *Different Forms of Flowers in Plants of the same Species* when he was 69, *The Power of Movement in Plants* when he was 71, and and *The Formation of Vegetable Mould through the Action of Worms* when he was 72? But we have already given Professor Raman's irresponsible utterances greater importance than they deserve and must stop.

—

The Indian Chemical Society

We are glad to find from the Report of the Indian Chemical Society for 1926 that it is making good progress and that its promoters and workers devote to it not only their time and intellectual powers but their money also. Another matter of satisfaction is that chemical research is no longer confined to Bengal, where Sir P. C. Ray's school of chemistry was born, but claims its votaries all over India. The third annual general meeting of the Society was held at Lahore on January 6 last. The Presidential address by Sir P. C. Ray was read in his absence by Mr. Priyadaranjan Ray, M. A., of the

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University College of Science, Calcutta. The subject was 'The Variability of Valency of Elements with special reference to that of gold and platinum.' The author, as the result of his investigation during the last seven years, has prepared a large number of compounds of these noble metals. It is found that gold and platinum can have any valency of combining power from one to eight. In the light of this fact the existing notions as regards valency have to be revised. The author also shows that Werner's co-ordination theory, which has hitherto been generally accepted, is inadequate. The investigation bids fair to open a new chapter in theoretical chemistry.

—

A Lady Deputy President of Council.

A constituency in Madras, by not electing Dr. Muthulakshmi Ammal as their representative in the Madras Council, lost the credit which it might have had and which was earned by the Madras Government which nominated her. The Madras M. L. C.'s have, however, earned praise by unanimously electing her as their Deputy President. In Bengal, women have not yet got the right to be elected members of council.

—

Stiffening the Law Relating to Offences against Women

We are glad to read in the papers that Mr. K. C. Neogy intends to introduce a bill in the Legislative Assembly to stiffen the law relating to the abduction of and assaults on women. It should be made the bounden duty of the police to investigate such cases on their own initiative and to bring offenders to book. As for punishment, it should be considered whether, in addition to rigorous imprisonment, flogging may not also be administerd in very flagrant cases. If we remember aright, in some states of America vasectomy is performed in the case of some convicts as a curative and remedial measure. We think it should be prescribed in India also.

—

The Indian National Movement and the British Memorandum on China

Major Graham Pole, Honorary Secretary to the British Committee on Indian Affairs, points out, in a letter to the *Manchester Guardian*, the vital importance to India of the British Foreign Office Memorandum on China, addressed to the representatives of the nine "Washington Treaty" Powers interested in China. After stating that it has "met with practically unanimous approval in" Great Britain, he goes on to observe :—

> One wonders, however, if there is enough co-ordination in the British Cabinet to cause them to think what the effect of this Memorandum must be on India. China for many years has, to a considerable extent, been under the dominion of foreign Governments. This British Foreign Office Memorandum refers to the growth in China of "a powerful national movement which aims at gaining for China an equal place among the nations, and failure to meet this movement with sympathy and understanding would not respond to the real intentions of the Powers towards China." Can our Government not similarly look facts in the face with regard to India? There has been (especially since India took her place and obligations as an equal in the Great War) a growing and powerful nationalist movement in India also, with the aim of gaining for India an equal place among the nations. One would fain wish to see something of that sympathy and understanding with the movement in India, for the government of which we are alone responsible, that the British Government expresses towards China, where we are only one of nine interested Powers.

While agreeing entirely with all that the writers say, we may be allowed to point out here that the causes of the British "sympathy and understanding" in the case of China are obvious. The Chinese have shown by inflicting very heavy pecuniary losses on the British people by their boycott of British goods that they are not to be trifled with. They have also compelled the British to evacuate some settlements and have proved that they possess some military strength. Besides, Britain knows she cannot expect any help from any of the great powers in the adoption of a coercive policy towards China. So what was left for her but to make a virtue of necessity and profess sympathy for the Chinese national movement? It would be easy for Major Graham Pole and other intelligent persons to see that if India could have extorted "sympathy and understanding" like China, Great Britain would have been equally ready to profess them for her.

But let us return to the Major's letter. Says he :—

> The Foreign Office Memorandum goes on to say that his Majesty's Government desires to go as far as possible towards meeting the legitimate aspirations of the Chinese nation, and then adds

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the significant words that the Powers "should abandon the idea that the economic and political development of China can only be secured under foreign tutelage.....They should expressly disclaim any intention of forcing foreign control upon an unwilling China."

But why China more than India? Charity begins at home, and our declarations, as a nation, would have much more force in the eyes of foreign Powers if they saw us carry them into practical effect in India, where we can do so without the necessity of their consent or concurrence.

The Memorandum calls upon the Powers to make a declaration that they "are prepared to consider in a sympathetic spirit any reasonable proposals the Chinese authorities may make, even if contrary to the strict interpretation of treaty rights."

We are a curiously unimaginative nation, and seem to divide our thinking and our policies into water-tight divisions, without realising, or trying to imagine, the effect that, for instance, this declaration with regard to China must have on the 320 millions of Indians, who are much more under foreign tutelage than are the Chinese, while they are no less fitted for looking after their own affairs.

Here again Major Pole is right; but he has put it very mildly when he says that the British are a curiously unimaginative people, Possibly they are, though we are not convinced. For, has not Britain produced Shakespeare and some of the other greatest poets of the world? How could an unimaginative people produce such imaginative writers? Our reading of the British character is that there is plenty of imagination in it. Only some sufficient stimulus must be applied to make that faculty active. China has been able to apply the stimulus, India has not. Examples may be given from British Empire history, too. In Canada in the thirties of the last century there were two rebellions, and supplies were also refused. During that period, therefore, the British powers of imagination and "sympathy and understanding" found expression in Lord Durham's *Report*, which led to Canada's obtaining the real beginnings of self-government. We write all this, neither for bluffing, nor for suggesting that India should get upon armed rebellion; for a successful armed rebellion does not appear to us feasible. Some other way has to be found out What we want to assert is that it is perfectly futile to appeal to the sense of justice and generosity of the British people. They will agree to our having self-rule only when they find that they will otherwise themselves lose and suffer.

Major D. Graham Pole concludes his letter thus:—

The British Memorandum goes on to point out that in 1921 "it was natural" that the Powers should demand guarantees for the due fulfilment of the purpose of the Washington Conference, and adds, "But what might have been practicable in 1921 was no longer possible in 1926." Can our legislators imagine that this applies only to China?

The Montagu-Chelmsford Reform scheme was passed through the British Parliament in 1919, and inaugurated by the Duke of Connaught, on behalf of the King-Emperor, in India in 1921. What might have been considered practicable in 1921 is certainly in 1926 no longer practical politics as an instalment to India of self-government. The pity of it is that we so seldom do the right and generous thing until it is too late to have any real value. There is in India a movement for complete independence and separation from England. It is small; it is entirely ineffective at present, but it is growing, and it will continue to grow. The only thing that can effectively curb or kill such a movement is a big and generous grant to India of real self-government. And nothing could so effectively ensure the permanence of the connection between Britain and India.

But there are very large numbers of Britishers—perhaps they are the majority, who believe that they can rule India for ever as they are doing now and that India, too, can never do without British rule. These Britishers are determined to rule for ever if they can, no matter whether it is just to do so or not. It is for us to prove practically—not merely in words, that they cannot. Then, but not till then, will their imagination, sympathy, sense of justice, generosity, understanding and every other vaunted virtue and faculty come into play.

—

A Swiss Anthropologist on Neglect of Anthropology in India

As announced in the last issue of this journal, Dr. Hans J. Wehrli, Professor of Ethnography in the University of Zurich, Switzerland, has arrived in India to collect ethnographical objects from various points of anthropological interest in India. Nineteen years ago, Prof. Wehrli made an extensive tour in Indo-China and India in company with Rudolf Martin, whose death a year ago has removed the most distinguished student of Anthropology in Europe. During this tour Prof. Wehrli was able to study various tribes in the Burmese frontiers and the unexplored regions lying between Assam and Burma. His investigations, specially on the anthropometry of the Kachins, when published, will go a long way in clearing up many obscure points in the anthropology of these regions.

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Prof. Wehrli paid a visit to the Calcutta University and was introduced by Dr. Kalidas Nag to the members of the anthropology department. At the request of some of the members, Prof. Wehrli spoke of his experiences among the Kachins and their probable relationships with other tribes on the Assam borders, specially the Nagas. At the end of a couple of hours' interesting discussion Prof. Wehrli suggested that one way of co-operation between the Universities of Calcutta and Zurich would be by exchange of ethnographical objects useful to both. At the suggestion of Dr. B. S. Guha, Prof. Wehrli promised to send a representative collection of ethnographical objects of the Swiss Lake Dwellers in exchange for ritualistic and cult objects of the Indian people.

Prof. Wehrli also paid a visit to the Indian Museum and was taken over the Ethnographical Gallery and shown the recent consignment of artifacts and human skeletons from the Indo-Sumerian sites in the Indus valley by Major R. B. S. Sewell and Dr. B. S. Guha. Prof. Wehrli was greatly impressed by the latter and their great importance for the early history of Asia, but expressed surprise that very little appeared to have been done in the matter of exploring the vast anthropological resources of this country, either in the way of prehistoric research or the cultural and physical affinities of the present inhabitants. He was disappointed to find that the Ethnographical Gallery of the Indian Museum had received very few additions since he last visited it 19 years ago. If systematic efforts are not made to collect ethnographical objects now, the process of contact-metamorphism that is taking place among the primitive tribes all over India, will see the complete extinction of these ancient institutions in a few years' time, before any record of them could be made. This is one of the reasons why he is visiting India to collect ethnographical objects, before it becomes too late. Prof. Wehrli spoke of the activities of the Berlin Ethnographical Museum in this connection, whose collection of Indian ethnographical objects far surpasses anything that he had seen anywhere in India, and he had no doubt that unless immediate steps are taken, Indian students would have to go to Europe to study the institutions of their own people! He did not understand why the Government of India had no whole-time trained officer to take charge of the Ethnographical Gallery in the Indian Museum who could make systematic enquiries and collect materials on the primitive institutions of Indian aborigines which are fast dying out. It would be a great loss to science if no efforts are made to record these vanishing customs. He appealed to the Government of India as well as the authorities of the Universities to take serious steps at once for systematic investigations into the cultural and physical characters of the primitive folks of India, so that their great importance to the students of human institutions may not be irreparably destroyed. The interest shown by the Government and Universities of the West should open the eyes of Indians as regards the profound importance of anthropological studies in India.

—

Faculties of the Calcutta University

Every living organism operates differently through each of its different organs. If one organ were to usurp the functions of another or dominate all the rest, there would be chaos in the body. This chaotic condition had marked the Calcutta University in recent years. Like other universities it has the Faculties of Arts, Science, Law, Medicine and Engineering. But since 1917 all sorts of men have been given seats on two Faculties at the same time, so as to swamp the Faculty of Arts with non-Arts men and turn this Faculty into a miniature Senate composed of chemists, physicists, lawyers and medical men! There were last year quite 40 of these pluralists in a Senate of only 100 Fellows. It was amusing to study the Faculty list and find among the pluralist members of the Faculty of Arts one professor of philosophy, two of chemistry, two of physics, eight practising lawyers, more than one doctor of science and so on and so forth—all these being also members of certain other Faculties to which they more legitimately appertained. Sir Asutosh Mukherji's young sons and a son-in-law were each double Faculty men. But this year there has been some return to decency, and, as we find from the papers, the Senate has had the sense to reduce the number of pluralist Faculty men to fourteen.

—

Major Pole on Congress President's Plea for Self-rule

In the article on "India's Claim to Freedom," contributed by Major D. Graham

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Pole to the London *Daily Herald*, occurs the following passage :—

India ultimately must be a Federation, a single unity, to embrace what is now known as British India and the present Indian States.

There can be no question of the justice of Mr. Srinivasa Iyengar's proposition that self-government is a mere travesty of the actual fact so long as full control of the Civil Services, the military, naval and air forces, and political relations with the Indian States were denied to the Indian Legislature.

The progress towards such an ideal is slow under a Conservative Government, and one is tempted to believe that they see no future, even far ahead, when such an ideal would be either realised or even considered desirable.

—

Major Pole on Indian Liberal Federation President's Address

The same article in the *Daily Herald* contains the following paragraphs on Sir P. S. Sivaswamy Aiyar's Presidential Address to the Indian National Liberal Federation :—

Sir P. S. Sivaswamy Aiyar's Presidental Address to the Indian National Liberal Federation is equally important, for his appeal to Indians to allay the apprehensions of Britain that the grant of responsible government might be accompanied by a desire on Indians' part to injure British interests or to sever the British connection. [But no Indian political party ever had or expressed any such desire. Ed. *M. R.*]

If self-government were demanded *for the purpose* of injuring British interests, there might be quite understandable opposition here. But it is equally understandable—and it should be quite frankly faced—that full self-government is India's legitimate goal quite apart from the possibility that British interests might quite conceivably be injured.

"India for the Indians" is quite as legitimate a slogan as "China for the Chinese." And if India is to have full Dominion status within the British Commonwealth of Nations—as I sincerely hope and believe she will have—she must be as free to break the connection if, in India's interests alone, she deems idesirable so to do as is Canada or South Africa.

My own firm belief is that India will be stronger and Britain will be stronger, and the peace of the world will be more secure, by India being a full-free partner in the British Cemmonwealth at the earliest possible date with every right and privilege of every other partner in that Commonwealth of Nations,

—

The 1917 Declaration

In his address to the Legislative Assembly the Viceroy said :—

Every British party in a succession of Parliaments elected on the widest franchise and, therefore, representing in the widest possible manner the British people has pledged itself to the terms of the 1917 declaration. They have implemented those terms by legislation and thus given practical proof of their sincerity by introducing wide and far-reaching changes into the structure of the Indian Government. From those undertakings no British party can or will withdraw, and although the British race may lack many excellent qualities, they can afford to remain unmoved by charges of bad faith which their whole history denies.

The Viceroy will pardon us for reminding him if he ever knew or for informing him if he never did, that the course of British history, so far as India is concerned, is strewn with broken pledges. Has he never heard of Lord Salisbury's famous confession relating to breaches of promise made to India?

The 1917 declaration, the Montagu-Chelmsford Report and the Government of India Act of 1919 nowhere say definitely that India shall have self-rule. And the implementing of the terms of the 1917 declaration is not such as to lead inevitably to self-rule.

—

Right of Parliament to be Arbiter

The Viceroy has discussed the right of Parliament to be the arbiter of the fashion and the time of India's political development. He might as well have spared himself the trouble. The *de facto* right of Parliament nobody denies or can deny unless India can overthrow British rule by force ; for a fact is a fact. It is the moral right of a foreign people to determine the manner or pace of our advance which we emphatically deny. Even in the case of the most oppressive tyrant no one can question his right *de facto* to do as he likes ; it is only his moral right that is questioned.

What makes the assertion of Parliament's right in this matter both tragic and ridiculous is that the vast majority of its members have never taken any interest in Indian affairs. The Indian Debate has been always a signal for the emptying of the benches. Repeatedly have members rushed in to prevent a count-out, and have left the chamber as soon as the counting was over. Never were a responsible body of men guilty of greater irresponsibility and criminal neglect of duty.

—

Bengal Detentions and Constitutional Advance

The Viceroy's speech also contains the following passage :—

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It is said the alleged sincerity of Parliament receives practical contradiction on the one hand by the arbitrary executive acts such as the detention of certain men without trial in Bengal, on the other by the reluctance of Parliament to give a firm time-table for the completion of its loudly professed purpose of making India herself responsible within the Empire for her own government.

The first question concerns the exercise of that executive responsibility which must rest upon any administration, however constituted, and though I am well aware of its political reactions, it is a question which must be dealt with on its merits and has no direct relation with the general question of constitutional advance, for constitutional forms may vary widely but the maintenance of law and order is the inalienable duty of all those on whom falls the task of Government.

This is very curious reasoning indeed. How can there be any constitutional advance if the Governor-General possesses and exercises the power to make ordinances, having the effect of statutory laws, by virtue of which any men, including the leaders of the struggle for constitutional advance, may be deprived of their liberty wiihout any trial ? It seems, we must admit the sincerity of Parliament's professed desire to give India self-rule on the Greek calends even when it says in effect: "You may go on making speeches appealing to our sense of justice and generosity in order to obtain the boon of self-rule, but remember that our highest functionary in India can shut you up if you are inconveniently serious about winning self-rule." And we must also admit that those British kings who worked the Star chamber and made Hampden and Pym and the Seven Bishops famous were sincere and direct promoters of the cause of British freedom.

—

"Coerce or Convince"

His Excellency went on to say :—

Those anxious to see constitutional advance must either coerce Parliament or convince it. He could not emphasise too strongly that Parliament would not be coerced. It would resent such an attempt and would be gravely disquieted by language appearing to be inspired by hostility, not only to legitimate British interests, but also to the British connection.

We admit Lord Irwin has placed us between the horns of a dilemma as it were. For, though we believe it is possible to coerce the British nation, because it is composed of ordinary men, not of superhuman beings, we have at present no power to coerce it; and as for convincing it, none are so blind as those who *will* not see. How can we convince those whose interest it is for the time being not to be convinced ? If Canada in the last and Ireland in the present century were never told, "Parliament would not be coerced" why are those words addressed to the mild Indian ? Is it because he is mild and weak ?

In the opinion of Lord Irwin,

Parliament would like to examine the practical success achieved and while it would be prepared to introduce improvements, it would not understand the argument that because the present foundations were alleged to be at fault, this must necessarily be remedied by immediately asking those foundations to bear the entire weight of the whole edifice.

No, my lord. We do *not* want "*those foundations* to bear the entire weight of the whole edifice". We want other, stronger and more stable foundations to bear it,

Parliament in inviting India to co-operate in the working of the constitution, did not desire any party or individual to forego the freest and fullest right of criticism and constitutional opposition but it wanted Indians to show whether the ultimate structure it was seeking to erect would suit Indian conditions and Indian needs.

If it saw a large section of Indian opinion, however vocal in its desire to further the cause of Indian self-government, steadily adhering to obstructing machinery, Parliament was more likely to see in it evidence that the application of Western constitutional practice to India might be mistaken, than proof of wisdom of immediate surrender to India of all its own responsibility.

Yes, Parliament is quite sincere in its desire for the exercise of the freest and fullest right of criticism and constitutional opposition; only such exercise must be tempered by the Government's right to imprison the critics and opponents without trial.

Is not even the most steady adherence to obstructive machinery included in "constitutional opposition" ?

The last sentence in the passage quoted above is a threat, though it is not couched in such blunt language as has previously been used by other British politicians to tell us that unless Indians "co-operate", that is, were subservient, they would not have any further rights. So it is quite polite and wise and just and natural to try to coerce us, but it is blasphemy to think that Parliament can possibly be coerced.

"The interference of the British Government was fiercely denounced by the French politicians and a rebellion broke out in Lower Canada in 1837, The year 1838 witnessed another rebellion. This time the infection spread to Upper Canada as well." (*Towards Home Rule*, part iii, pp. 104-5.) There was also the refusal of supplies in Canada mentioned in a previous note. All these

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did not appear to British statesmen of those days, particularly to Lord Durham, to be "evidence" of Canada's unfitness for self-government. Ireland's long and often bloody resistance to the working of such home rule as Great Britain gave her, did not also furnish such evidence. The comparatively mild criticism and bloodless opposition of some Indians, however, do furnish such evidence!

Lord Irwin further observed :—

> Parliament itself had spent hundreds of years in extending its powers by custom and precedent. There was the instance of Canada, where differences between Protestants and Catholics were supposed to constitute an absolute bar to full self-government, but after a few years, owing to the good sense of the Canadian Legislature, the British Parliament's very real powers were silently allowed first to fall into disuse and then to disappear. Parliament knew too that by this means everyone of the Dominions had obtained fully responsible self-government.

It is absurd to argue, as the speaker did by implication, that because the British Parliament took centuries to arrive at its present condition, India must also take as long a time. The beginnings of the steam engine are traced to Hero's apparatus, constructed in 130 B.C. Must a young man who wants to build a steam engine now be born again and again in locomotive works for 2057 years to be entitled to build one? But we need not argue from analogy. Japan has evolved and is working Parliamentary institutions in less than 50 years, and we have been under British rule for more than thrice as long a period.

Of the introduction and establishment of self-government in Canada and the other Dominions, Lord Irwin has given an entirely misleading account—whether owing to ignorance or any other cause, we cannot say. Those who want to know the true story in brief may read the present writer's *Towards Home Rule*, part iii, pp. 104-112.

—

University "Affairs"

In connection with the recent developments in Calcutta University affairs *Forward*, the Swarajist daily, has been making unfair attacks on some members of the Senate. In a recent editorial of that paper we read the following unctious lucubration :—

> We think that the University is a nursery of genius and culture and is a sacred institution. The *noxious fumes of party strifes and party intrigues* should not be allowed to vitiate its atmosphere. (*Italics ours*).
>
> * * * *
>
> A systematic attempt is being made to officialise the University, in fact to convert it into a wing of the Secretariat.
>
> * * * *
>
> We had occasion to notice that members of the Senate had to attend a conference at the Writers' Buildings ; etc., etc.

We strongly condemn such overt references, as the above words doubtlessly are, to eminent scholars like Dr. Pramathanath Banerjee and Mr. Pramathanath Banerjee. What if the former is approaching the Government frequently for reappointment to his Minto Professorship? What, again, does it matter if the latter is attempting, as Dame Rumour has it, to give up his practice at the Vakil's Bar and devote his life to important educational work? We do not think that, in the interest of social progress, modesty should deter meritorious men from claiming their due place in the scheme of things. Mr. Pramathanath Banerjee, who, as we know, got into the Syndicate this year with the help of friendly votes, naturally feels grateful to his patrons and has accordingly done his little to pay back his debt of honour. One good turn calls for another. *Forward* may lose sight of the first principles of human gratitude and mutual service, in her blind and ferocious anti-governmentalism ; but we cannot blame Mr. Pramathnath Banerjee for developing new friendships, specially when it is likely to be so satisfactory financially and when the legal profession is no longer as lucrative as it used to be once upon a time.

X. Y. Z.

ERRATUM

January 1927

Page 123 right col. lines 1, 2, 3, in place of Dr. Egon von Eclesbedt read Dr. Egon von Eickstedt. The name of the artist of the frontispiece for January 1927 should be Mr. Bishnupada Ray Choudhury and *not* Satyendranath Banerji.

February 1927

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GURU GOBINDA SINGH
By Sj. Manindrabhusan Gupta, Colombo

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THE SUDRA HABIT

By RABINDRANATH TAGORE

EVEN where no artificial barriers are set up in the way of the individual choosing the means of his livelihood, fate in most cases does not leave him free. The man who is entitled to dream of becoming Prime Minister may, as a matter of fact, be forced to sweep the streets for a living. In such case he cannot but be in a state of inward rebellion.

The mischief is, that while the State cannot do without the services of the sweeper, all honour is accorded to the Minister,—honour which clings to him even when he holds only the office, but has no duty to perform. If, on the one hand, fate had been good enough to join hands with individual ambition in regard to its freedom, and all sweepers had become ministers, not only would the work of sweeping have come to a standstill, but the business of statesmanship would not have flourished either. On the other hand, the work of the sweeper being indispensable, his sense of degradation due to a compulsory acceptance of his fate, has to remain.

India of old had solved the problem thus arising, by making occupation hereditary. In compulsion by the State lies the insult of servitude that leads to brooding rebelliousness. Here the compulsion was of *dharma*,—to follow the occupation of one's caste was enjoined as a religious duty.

Dharma asks of man renunciation,—a renunciation, however, which is not a deprivation, but is glorious. The Brahmin was required to give up all desire for wealth and luxury, but he was compensated by the award of ample honour. Had that not been so, he would not have been able to perform his function in the social system. The Sudra was likewise compelled to renounce a great deal, but on him no honour was bestowed. Nevertheless, reward or no reward, he had his compensation of self-satisfaction inasmuch as his inglorious state was accepted for the sake of *dharma*.

To look upon one's livelihood as *dharma* is only possible where the good of society is recognised to be superior to the good of the individual. If the Brahmin can uphold his ideal in its purity in spite of his acceptance of external poverty, then though such profession of his may be the means of his livelihood, it also transcends it, because he thus serves society. Even in the case of the cultivator, since the mass production of food is essential for a social life, the acceptance of such occupation as his *dharma* cannot be called false, unsustained though he be by any hopes of thereby being elevated in status, as the Brahmin is. The principle, that occupations demanding the exercise of man's higher attributes must naturally win the greater respect, was accepted by all concerned, open-eyed.

In countries where the earning of livelihood has nothing to do with religion the fact nevertheless remains that society cannot get on without the performance of the work of the lower orders, and therefore the greater portion of the people have still to go on doing such work. There the social structure remains intact only because, owing to stress of circumstance or lack of other opportunity, there happens no dearth of such workers. When the instability of this equilibrium is now and then brought home to the idlers, the parasites,

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or the intelligentsia by some protest of the labouring classes, an upheaval takes place. Whereupon efforts are made, here by concession there by increased rigour, to maintain the *status quo*.

We may, therefore, claim that, in our country, by making the distribution of duty and status a matter of *dharma*, the very root of such tendency to discontent and disruption had been cut away. But the question has to be carefully considered how far by this means our national efficiency has or has not been achieved.

Certain types of work are not a mere matter of external habit, but depend for their proper performance on intelligent initiative. It does not make for efficiency to relegate these to some hereditary caste, for they require individual capacity. By confining them to a particular caste the outward paraphernalia may be retained, but the inner living quality of the work is inevitably lost.

The mental and moral qualities of Brahminhood demand personal power and effort,—it is only the external observances that belong to tradition. The practice of these latter, generation after generation, may conduce to a rigid perfection of form, as well as an overweening sense of importance, but such killing of the spirit cannot but lead to a defeat of the original object. The *upanayana* (ceremony of initiation), for instance, was at one time a reality for the Aryans,—the education, training and attitude of mind it implied were all suited to the attainment of the ideals of the time. Now that these ideals have died out, the sacred-thread investiture has been reduced to a farce. The Kshatriya is in the same plight,—in fact, he is nowhere to be found. The caste which goes by that name keeps up only some of the old rituals in connection with births, marriages and deaths.

The words of our *shastra* still ring in our ears,—*Better death in one's own dharma, for the dharma of another is even more to be dreaded.* But this has come to mean that each caste must at all costs follow its traditional rules; which, again, in practical effect, is reduced to this, that the fixed external observances must be kept up, without reference to their significance or utility, whatever may the individual loss due to such curtailment of freedom. That is why it becomes possible for the woman who indulges in ceremonial baths on any and every occasion, to nurse a feeling of contempt for her betters judged by this standard of observance, though it is *she* who has thereby lost the ideal of a higher inward striving for purity. And for the same reason is the display of vaingloriousness by those who regulate their conduct according to the dictates of their orthodox leaders so unmeaning, so intolerable.

To go on, generation after generation, making pots, or pressing oil, or rendering menial service to higher castes is not a difficult matter,—rather, the greater the consequent deterioration of the mental faculties, the easier it becomes. But to make improvements, even in the products of manual labour, the application of mind is necessary. When that is destroyed by hereditary pursuit of the caste avocation, man is reduced to a machine, and can but keep on repeating himself.

Be that as it may, the *dharma* of the Sudra is the only one that is as a matter of fact extant to-day in this land of India,—a state of things complacently accepted by the orthodox believers in the perpetuation of the *dharma* of caste. And so we often hear Anglo-Indian ladies, who have long eaten of and been eaten by India's salt, complaining when they return home that nowhere are such servants to be had as in the land of their exile. Where else, indeed, in all the world can be found the like of those whose very *dharma* has reduced them to hereditary slaves? Neither hurt nor insult can make them shrink from clinging fast to this *dharma* of theirs. Never have they known what it is to demand or receive respect; through the ages have they deemed themselves fulfilled by sheer persistence in the duty of their Sudra estate, in all its purity. And if, to-day, the modern spirit imported from abroad occasionally causes them to forget themselves, the orthodox leaders are there to administer correction for their uppishness.

As I was saying, the Sudra obsessed with the observance of his own *dharma*, forms the vast majority in India, which has thus become the land of the *Sudra-dharma*. Under the oppressive burden of this Sudra habit groans the Hindu bowed in abjection. Any achievement of welfare, demanding intellect, knowledge or character, that we may attempt, must struggle through this deadweight; any gain that we may still make must be entrusted for its safe-keeping to this ubiquitous blindness. This is what we are now called upon to ponder over.

Of the many pictures of degradation that we come across in this Sudra-ridden India of

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ours, I have lastly to speak of one of the most deplorable.

On my first journey to Japan, when our steamer touched Hongkong, my head was lowered in shame; for I caught sight of a Punjabi policeman on the landing place, taking hold of a Chinese by his queue, on some trivial pretext, and kicking him. In India I have often witnessed the same kind of treatment accorded to its people by their liveried brethren in government service; it was my lot to see a repetition of it here, on this distant shore, showing how true the Sudra remains to his *dharma*, both at home and abroad; how proudly, nay joyfully, he stretches the doctrine of loyalty to his "salt" beyond all conscionable limits. These were the people who had helped England to wrest Hongkong from China, and many a scar of their dealing disfigures the fair breast of our neighbour,—the China who once treasured within her heart the footprints of the Buddha, the China of I-Tsing and Huen-Tsang

War clouds lower to-day over the sky of humanity. The cry resounds in the West that Asia doth prepare weapons in her armouries of which the target is to be the heart of Europe, and nests are being built on the shores of the Pacific for the ravening vulture-ships of England. True, Japan of the furthest East is already awake. China, in her turn, is being roused at the sound of robbers breaking through her walls. It may be that this gigantic nation, also some day, will be able to shake off the weakness of repeated blood-letting, the fumes of opium, and become self-conscious. And of course those who have been engaged in rifling her pockets will be bound to look on this as a menace to Europe.

But what will then be the function of Sudra India? India will once again be the bearer of chains forged in the factories of Europe, for fettering the limbs of her friend of old. She will slay and be slain, with no question on her lips of why or wherefore. For that is forbidden by her *dharma*. She will say: *Better to die in one's dharma,—to deal death in one's dharma!* She neither receives nor expects respect in any part of the British empire. Everywhere is she the bearer of menial burdens in a service that has neither meaning nor justification. Those whom she rushes to attack at the behest of her British master are not her enemies. And, as soon as her fighting is done, she is hustled back into her servants' quarters.

So, as I was saying, in this work of the Sudra there is neither self-interest, nor any higher interest, much less any glory,—all that there is in it is the shibboleth: *Better to die in one's own dharma.* Opportunity for such death he does not lack, but what is even more fatal for his manhood is the belief, which he accepts so easily, that it can be his duty, at the call of others' self-interest to be the instrument of others' undoing. If at any time, by decree of Providence, Britannia should lose India, her wail will be: *I miss my best servant.*

There is a report in *The Nation* (of America) on the recent strike in Shanghai, by Paul Blanshard. From it I reproduce the deposition of a witness who is described by the writer as "A Chinese graduate of Glasgow. His English is faultless. His labour library is the best I have seen in the East. His pictures are hung in international exhibitions":

I am a pacifist but I shall tell you a story that will show you how I feel about this strike. It will show you how hard it is to be a pacifist in China to-day.

There is a park here in Shanghai which is paid for chiefly by Chinese taxpayers, but no Chinese person is allowed to enter it. One day I was walking by the park when I saw a Sikh policeman chase away a group of ricksha-men from the gate, curse them, and deliberately tip over one of the rickshas. He had lost his temper, because one of the men had come too close to the forbidden territory. He took the license of the ricksha-man away from him, while the poor fellow stood in the road with the tears streaming down his face.

I walked over to the Sikh policeman and said: "If I were hired by the British to police India for them, I would never treat your countrymen as you are treating these ricksha-men."

He cooled down very quickly, and was about to give the license back to the riksha-man, when two Englishmen came up.

They said to me: "What are you doing here, interfering with the policeman? Don't argue with us. You have no business here. You're nothing but a damned Chinaman. Get out of here."

They said that to me in China.

(Authorised translation for the Modern Review, of an article published in the Prabasi of October, 1924; Kartik, 1332 B. S., about two years ago.)

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PRIMARY EDUCATION IN INDIA

By Prof. S. C. GHOSHAL, B.A., B.SC., LL.B.

THE Indian Census Report of 1921 affords interesting material for study to students of education. It would appear from that report that while the percentage of literacy in British India excluding Burma is 6·5, the proportion of the people in the Central Provinces, who can claim to be literate, form only 4·3 percent of the total population of the province. This is indeed a deplorable state of things. This means that educationally we are one of the most backward provinces in India, there being six provinces who are ahead of us in regard to spread of education. The seriousness of the situation becomes more evident if we remember that British India cannot hold her head high as regards literacy if her educational progress be compared with that in other countries. Not to speak of countries in the West or America, the place of India is very low indeed even when compared with some of the advanced Indian States, as will appear from the following table:[1]

Province or State.	Percentage of literacy.
1. The Central Provinces	4.3
2. British India, excluding Burma	6.5
3. Baroda	14.4
4. Cochin	21.6
5. Travancore	28.0
6. Burma	31.1

Figures for Japan are not available, but the following gives an approximate idea of educational expansion in Japan. "Very few Japanese are found unable either to read newspapers or to write simple letters."[2] When it is remembered that the literacy test in India does not include the capacity to read newspapers,[3] and that even with this lower test, only about 4 to 7 persons out of every hundred can be called literate, one can form an idea of the depth of ignorance prevailing in the country.

After what has been said above, the great urgency of the need for immediate and rapid expansion of primary education in India in general and in the Central Provinces in particular, does not need to be advocated. Under the Reforms Act of 1919, certain powers and privileges have been transferred to the people and their representatives. It is beyond the scope of this discussion to ascertain if these are of a substantial nature or not. But it would appear that important rights can be exercised in the field of the transferred departments by the Ministers acting in consultation with the majority parties in the provincial legislatures. Within the limits of the budget allotment, large sums of money can be spent on appropriate heads, more money can be raised by fresh taxation, new policies may be initiated, administrative machinery can be controlled, overhauled, on the requisition of the majority in the Legislative Council and with the final approval of the head of the government. Whether the powers and opportunities of the Council are large or small, seems to be a debatable matter on which unfortunately, political opinion, at the moment of writing, is sharply divided. But the exercise of these powers under the Reforms Act is dependent on the selection of the right type of men for the Councils.

Now it has got to be remembered that the electorate which elects these representatives is an extensive body, including within itself not merely the educated or the landed or the moneyed section of the population, who can be assumed to have some fair sense of responsibility, but it reaches up to the lowest strata of social life—it includes those who are wholly illiterate and devoid of any culture and incapable of forming any idea of the great responsibility of their votes. It is true that in the history of the civic evolution of all countries, the widening of the political franchise has been always attended with grave risks; but the fact must be taken to heart seriously by our leaders that the political sense of the electorate must be developed if any real progress is to be made. The ultimate control of the Councils is in the hands of the masses and the type of the Councillors, their achievements are dependent on the right exercise of discretion by the people in electing their representatives. Mere electioneering lectures cannot educate the people. The task is harder than that. The question of wide-spread primary education

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must be taken up immediately, seriously and practically.

It is said that real India lives in her villages The village population has but one profession—agriculture and this of a primitive kind. Adoption of modern methods of agriculture is out of the question for the Indian peasant on account of his extreme poverty. Agriculture has a great contribution to make to the wealth of India and for this, scientific agriculture is urgently wanted. There are two possible solutions of the peasant agricultural situation : Large scale agriculture by western methods may be taken up by capitalists ; this would deprive the peasant of his holding and with it eventually of his freedom and reduce the whole agricultural population of the countryside to the position of wage-earners. This is not at all a pleasant prospect to contemplate. Systematic agriculture can, however, be pursued by the existing village peasantry on their own account on a co-operative basis. The co-operative system alone can save the cultivator from the clutches of the moneylender and enable him as an active part of an economic organism to adopt gradually intensive agriculture by scientific methods. Experience has shown that the co-operative system can be successfully worked only by an educated village population. The economic salvation of the country is thus dependent on the education of the masses.

Mass education is not merely necessary for the political or the economic amelioration of the country. It is urgently needed for providing a moral tone to the life of the people. Anybody who has come into contact with village life in India, will have been struck by the absence of any positive spiritual force in the lives of the masses. The old ideals of honesty, truthfulness, service and sacrifice are not kept alive and illustrated in the lives of living saints and holy men. Elements of morality and religious ideas, which used to be invariably associated with the *tols* or the *muktabs* of the old self-contained village units, do not form a part of the curriculum of today. Institutions like the *kathas*, the *kirtanas* the *maulood shareefs*, which were great shaping forces of character among the people and at the same time the means of innocent enjoyment, have become rare comparatively. While the ancient traditional vehicles of education have been destroyed by the forces of time, the chief method of education in the modern world through the spread of literacy and the provision of facilities for reading has not yet much advanced in India. It is therefore no wonder that although we inherit an ancient civilisation and have a hoary tradition replete with great educative potentiality, the life of our people is marked by a sad spiritual poverty. Whilst our ancestors proclaimed to the world the identity of the individual soul with the universal soul—'*Tut Twamasi*' thou art He', '*Soham*, I am He', '*Vayam amritasya putra*, we are the children of immortality' the average educated Indian of today is said to be more conspicuous for his lack of self-confidence than his self-assertiveness and the villager too often will surprise one by his total lack of self-respect. While the old *Rishis* were keenly conscious of their heritage of joy in this life—*anandam*, to them, was one of the chief characteristics of the soul—it is sad to find the dreariness of the life lived by the vast majority in our country. The continued starvation of the soul from childhood onwards, the total lack of culture and the consequent absence of opportunities for higher enjoyment seem to deprive the soul of the capacity for enjoyment and to reduce it to the condition of an automaton, incapable of sustained emotional experience, irresponsive to the environment and bereft of that creativeness which distinguishes man from a lower state of existence. Life has sunk deep into the grooves of a mechanical routine which was purposive in the remote past, but altogether out of tune with the present environment. A return to the past is impossible. Nothing but an active adoption of a scheme of universal education, suited to the genius of the country, can restore the spiritual life of the people and awaken them from their age-long stupor.

In most countries in the world, the widening of the political franchise has invariably led to a rapid speeding up of primary education. Examination of the state of primary education in India does not lead to encouraging results in this respect. The primary school enrolment in Japan is 14·5 per cent of the whole population.[4] Of every hundred children of school-going age in Japan, 99·03 are attending school. In England and Wales, the enrolment of children aged between 5 and 13 years in elementary and middle schools is 15 per cent of the whole population.[5] Educational enrolment in the primary schools of India in

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the year 1924 is said to be less than 3 per cent of the whole population.[6] This means that in the matter of mass education, through schools,—let alone various other agencies which are at work in the advanced countries for the enlightenment of the people—India is at least five times as backward, numerically speaking, as Japan or England.

It may be conceded that literacy in some parts of India was probably more advanced before the British rule. "Even in the first decade of the nineteenth century, after a hundred years or more of rapid decadence and decline, darkest India showed a fairly illumined chart of literacy, witness the census of 1815, witness also Munro's minute on indigenous education and Elphinstone's on the Dakshini grant of the Peshwas. Even in that *fin de siecle*, not less than 30 percent of the boys were at school.[7] Assuming 26 percent of the population to be of school-going age,[8] i.e., from 5 to 15 years of age, this would show 7.8 per cent of school enrolment compared to less than 3 percent of the present times. But this subsequent decline is at least partly due to the fact that the country has been passing, till towards the end of the nineteenth century, through a transition which affected all the phases of national life. The method of education, the curriculum, the agency for imparting elementary instruction and its organisation have all undergone a radical change; a new scale of values of education and life has displaced the old ideas; the very outlook on life, social, economic, political and religious, has been transfigured. Adaptation to a new order of things involves dissipation of means and national energy and to a certain extent, the decline and delay in the process of mass education during the British period in certain parts of India, may be attributed to this cause. It has also to be remembered that a large number of those who attend primary schools in India lapse into illiteracy owing to unfavourable environment.

Whatever may have been the cause of the stagnation of elementary education in the past, the last six years offered an enlarged field and new opportunities for work in this direction. By the Reforms Act of 1919, Education is a transferred subject and the Ministers with the Councils are at liberty to initiate such measure as they consider urgent in the interests of mass education. It is open to them to raise money for this purpose by taxation, if they consider it necessary. In this connection, the following remarks by Prof. Rushbrook Williams will be read with pleasure by all.

"The proceedings of the local legislatures clearly reveal the keen interest aroused by educational problems among the Indian intelligentsia. Almost every province is displaying great activity, and it is a testimony to the clear vision of those who now direct instructional policy that in most places attention is being directed to a concerted attack upon illiteracy."[9]

But with all this it must be confessed that the progress of primary education has not been rapid during the years education has been under popular control. The following comparative figures bearing on this problem for the years 1923-24 for the Central Provinces and two of the most advanced provinces are interesting[10] :—

Province.	Enrolment in educational institutions of all kinds per 100 of the population of age between 5—15 years	
	1923.	1924.
Bombay	19.31	... ... 19.92
Madras	16.89	... . 19.25
Central Provinces ...	8.92	... ... 9.15

It will appear from the above that the spread of literacy, even in the advanced provinces of India, has been slow during the last six years. At the rate of expansion attained by Madras as indicated above (this is the most rapid rate of the three), it will take India forty years to fall in a line with modern countries as regards literacy. In the two provinces in India where the popular representatives were in an absolute majority in the councils, viz., in Bengal and in C. P., there has been an actual set back in the progress of education during the last six years. In Bengal, the enrolment in the high schools fell from 236, 479 (males) in 1919-20, to 211,208 (males) in 1923-24, while in C. P., the figures are as follows:— [11]

	1919-20	1923-24
Number in primary schools (males)	240,641	231, 577
Number in high schools	3896	3854

This is regrettable, especially in the Central Provinces, where elementary education compares unfavourably with most of the provinces. It is significant, however, to note that while the progress of primary education has not been what might be desired during the British period, the records of secondary and university education tell a different tale. During the year 1924-25, enrolment in secondary schools in India was not less than 6 per cent of the whole population. "This," says Prof. Rushbrook Williams,

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"is a proportion far greater than the corresponding figures for England and Wales." [12] Again the percentage of matriculates undergoing university education is much higher in India than in England. The overcrowding in the universities in India tends to lower the standard of university education.

The keen appreciation of secondary and university education among the middle classes in India has been due to the utilitarian value of such education. Till now such education has bought wealth and social position through the practice of the learned professions and through government service. The time is however fast approaching it has already arrived in some of the provinces—when higher education cannot fulfil the expectations of material advancement to any large extent. It is, therefore, essential that the popular view of the monetary value of higher education should be replaced by a conviction of its cultural advantages as affording a sound general training for life. It is also highly desirable that the field for vocational education should be widened, both to provide for counter-attraction against the rush for university education and the learned professions as well as to prevent a widespread discontent with education by the creation of fresh fields of employment.

The popularity of secondary and university education in India would seem to show that educational activities have hitherto benefited only one section of the population, the middle classes. While the middle classes in the country have been modernised in some respects by contact with western thoughts and western institutions, the masses of our people have remained in abysmal ignorance. The reformed Councils have thus a clear and a solemn duty towards the illiterate section of the population. The vast majority of the Councillors are drawn from the middle classes. As representatives of a section of the people who have so far thoroughly benefited by the system of education in vogue, our Councillors owe it to themselves to see that the benefits of elementary education are brought to the homes of the silent and illiterate poor, who toil patiently and honestly to contribute perhaps the largest quota of the public revenues. To quicken the expansion of primary education by the courageous adoption of a system of compulsion, to resuscitate village life by the liberal infusion of a judicious blending of traditional ideals and the new light, to broad-base the political activities of Indian national life on the secure foundation of the awakened consciousness of a literate electorate—this is the sacred task of the custodians of popular liberties in our Councils. If they rise equal to the need of the times, the future of India is bright and assured.

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1. Indian Census Report, 1921.
2. From 'The World Tomorrow' quoted by The *Modern Review*, August 1925.
3. "Those only were to be considered literate who could write a letter to a friend and read the answer to it." Census of India, 1921, Volume I, chapter VIII.
4. The 45th Annual Report of the Education Department, Japan 1920-21 quoted by the *Modern Review*, 1925.
5. Education in England and Wales, Report of the Board of Education, 1920-25 ; the Statesman's Year Book, 1926.
6. India in 1924-25, Prof. Rushbrook Williams.
7. Convocation Address by Dr. Sir Brajendranath Seal to the Bombay University, August 1925.
8. The Indian Census Report, 1921.
9. India in 1924—25 ; by Prof. Rushbrook Williams.
10. Times of India Year Book, 1926 ; Indian Census Report, 1921.
11. Times of India Year Book, 1926. The Indian Census Report, 1921.
12. India in 1924-25, Prof. Rushbrook Williams.

INDIAN ART IN PRAGUE

By SIGRID L. KUBA

THAT is : not directly in Prague. As if it would not dare, it appeared modestly in the "Russian Circle," being thus a guest of our guests.

On the walls were fourteen medium-sized guach paintings, and loosely strewn on tables were many reproductions of works of the same craftsmen. There were drawings

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so varied that one could hardly give limits to the cunningly combined colours and shades, now sharp, almost *eclatant*, now dumb. They represent always a fancy, dream or meditation, or a fairy tale: "The Song of the Rain," "The Vanishing Day," "Krishna and Arjuna."

Mrs. Adair gladly gave any information and the interested listeners added their thoughts and comments. Our Sculptor Bilek sees in these paintings not only a synthesis of an ancient Asiatic culture but feels also a sort of relationship with the slow orthodox East. He even connects it through Russia with the Balkans and he deplores that the cult of Byril and Methodius came so soon to an end, for otherwise this grand line might have reached even as far as Bohemia. The Byzantologue Professor Okuniev remarks that the faces in the pictures show more the Iran than the Mongolian type, although the latter type traditionally is more valued.

We find that on the old works the names of the masters do not appear, as such a signature in ancient Hindu thought was regarded as misplaced vanity. Thus this art having grown ancient, reaches a kind of monumentality, irrespective of size, as every anonymous art does, becoming in that way a collective art, like national songs, Gothic architecture, etc. The pictures of the living masters already show names. We meet here one of the foremost: Nandalal Bose. On one of the compositions in a quiet harmony we notice the name of Tagore and we learn that the artist is a relative of the renowned Indian poet.

The flames and decorative effect connect the pictures with Japan and China and the watch-word "Away from realism" leads them sometimes even to an inverse perspective. Here and there one can recognize Western influence (compare: "The Vanishing Day" and Bocklin's "The Silence in the Woods".)

The greatest interest and enthusiasm were roused by the rich and splendid compositions of the frescoes from the Ajanta caves, of which there were several reproductions. Very interesting also were the reproductions of 16th and 17th century miniature paintings with all their sharpness and clarity still so tender. It looks as though they had inspired Oscar Wilde's illustrator, Beardsley. We noticed two types, Mughal and Rajput.

It gave one the impression of listening to the tales of a Thousand and One Nights, when suddenly from the adjoining room resound the tunes of ancient Russian and Persian Songs. We then have tea in Russian fashion and a grand-daughter of Tolstoi, showing a remarkable resemblance to her great grand-father, sings with her inherited strength of temperament, the passionate airs of Moscovian gypsies.

ROSARY

By GEORGIA DONGLAS JOHNSON.

I strung my beads of memories today,
On bended knee I picked them one by one
From old forgotten grottoes where they lay,
Flung lightly in the years long past and done.

I strung them on a shining, silver strand,
Upon my lips the nun-like mystery
Of wordless prayer, which none may understand
Who do not wear a phantom rosary.

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WEMBLEY, AS STUDIED BY A GERMAN SCHOLAR

By PROFESSOR DR. HERMANN M. FLASDIECK,

University of Goettingen

If it were possible to summarise modern life in one word, that word would be "Speed". Reviewing Wembley, to many of my readers, may seem to be behind the times. The British Empire Exhibition was opened on St. George's Day, 1924, with splendid ceremonial. A long time has passed since the curtain has fallen upon the great festival (November 1, 1924). The Wembley of 1924 is but a memory ; it is a subject for historical writers.

* * *

The newspaper press of Great Britain, in their panegyrics, define Wembley as "a landmark in the history of the Empire", "the beginning of a new epoch in the history of the Empire", etc. We must wait and see, what will come of it. But there cannot be any doubt that Wembley places before the public a living picture of the history of the Empire and of its present structure, that it unfolds an adequate picture of its activities and potentialities, that it gives an intimate acquaintance and a most impressive revelation of the Empire ; in short ; that it is a complete microcosm of the Empire. Moreover, it cannot but prove an eye-opener to the peoples of the outside world, revealing to foreign visitors the reality of the Empire. Wembley is an event of paramount importance in international politics as well as in international economics, and that is the meaning of Wembley far beyond 1924-5.

In spite of its failure from an exclusively business point of view—expenses of establishment and management not being covered—Wembley has been reviewed with patriotic enthusiasm. Articles have been published in memory of Wembley which are typical of the English frame of mind. It has been ascertained that within 166 days—the attendance averaging about 100,000 a day—17,500,000 people came to see the Exhibition, and these numbers have been commented upon as exceeding the population of Australia, Canada, New Zealand and the white Africa by more than 2,000,000. But the total attendance is only a "record" as far as exhibitions in England are concerned. It has been passed over in bashful silence that in round numbers 5,000,000 of them were school-boys and school-girls under the care of their teachers, and, what is more, that it was estimated that between 25,000,000 and 30,000,000 people would visit it. It is just the same with other hard facts of statistics ; it is passed over in silence that Wembley falls short of the numbers recorded for Chicago (1893 : 21,500,000) and Paris (1889 : 32,500,000 ; 1900 : 39,000,000) or that Wembley does not mean a remarkable advance when compared with the first exhibition of 1851 (6,000,000). Instead of that, it is emphasised that the visitors came from all over the world and from the most distant parts, that they were members of some 40 nations, all nations of Europe and America being represented as well as nearly all nations of the Far East ; and it is not left unsaid that 4 kings and 5 queens were among them.

"He thinks it's a dreadful place", interjected a member of his family, when, after paying his very first visit to the British Empire Exhibition, G. B. Shaw was surrounded by interviewer.* It is indeed, and the figures of the heavy costs involved, fantastic as they are to Central Europe—it is estimated that £12,000,000 has been expended upon it—give but a small idea of the magnitude of the effort crystallised in Wembley. It is a rather exacting task to do justice to the vast array of exhibits in palaces and pavilions, thronged with crowds. The exhibition is overdone, makes the boring impression of being much too higgledy-piggledy. One feels as if strolling through a great warehouse rather than a show-room. And too much of a good thing is good for nothing. The museums up and down the country have been plundered : *e.g.*, the

* Comp., e. g. *The Evening Standard*, Saturday, October 4, 1924, p. 7.

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different specimens of wool in the Australia pavilion are lent by the Victoria and Albert Museum, and the carved Maori-house at the side of the classic white New Zealand building was stored in the crypt of the same museum. Side by side at the stand of perfumes there is an elderly lady preaching theosophy and puffing literature. By the side of the Nobel explosives, manufacturing of cream-tarts is demonstrated, and immediately afterwards you have to bear bath-rooms !

Goods are dinning into your ears, so to speak, and you must be glad that there are no "touts." In the palace of Engineering, 406 exhibiting firms, all of them aiming at placing before the public as much as possible, must be content with 278 stalls you may imagine with what results ! Engines are treading on each other's heels, so to speak. Wherever you look, you get the same impression. The whole grounds are bespangled with advertising kiosks and bungalows of Goodwill Societies, etc.

Nevertheless there is one spot which affords a comprehensive general survey : the Empire stadium, "the largest arena in the world," which can house about 125,000 spectators. Situated on the southern eminence of the grounds, it is a most massive and impressive, though somewhat gloomy and prosy building, towering above all others. The stadium dominates the landscape. It was here that the 'Pageant of Empire'* was presented, occupying three successive evenings from beginning to end, a dramatic representation by 12,000 performers, bringing home to man and child a lesson in Imperial history and the meaning of the Empire, transforming into living reality episodes that up till then had been mere history-book affairs, suggesting the thrilling deeds of modern heroism along with those of the older time, the whole winding up with an apotheosis of Empire. In a word, the Empire stadium is a spot where to take a bird's-eye view of the exhibition as well as to catch something of its innermost meaning.

This is not the place where to describe exhibits in detail, nor is it worth while to produce an exhaustive description. There are two sets of pavilions of entirely different character: The larger half of the whole area is crammed—thanks to the lavish scale of the display—with exhibits of *English* industry, of *English* agriculture, of *English* scholarship, of *English* arts, of *English* Government. But it may be mentioned by the way that they have the effrontery to exhibit stolen goods : among the interesting models of famous passenger-ships shown by the White Star Line (in the Palace of Engineering) there are those of the "Majestic," the world's largest liner (56,500 tons), formerly the "Bismark" of the Hamburg-America Line, and of the "Homeric" (34,600 tons), formerly the "Colombus" of the North German Lloyd.

The Palace of Engineering, the Palace of Industry and the Amusement Park constitute the bulk of the English half of the Exhibition. The "non-English" part of Wembley is a world by itself, a picturesque compilation of buildings of all sizes, a bewildering variety of styles. The peoples of the British nations all over the world, representatives of many races, can be met with here. From the four corners of the earth, the Empire has sent its treasure, its wonders, and its wealth, the endless variations of which can only be seen in a series of visits, and no "capitalist" would be rich enough to buy all the things offered for sale. Even the very attempt to describe them would be an encyclopaedia of the "Imperium Britannicum."

Meanwhile let us try to form an adequate idea of the whole ! From a purely aesthetic point of view, it is true, you may say, it is a want of taste to pack within a comparatively small space—the whole of the area covering 216 acres—buildings of various styles ; you may say, it is bad taste to put the white silhouette of India Pavilion against the background of London mist and drizzling rain. But you must bear in mind that these are insufficiencies as yet beyond the sphere of human strength. And you never will get rid of the impression that all Wembley is but a theatre, an image and a simile of far-off zones the intrinsic being of which cannot be transferred to the Thames. Nay, too many of the sacred things of foreign parts have been vulgarised and profaned at the all-British fair,—though a very distinguished sort of fair. It must be abundantly clear to anybody who has seen the exhibition that there is some distinct purpose in it : the native and indigenous character of the far-off parts of the Empire is not allowed to come to daylight.

Let me give as an instance what must

* Cp. a number of articles devoted to the Pageant of Empire in the third special section of the *Times*, July, 29.

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impress itself on all who ever have seen it: the Indian pavilion with its court-yard, its fretted tracery, and aspiring minarets reaching skyward. The architecture breathes of the East; it is designed on the basis of the Moghul architecture of Northern India in its 17th century prime, Dravidian and Saracenic features being harmonised into one consistent whole. But upon entering the courts, the visitor feels disappointed. There *are* elephant tusks, there *is* a section devoted to the wild life of the jungle, showed by the United Provinces of Agra and Oudh, it is true. But there is a strange contrast between the placid dignity of the outer court and the picture presented within. There *is* plenty of convincing and ocular proof of India's industrial life and her commercial resources, there *is* an effective representation of modern factories,—but whoever went there in order to experience the soul of India, must turn his back on Wembley and seek elsewhere for his knowledge; nay, he is positively thankful that the mysteries of India could not be freighted across the ocean. It is in vain that he looks for documents of that spirituality which in remote antiquity, thousands of years ago, procreated a full-bloom culture, and which, perhaps, is just now mobilising for a new "challenge". Wherever he bends his steps, to Bengal or to Madras, to the Punjab or to the North-West Frontier, he is always shewn the same thing; nothing but what is *English* in and about them. English plants, English Government buildings, English barracks and English naval bases—all of them manifestations of a culture which, as yet, has not produced evidence to support its pretence of posing in the *role* of superiority to India's culture of old.

The same statement holds good for Burma as well. Outside, it is the most picturesque of the many pavilions, "wrapped in the enchanted atmosphere of the East", but inside there is nothing but evidence of Burma's progress towards "modernisation", of her industry and her commerce.

Whatever may be their occupation, English people return home from India after a few years; it is only a more or less flying visit they pay to her. The same holds good with regard to India's Pavilion at Wembley. India's true character is overshadowed by England. The English symphony rings out in buzzing melodies, and only to and fro, fine and delicate sounds of the Far East—like the temple bells of Burma—are intermingled. Whoever has come to Wembley hoping to catch the soul of India or of Ceylon, or of Hongkong, has returned in utmost disappointment. He was shewn nothing but England in these dependencies and colonies, and this picture, indeed, has been presented to him in hundreds of wearisome rehearsals, so that it *must* impress itself on him, so that he cannot shut his eyes nor pay no heed to the mighty impression. The British Empire could not be built up save by pioneers never losing themselves in foreign manners and customs, never drawing in the sweet poisons of the tropics, never assimilating the un-earthly ideas of Buddha, but adhering staunchly to their inborn principles, being always the same, remaining Englishmen, and thus by their steadfast and unswerving will, calling into existence another Britain out of and in the far-off parts. This characteristic feature of Empire-building is adequately demonstrated in Wembley. The visitor is shown England in her colonies and dependencies, and that appears to be all the average Englishman knows of them; therewith he pretends to have a real knowledge of the most secret folds of their hearts. In fact, he knows nothing of the inmost soul of those venerable cultures which are to be superficially inoculated with a 'British-made' sham civilisation.

There are pavilions, it is true, where England is generous and indulgent: wherever she comes across primitive cultures which cannot mean any danger to her at all. The natives of New Zealand and the Negroes of the Gold Coast, they are allowed to exhibit their thatched huts, their mysterious drums, their wooden idols, their canoes and their side-arms, yea, to exhibit themselves and to display a picture of their life true to the nail—so much the more the English culture stands out in bold relief against theirs.

Wandering further afield in the Exhibition you run against a pavilion where the dominions and colonies do their utmost in order to produce an exhibition of their respective works of art: the Palace of Arts one-fifth (!) of the total space being given over to the artists, the painters and the sculptors, of India, Canada, Australia, New Zealand, South Africa and Burma. But if you expected to realise that in new countries art is an expression of new life, you have to correct erroneous ideas. All is based upon certain models and follows certain conventions. There is an alarming want of originality and individuality—so much

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the more of conventionalism, and, *e.g.*, what is exhibited by Indian and Burmese painters is nothing but "trash" in comparison with the wonderful collections of the British Museum and the Victoria and Albert Museum.

And how is it with England herself ? The galleries are arranged with remarkable skill, but if the visitor to London wants to study British art, he must turn his back on Wembley and seek elsewhere for his knowledge: he is disappointed by its triviality and inanity. No important and commanding individualities stand out, all has been petrified by tradition, nothing but lull and stand-still and stagnation. Catalogues say a good deal of the 'Ultramodernists,' of the 'Impressionists,' and the 'Post-impressionists,' and the 'Cubists', but, judging from the samples, Expressionism seems to have past by without a lasting impression, nor do Neo-classicism and Verism make themselves felt but very superficially. It is not the present day that has to tell something to the visitor, but it is the past as represented by the Retrospective Loan Collection and the 'Six Ages of English Furniture,' a series of six apartments starting from the period of Hogarth.

The Palace of Arts in itself is by no means a favourite place for English visitors ; and yet, there is one side-wing that houses the holy shrine of all English pilgrims to Wembley who are enthusiasts of arts. Queues are waiting throughout the day for admission to the special gallery given up to the Queen's Doll's House, "the most remarkable achievement of British Art and Craftsmanship" (Official Guide, p. 59), a miniature palace about 4½ tons of weight, designed in the style of the last generation. Furniture, decoration, and architecture are designed on the scale of 1 inch to the foot, e. g., a four-inch gramophone, the records being rather smaller than a half penny. Nothing has been forgotten in this Royal residence, and round the huge plate-glass case flows a never-ending stream of visitors. Nearly two thousand artists of every kind are said to have assisted Sir Edwin Lutyens in his work in the Palace of Arts, however, it is out of place. Nothing is more typical and expressive of the *naivete* of the true-born Englishman, as regards his artistic taste. It is just the same with the other most popular exhibit, attracting the lion's share of attention in Wembley : the representation in butter of the Prince of Wales and his ranch in Canada. But you cannot say you have been in Wembley unless you saw it.

In bad taste though they are, both of these exhibits give expression to the deep significance of the British Empire Exhibition in a form which is sure to appeal to the simple man in the street in the most direct way : they are not held by the bond of a written constitution, their only tie is their common loyalty to their King and the Royal Family. And thus it is easily accounted for why all visitors go to see the Queen's Doll's House and the Prince of Wales made of butter.

In fact it is not the Palace of Arts which demonstrates the inmost meaning of the Empire. The moral ties which link together the wide-spread units of the Empire are elsewhere revealed to the foreigner, in a pavilion which is far off the Stadium but is far from being the least important: the British Government Building, a building of massive dignity, 6 concrete-cast lions in front, including the apartments set aside for the King and Queen and members of the Royal family. Here the Government exhibits whatever it has to show. Though it seems to have serious reason to complain of the attendance, it is most instructive and highly important. On the lower level of the 'Court of Honour' there is sunk a well containing a large-scale contour map of the world, on the familiar Mercator projection, set in miniature liquid oceans, where tiny model ships are going up and down the Empire ways. Branching off from the court are the exhibition galleries where are modelled a series of British battles from Hastings to the period of the Great war. In the lower part of the Pavilion there is also the 'Admiralty Theatre' where stories of military campaigns are staged, the Raid on Zeebrugge proving an exceedingly popular spectacle, far more than the bombing of London by night shown by the Air Ministry.

In short, it is in the British Government Pavilion that the foreign visitor can realise and must realise the moral ties of the Empire. Neither the Palace of Arts nor the culture of the subjugated peoples as represented in their respective pavilions, are the main purport of Wembley. England's power is the culture of the British Empire just as Rome's power was the culture of the Roman Empire. "Power" is the leading idea of Wembley as a whole, and considered from this point of view, there is no doubt that it can hardly

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fail to strike even the least complacent citizen with a deep patriotism and a moving pride of race, being, as it is, a true reflexion of how England has moulded the globe and how she is preparing to model it henceforth.

And what else are the inner meaning and the original purposes of Wembley?

Unwillingly we cast a backward glance at the first exhibition of 1851 the opening scene of which has been enthusiastically described by Thackeray; and more than once, exhibits of 1851 are put side by side with those of 1924 (e. g., model needle-making and a kitchen range, both of them in the Palace of Industry). 1851 symbolised England having successfully surmounted the dangers of 1848 as implied above all in the Irish and the Chartist problems. 1924 symbolizes England having successfully overcome the most threatenig perils which the Empire up to this day has ever faced.

When declaring the Exhibition open the King said:

"I pray that by the blessing of God it may conduce to the unity and prosperity of all my peoples and to the peace and well-being of the world". (Cp. e.g., Wembley Guide—Daily News Ltd., p. 8)

The League of Nations Union, however, so profusely commented upon in the Anglo-Saxon countries, visitors really need trouble to find; it has a very very poor kiosk behind the most impressive British Government building. This contrast, is it intentional?

"The peace and well-being at the world"—well, but as England conceives it. And how these complimentary words *are* interpreted, is best illustrated by the official souvenir:

"The design of the Gold casket gives eloquent expression to the Spirit of Empire. The World resting on four British Lions is indicative of the importance the British Empire wields in the affairs of the World." (Official Guide, p. 36).

The task of naming the streets and avenues in the Exhibition grounds, picked out with globe lanterns, was done by Rudyard Kipling, "the Poet of Empire," and Kipling has specially written "the Song of the Bridge" which holds together the various events in the production of the Pageant of Empire.

From a purely political point of view, the purposes of the Exhibition, as set out in the official literature, were as follows:—

"(1) To make the different races of the British Empire better known to each other, and (2) to demonstrate to the people of Britain the almost illimitable possibilities of the Dominions, Colonies, and Dependencies overseas."*

First of all the purpose for which Wembley was started was to bring home to the Empire a deeper sense of the kinship of the peoples of the League of British Nations, and therewith to strengthen the sentimental ties of tradition and service that bind together the many and wide-spread units of the whole.

During last summer, larger numbers of visitors from the Dominions and Colonies overseas have been drawn to England than have ever before come to that island in any one year. From the four corners of the earth they have come with the big liners of the various shipping groups; they have come from the uttermost parts of the ocean, from the whole of the English-speaking world. Wembley has produced an intimate exchange of ideas, of opinions, and of points of view, which is likely to prove far more worth than the occasional and formal conferences of a few leaders. It has led to the renewing of old ties and the formation of new ones, to the development of mutual friendship and knowledge. Representives from the British countries of the old and the new worlds have come to mutual sympathies and mutual understanding.

But the main purpose as set out in the official publications was to bring home to the *heart* of the Empire what the Empire is and what it stands for. In fact, Wembley afforded a splendid opportunity of diffusing information concerning territories of which the average English public hitherto had little knowledge. To many millions of people the very names of the various colonies of the British Empire were altogether unknown. When stepping inside the doorway of many a pavilion they stood appalled at the measure of their ignorance. Many millions came by water and land to learn of things surpassing the knowledge of all but a few economic and political students; they all have lighted upon something of which they previously were not aware. Wembley may be supposed to have an educational influence of far-reaching character even upon the most casual visitors. Hundreds of special trains in addition to an augmented

* Cp. e.g. *The Times* No. 43,770 (September 30) p. XI: an article by Lord Stevenson, Chairman of the Exhibition Board.

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normal service have been run in order to transport millions of people from the English towns and the English country-side to the pavilions pouring out the wonders of the far-off parts and the wealth of distant lands. Many manufacturing firms brought their work-people and office-staffs by special excursion, that they might obtain, from their own experience, a clearer view of the assets of the Empire as a whole. And they were taught a great object-lesson of the latest achievements of Imperial history. Wembley has at least rubbed into them the actual knowledge that they *do have* a world-embracing Empire, that they truly have a great heritage. It has brought home to them a sense—however vague—of the responsibilities which citizenship of the British Empire involves. It has brought a fresh realisation of the great work yet to be done and of the problems which are still ahead. And if it has done this work of education, that in itself is no small thing.

From an educational point of view Wembley has been an experiment on a large scale. Both old and young can make the grand tour of the Empire, they indulge in passing by boats on the Lake from India to New Zealand, to take breakfast in Australia, to take tea in HongKong and to find a very pleasant haven of rest and dinner in the dining-car on the "train" to the west of the pavilion of South Africa. Wherever you look, there is machinery in motion, and the wheels are going "wound."

Wembley has realised the value of the cinema as a recruiting agency. Nearly all the pavilions have their attendant cinema theatres at which, for the purpose of propaganda, programmes of special films are continually showing, illustrating every aspect of life and industry in the Dominions and these "free shows" have been crowded each day.

Quite apart from the Imperial Scout Jamboree, which took place in the Stadium from August 1 to August 8, there were always serried ranks of small boys and girls under the care of their teachers. It is estimated that over 5 millions of school children came to see Wembley. For months before the Exhibition opened, a Bulletin of Empire Study was issued reaching within a few weeks a circulation of about 150,000 a week which formed the basis of lessons on the Empire. There was a special scheme run by the Ministry of Education which provided not only for reduced railway fares and admission, but for recognition of the visit as an item of education. Special hostels were prepared at Park Royal and Dollis Hill in order that they might thoroughly study all the things which were often dealt with very tersely in their school books.

I content myself with these illustrations of the educational aspect of Wembley.

The success is still to be proved. For the moment it is of course, an intangible thing and it remains to be seen whether the seed will bear the destined fruit. It cannot be overlooked that there seemed to be some slackening in allegiance to the Empire and that the imagination of the Empire was a little slow in catching fire for Wembley. But it seems not unreasonable to believe that the ties of sentiment that bind the peoples together have been strengthened again, and that the imperial idea, inspite of all party intrigues, has been stabilised once more.

It is for the future alone to give answer whether Wembley has created a more active interest of the ordinary citizen in matters of Imperial concern. The Empire needs active service. Wembley was started as a practical and a most instructive emigration agency. One of the main objects of the Pavilions of the Dominions is to demonstrate the advantages of over-sea settlement and to further it as much as possible.

"Britain—to the Empire"!* The emigration movement has, of course, its bearing on the problem of British unemployment. The labour markets of Great Britain are already crowded and overstocked. Therefore, it is argued that now is the time when the Mother Country has to quicken the interest in her rich domains as a home for her surplus population; that England, unable to find profitable employment for great numbers of her people, should make greater efforts, efficiently directed and controlled, to settle some of the qualified unemployed in the wide, empty spaces which are waiting for them, at the same time consolidating the structure of the Empire.

Discussions of parties and statesmen have resulted in the Empire Settlement Act, which became law in May, 1922. It is entitled. "An Act to make better Provision for furthering British Settlement in His Majesty's

* Title of a poem by Alfred Noyes printed for the first time in the second special section (May 24) of the Times of London.

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Oversea Dominions" and provides far-reaching schemes for assistance in respect of passages, initial allowances, training and otherwise. For the encouragement of emigration, the Act provides a sum of £3,000,000 a year for the next 13 years. In actual fact less than half a million pounds has been spent and progress is painfully slow.

All Dominions and Colonies are crying out for settlers. There is an embarrassment of riches—all they lack is population. Their white population needs re-inforcement There is a present need for a more equitable redistribution of the Empire's white population. The empty spaces overseas must be peopled with British citizens of energetic and enterprising character. All of the Pavilions place before the visitor the opportunities open to emigrants and the hope which undeveloped countries hold out to settlers from the old country. They try to awaken in them a desire of seeking a new life. Everywhere there are settlement bureaux complete with veritable pyramids of pamphlets setting forth the living conditions: "Living expenses are lower!" "rents and foods are cheaper"! and last not least—the public finding the British rate of income-tax oppressive—"light taxation"! In short the discussion is running mainly on emigration as an expedient for ameliorating existing adverse conditions, thus appealing to the purse-instincts of the true-born English middle-classes of Puritan descent.

The centre of the propaganda is met with in the Over-sea Settlement Gallery of the British Government Pavilion, including models and designs illustrating the progress and prospects of Empire settlement. Free hand-books are available regarding the various dominions, and experts are in attendance to give information and advice to enquirers. It is driven home to the visitors that there are to the square mile in the United Kingdom 482 persons, in South Africa 32, in Canada 2·4, in Australia 1·8, in Southern Rhodesia less than 1.

Pictures show graphically the migration movement during the years from 1884 to 1913. From 1904-13 one-third of the persons leaving the United Kingdom settled in the United States of America. In 1923, the total of skilled tradesmen in the metal and engineering trade leaving for the U. S., was nearly 500 in excess of the men who left for other parts of the Empire. Henceforth no emigrant ought to go to foreign countries and be lost to the Empire. "Forsake the foolish idea that British Dominions are foreign countries!"

Owing to the climate a good lot of territories, tropical or sub-tropical, is quite unsuitable for permanent settlement by the inhabitants of Great Britain. Opportunities are almost entirely in the Dominions: Canada, Newfoundland, Australia, New Zealand, South Africa and Rhodesia.

To judge from my personal experience, Australia and New Zealand make especial appeal to the British settler, displaying a most extensive propaganda by means of an infinity of leaflets. Though in Australia there were strong opponents to immigration, mainly representatives of the Labour Party and trade-unions, the British and Australian Governments have come to an agreement that British settlers, with a minimum capital of £300, may obtain prepared farms in Australia, the necessary further money for stock and equipment being advanced by the State Governments. Western Australia runs a big scheme for organised group or community settlement, being in operation for about 2 years, but rather costly in its initial stages, it is hoped to settle 75,000 people within 3 years. Rhodesia sets forth the low rate of her income-tax: Married persons whose income is less than £1,000 per annum, pay no income-tax. The Dominion of Canada, "the granery of the Empire," absorbs now-a-days the lion's share of British settlers. The Canadian National Railway Company and the Canadian Pacific Railway Company, the twin pavilions of which flank the Dominion Pavilion, have signed an agreement in accordance with the terms of the Empire Settlement Act for the settlement of families on farms of their own on the routes of their railways. New Brunswick and Ontario make a free grant of 100 to 200 acres of forest-land on conditions of residence and cultivation to any settler over 18 years of age. In Canada, there is a special Soldier Settlement Act, 1919, providing highly favourable terms for Imperial ex-servicemen. A most important branch of the Over-Sea Settlement Committee is the Society for the Oversea Settlement of British Women, taking care of house-hold workers, hospital nurses, home-helps, etc., even advancing loans in specially approved cases to help with the passage money. At present domestic servants under 17 receive free passages to New Zealand while Canada

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assists them by way of a loan up to the whole cost of transportation if necessary; all through the Dominions, there is a clamour for efficient domestic help. A number of schemes have been arranged with various Philathrophic Societies, who are dealing with special classes of persons, *e.g.*, the Catholic Federation, the Methodist Brotherhood, the S. P. C. K., the Y. M. C. A. Nor has the Salvation Army been laggard since in October, 1903, the Emigration Department came into existence. The Church Army is making plans for an extension of Church Army Overseas Settlement work in Australia. All of these private agencies aim at giving the necessary "human touch" to the machinery of emigration by arranging for reception and introduction, etc.

An infinity of leaflets and handbooks have been distributed among the visitors, making appeal to the one or the other class of would-be settlers, *e.g.*, single men, single women, adult emigrants with their families, widows with families, boys and girls—all of them are subjects of attention.

But the especial appeal is to the farmer who can make a much better start on a given capital in the Dominions than in Great Britain, while mechanics, labourers, and factory hands, both skilled and unskilled, are warned against leaving in search of employment; they are only occasionally in demand on special requisitions. The Dominions being in the main agricultural countries, openings for artisans or industrial workers of any kind are few. They all oppose strongly an influx which, quite apart from the dwelling shortage, might disorganise the congested local labour market. They aim at counteracting the tendency of settlers to drift into the already overcrowded big towns. They are keen to fill the prairie and the bush, the virgin lands. Land which has lain dormant for years and years, is to be put under the plough. Those unexperienced in farm work may undergo a course of training often provided free in order to gain experience and knowledge of local conditions, *e.g.*, the "1820 Memorial Settlers' Association" (of South Africa) offers a free course to intending settlers with capital, thus trying to carry on the work started by Cecil Rhodes.

There is a very great demand for young men able and willing to work upon the land. "Boy wanted!" is the title of a leaflet suggestive of adventure and romance. It is realised that young trees are transplanted more succesfully than old. There are special organisations for promoting the emigrations of lads and boys, who can be employed and trained by selected farmers, the boys being under Government supervision, and ultimately are hoped to run their own farms and to become farmers on their own account.

In short, the immediate transplantation of settlers is emphasised as a matter of vital importance, which must take place if the Empire is to continue its achievements. And indeed it is a problem deeply affecting the existence of the British Empire, a problem with whose solution it stands or falls. *

It is no easy matter to say whether Wembley has proved a migration agent or not. Many millions, it is true, have had actual contact with the other Britains beyond the seas and have taken away with them, to read at leisure, literature concerning them. Representatives, e. g., of Australia and South Africa have made a great fuss about the many enquiries from would-be settlers, about people who have either gone to the colonies since the Exhibition opened or who notified them of their intention of so doing. But on the whole English newspapers reviewing Wembley with exaggerated praise, are curiously silent as far as oversea settlement is concerned. It may be brought back to the reader's mind that life in the Dominions in no way means little work and high pay, that farm work is hard and means long hours, that wages are low at first, that life on isolated farms is loneliness, that only strong and sound people are fit to rough it. After all is said, we may doubt whether Wembley has prepared the way for the greater efficiency in the distribution of the population and therefore may be hailed as a success. Whatever the future holds in store, it is a starting point, rather than a winning post.

Empire settlement is impossible without Empire trade. As not being an expert, I shall not give a detailed account of the purely commercial aspect of Wembley, and commercial results will be more difficult to survey within the near future than political. Wembley was, in the words of the Prince of Wales, "the shop window of the Empire."

* It may be mentioned by the way that of course all not of British birth and parentage are excluded. Whether, *e.g.*, as regards Australia, this limitation proves far-sighted from the European point of view, is another question, which, however, does not interest British Imperialists.

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The Economy Conference being held in 1923, Wembley was to be a second and an unofficial Conference of the British nations, all the more efficacious.

Lord Stevenson, Chairman of the Exhibition Board has stated the commercial purposes as follows :

(1) "To find, in the development and utilisation of the raw materials of the Empire, new sources of Imperial wealth." (2) "To foster inter-Imperial trade and open fresh world markets for Dominion and home products."*

In the first place, the immeasurable wealth of raw materials in the colonies is to be utilized, is to be turned into hard cash. The Dominions are clamouring as much for capital as for settlers. England, though endeavouring to develop the value of her colonies by means of her big finances, though, e. g., building up the whole of the Indian railway system with her money,† has not yet done what she ought to ; finance is an eternal bug-bear in most of the Dominions. It is estimated that there is now invested in Canadian industry $ 350,000,000 of British as against thrice as much of American Capital. All of the Dominions make efforts towards the attraction of Capital for the development of the resources by showing the capacity for investment. They try to bring home to the financiers their potentialities as a field for investment as well as for speculative adventure ; experts are in attendance to answer all enquiries. The latest of the British self-governing colonies, Rhodesia, which in addition to being a large producer of gold, is exporting more chrome ore than any country in the world, displays a splendid propaganda. South Africa, the mines of which are producing sixty percent of the world's gold, impresses the visitor no less by the cool matter-of-fact character of her leaflets. New Zealand makes good use of the newspapers as far as possible. Ontario points out her mineral wealth, giving away cartloads of very well designed mineralogical maps. St. Helena, Ascension, Tristan de Cunha (in the South African Pavilion), small as they are, all of them are distributing large numbers of informative pamphlets, issued very often in co-operation with the respective shipping companies. Attracting capital by means of appealing to the tourists and sportsmen is another peculiar feature of some leaflets. Newfoundland, selected by the late Lord Northcliffe as the site for the giant mills at Grand Falls which are to supply paper for the various Harmsworth publications, dwells on her place, as "the Norway of the New World." As far as my experience goes, Johannesberg and Port Elizabeth are foremost in advertising.

Of just the same importance and still more emphasised is the other point of commercial purposes "to foster inter-Imperial trade and open fresh world markets for Dominion and home products," as Lord Stevenson has it. That is the reason why you are told so many stories of railways, of ports and of shipping lines. Communications and transport are matters of the uttermost moment to the British nations. First of all *English* agriculture and *English* industry is to be promoted. Let me give a few examples of sections that make especial appeal to the visitor. There are the breeding of poultry and the output of eggs ["use British Eggs !"] there are British toys and British musical instruments ; there are the industries of British Silk [Leek] and of British lace [Nottingham, Ayrshire], there is a display of British-made boots and shoes. The chemical section has involved an expenditure of £ 100,000. They had some reason in doing it, indeed. In 1922 the imports to India of German dyeing stuff was 8 times as big as the amount brought from the United Kingdom. India on the whole appears to be the sore point of the commercial as well as the political system.*

Both the United States and Canada are felt as competitors to British industry with ever increasing returns of goods exchanged with India. The amount of American film imported to India is enormously in excess of that brought from any other country in the world, including Great Britain.

The furthering of English industry is only one aspect of the question. Within the vast expanse of the British Empire practically all the raw materials required are to be found in sufficient quantities. Goods which England cannot supply are to be exchanged within the bounds of the component parts of the British Commonwealth. First of all it is England herself that is taught henceforth to order nothing but from within the

* *The Times*, no 43.770 p. XI.
† This statement is not quite correct Ed. *M.R.*

* Visitors of course are not shown anything of the struggles and the strife that are threatening to rend the land, neither of Nationalists nor of Swarajists, neither of Akali disturbances nor of Cawnpore Bolshevist conspiracy.

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Empire. The frieze in the Oversea Settlement Gallery makes it clear that the population of the United Kingdom is largely dependent on outside sources, mainly foreign countries.

Some figures may be quoted to demonstrate the imports coming from foreign countries. Of the total imports of sugar, about 75 p. c., came from outside the Empire, of foodstuffs in cans and bottles more than 80 p. c., of cotton more than 95 p. c., of tobacco 95 p. c. ; of bananas 88 p. c., of wood and timber 85 p. c., of citrus fruits 83 p. c., etc. Wembley is devoted to the extension of trade between the Mother Country and the various Dominions and colonies. Immense propaganda is made for Indian tea and Canadian apples. Australia is fighting to get into the British market and to drive out the "best Danish" and the "best Dutch." There is an Australian vineyard in full bearing, etc.

In a word, Wembley is an effort to realise the idea of a self-supporting Empire. 'The doctrine of a self-contained Empire' is perhaps, above all, the great lesson of Wembley. It is the moral that may be drawn from the messages of the various Prime Ministers.*

The attainment of such objectives will not be one of the first fruits of the Exhibition ; it must of necessity be spread over a period of years. The Empire is not at present self-sufficient. Only a fraction of the supplies of Great Britain comes from within the Empire. In many of its territories, it is confronted with a most aggressive trade competitor : the United States—represented by a particularly strong contingent of visitors—possess an overwhelming preponderance. A special advertising campaign had to be carried out in South America by bombarding with letters the important buyers. The increasing control by America of cane sugar supplies is proving the principal factor in the post-war development of British industry. It is fighting hard against American trade-rivalry in the very territories of the Empire.

It is a commonplace to assert that international trade is a most delicate and complex organism. It looks rather questionable whether Wembley, the advertising propaganda of which in publications all over the world has been carried out on the most lavish scale, will be a success as regards the extension of markets for all-British goods. Visitors from abroad, it is true, have come to see the products put in the shop window. Representatives from the pavilions have made a great fuss about orders received and specific trade enquiries made by buyers from without the Empire ; they are making confident comments concerning the future trade. It cannot be doubted that there have been many concrete examples of the actual trade during the exhibition. But it would be ill-considered to measure the results by the actual business done. It is a question for the future to determine whether Wembley has been productive of lasting good in extending the markets for England and her colonies.

And the same holds good with regard to the development of inter-Imperial trade in all its ramifications. For the moment, the Australian wines are gaining in prestige and popularity, for the moment there are remarkable returns relating to New Zealand butter. A strong committee has been appointed to organise a scheme which will bring together sellers and buyers of the Empire. But future success depends largely on tariff-policy, the principles of which do not appear to be settled. In 1923, preferential tariffs have been promised, which are based on a protectionist system. And as yet, free trade is the idol worshipped by the largest numbers of the English people. On the other hand, the young industry of India clamours for effective protection against British competition. In Canada, the woollen manufacturers are demanding higher duties against British imports, and it is also claimed that the boot and shoe industry is seriously affected by British competition. The problem of an all-British-customs-Union seems to increase in difficulty instead of approaching solution.

To sum up: I have tried to give a rough sketch of Wembley as well as a general review of the results achieved. British newspapers have defined it as "the beginning of a new epoch in the history of the Empire". At present it is impossible to assess the results with any degree of accuracy. For the time being it may be supposed that the Unity of the Empire has been strengthened and that reciprocal trade of its component parts has been stimulated. It will be sometime before one can gain some idea as to whether success will go far beyond. We must wait and see whether direct advantages have been derived from a most extensive propaganda of Empire settlement, whether the demand for investment

* *The Times*, No. 43633, p. XIII.

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of capital will be answered, and finally, whether the all-British commercial unity will be vigorous enough to open fresh markets of the world. The British Empire appears to have a future, but it is a future that will have to be won. At all events, Wembley has revealed to the world which are the schemes for the future. "He that hath an ear, let him hear."

March 20, 1925.

EARLY RECOLLECTIONS

By NAGENDRA NATH GUPTA

II

A Wild Boyhood

It should have been stated at the outset of the chronicles of my early impressions that life in the mofussil is very different from town life, and I recall my wild recklessness as a boy with considerable trepidation. Most of the mischief in which we revelled was innocent, but it was full of serious bodily danger to which we never gave a moment's thought. I was always the most daring and careless in our set. I was born at Motihari, the sadar station of the Champaran district near the Terais of Nepal, and my father was again transferred to this station when I was about eight years of age. My mother died here after a few months. We lived in a house belonging to the Maharaja of Betiah and called the *chhaoni* (camp) of Betiah. In front of the house was a big *maidan*. In Motihari small ponies are used as pack animals in the same way as donkeys and bullocks are used elsewhere. Caravans of small traders used to bring these ponies to the *maidan*, and the men removed the packs, turned the animals out to graze after hobbling them with a bit of rope tied round the forelegs and then marched off to the bazaar with the packs. The moment the men were out of sight I used to let out a war whoop, and that was the signal for the ecstacy of joy rides, the only price for which was a number of falls from our circus horses. I rode bare-back with the rope transferred from the feet to the mouth of the horse for reins, and I fell off half-a-dozen times every day, with no worse effects than a swelled limb when the frightened horse happened to place one of its unshod hooves over some part of my body. Those were my first lessons in riding and later on I became a fearless rider when I had ponies of my own. I carry honourable scars of the teeth of dogs and a monkey, and of an operation under chloroform when a piece of wood was extracted from my armpit.

At Bhagalpur, when I was some years older, my constant companion in wild frolics was my cousin, some years younger than myself, J. N. Gupta, now a senior Bengal Civilian and Commissioner of the Presidency Division. There was a funny priest from the temple of Burhanath, who always hailed us with a quaint blessing, "B.A. pass, M.A. pass, Z. A. pass!" We lost no time in obtaining these degrees by jumping down into *Kankar* pits half full of loose, red earth, the idea being that the deeper the pit the higher the degree to which we were entitled in the University of Pitsden! Later on, when it came to the real thing my little cousin got the M.A. degree all right while I suppose I got the Z. A. degree, for I never obtained any other! I have no regrets however, for to this romping, out-door life I owe my health and my love of nature.

Our Pundit

In my ninth or tenth year I joined one of the lower forms of the Government school at Chapra in the Saran district in Bihar. There was nothing to complain of as regards the teachers with whom I got on very well, but the Pundit, who took our class in Hindi, was a more difficult proposition. He was a dominie of an approved type, corpulent, shabbily dressed and loud-voiced. He was a

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martinet without any idea of discipline. He used to scratch various parts of his body constantly and made extraordinary contortions and grimances during the operation. I have no idea of his learning but I do not think it was very profound. He was certainly very much lacking in worldly wisdom and average commonsense. His son, a big, hulking lad several years older than the other boys and a promising replica of his father, was in our class and generally at the bottom of it. He was without doubt the dullard of the class, and did very badly in all examinations, but when it came to Hindi his father, who was the examiner, gave him the highest number of marks in the whole class with unvarying impartiality. When the Pundit entered the class room some of the mischievous boys in our class used to greet him with joined hands raised to the forehead and the words, "Panditji, pronoun" (for *pranama*), and the prompt reply was, "*benchopary* (বেঞ্চোপরি) stand up on the bench!" The Pundit did not know the meaning of the word "pronoun," and he never inquired, but he was convinced that it was a disrespectful word. He was alliterative while scolding the boys. When he found any boy inattentive he used to say, "purrh pash (পঢ়্ পশ্) read, you brute," though brutes have never been known to read a book. Some sly imp of mischief would ask, "Punditji, what is the *sandhi* (compound) of *gagari* (গগরি) an earthen chatty, and *ubahan* (উবহন, a rope)?" A rope is tied to a chatty for drawing water and that was the real *sandhi*, but the Pundit, who never had any sense of humour, would blandly reply, "It is quite a simple *sandhi*, *gagaryubahan* (গগর্যাবহন)!" When excessively annoyed with any boy he threatened to report him the হেড়মাষ্টার (headmaster), but he never did so for he was as timid as a rabbit and was more afraid of the headmaster than the boys themselves. When the Inspector of Schools who had the alarming habit of examining the teacher as well as the boys, came to inspect our school the Pundit disappeared and was not seen till after the Inspector had left. His explanation was perfectly natural for he laid the whole blame for his regrettable absence on nature!

A Roland for an Oliver

The Joint Magistrate of Chapra at this time was a young Civilian named Cook. He was a short young man who had a big notion of himself and was said to be very offensive in his ways. One afternoon Mr. Cook was driving in his trap to Revilganj, a small town a few miles to the west of Chapra. There was a Mahomedan fakir sitting by the roadside, and because this man did not get up and salam the Magistrate Saheb Mr. Cook slashed him across the face with his whip as he drove past. The fakir remained sitting without any word of protest or complaint. He had in his hand one of those gnarled and twisted horns so frequently carried by men of his order. Mr. Cook returned after a couple of hours, and the fakir jumped up in front of the dogcart, yelling in an unearthly fashion and shouting curses and flourishing his formidable weapon. The horse shied violently and came to a dead stop, and before the syce could come to the help of his master the fakir struck Mr. Cook a violent blow in the mouth with the horn in his hand, cutting open the magistrate's cheeck and knocking out two of his front teeth. It was getting dark at the time and Mr. Cook's assailant coolly disappeared after avenging the unprovoked assault upon himself. Mr. Cook returned home bruised and bleeding, and had to keep to his room for several days. The police made a diligent search for the fakir, but the man was never found.

The Fall of the Mighty

At Bhagalpur we had once for a guest an Inspector of Police from Bengal. He was a fine figure of a man, portly and broad-fronted, his broad face stamped with the high authority of the police. On the day of his arrival I had to entertain him as my father had to attend to his duties in court. Our guest recounted to me his exploits as a police officer and his smart captures of notorious thieves and daring dacoits until he loomed before my unsophisticated imagination as a veritable paladin of romance. The conversation then turned to the few sights of Bhagalpur and how Mr. Roy (that being the name of the guest) proposed to see them. I had two ponies to ride at that time: one was a white gelding, somewhat bigger than a galloway, sleek and well-fed; the other was a little bay pony, purchased for a few rupees during a famine. Both were quiet animals. The only vice, if it can be called a vice, that the white horse had was that

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he objected to a new rider by lowering his head and neighing shrilly, but he neither bucked nor reared, and never tried to throw off his rider. I asked Mr. Roy whether he would like to go out for a ride and whether he was accustomed to riding. He flared out at once at this question. A crack police officer like him not used to riding? He would like to see the horse that could unseat him. Was not much of his time spent in the saddle, and did he not break a fiery stallion which his brother officers were afraid to ride? That settled the question and in the afternoon when my father asked Mr. Roy whether he would go out for a drive Mr. Roy replied that he preferred to ride. Accordingly, after my father had left in his carriage the two ponies were brought out and I mounted the "famine" pony. I had my suspicions when I saw Mr. Roy climbing on to the saddle with difficulty with the help of two syces. Tragedy quickly followed. I was as lean as a jockey and a nimble lightweight, and the horse had seldom known any other rider. Bewildered and outraged by the tremendous mass of avoirdupois on his back the horse expressed his indignation in the usual way, but he did not stir a foot and made no other movement. But the shrill neigh was enough for Mr. Roy, whose eyes protruded with terror as if a lion had roared in front of him. He threw away the reins, his feet slipped from the stirrups, and he fell slowly but heavily to the ground. I jumped off my pony and rushed to his assistance, but the moment I touched him he screamed out that all his bones were broken and he could not bear the touch of a finger. It required considerable persuasion and five or six men to lift and carry him to the sitting room, where he was laid on a heap of cushions. I had to listen to his lamentations and to repeat my expressions of sympathy until my father arrived and was soon followed by the doctor. Mr. Roy was moaning and groaning all the time that the doctor examined him. The doctor then came out of the room accompanied by my father, and beckoned me to follow him. In the next room the doctor asked me, "You were with Mr. Roy. Did the horse throw him very heavily?" I replied that Mr. Roy had thrown himself, for the horse had not moved a step and had done nothing to unseat even an ordinary rider. The doctor and my father smiled and the doctor said, "The man is more frightened than hurt. There's nothing the matter with him." At dinner time Mr. Roy protested that he was so grievously hurt that he could not swallow a morsel of food, but he was persuaded to eat a little and ended by taking a hearty meal. In a few days he was moving about as usual and was profuse in his expressions of gratitude, but the subject of riding was taboo. Mr. Roy was one of my early disappointments, for that burly policeman was a fraud, if ever there was one, and my lion, proved to be the other animal that had donned the lion's skin.

The Invasion from the Jungle

In a previous paragraph I made a brief reference to the presence of wild animals in the town of Bhagalpur when the Ganges was in flood. Some details of this curious invasion from the jungle may be found of interest. The Ganges frequently shifts its bed, but between 1874 and 1877 while we were at Bhagalpur the river ran just below the town to the north. One Mr. Sandys, a retired Civilian who at one time had been District and Sessions Judge of Bhagalpur, had settled at Bhagalpur and lived in a large house with an extensive compound just to the east of the Court houses. Mr. Sandys owned another fairly big house close to his own. The house was lying vaccant when we arrived at Bhagalpur and my father arranged with Mr. Sandys to occupy it. Repairs were about to be taken in hand when, one noon, some cowherd boys, who were in the habit of playing in a room of the house, discovered a large leopard, which had devoured a calf, sleeping peacefully in a corner of the drawing-room. The boys had the presence of mind to close the door softly from the outside, and then they ran for their lives and reported their fearful discovery to some European officers living in the neighbourhood. Three of them took their rifles and shot the leopard from an opening in the wall. The result was that my father gave up the idea of taking the house, which was never occupied as long as we lived at Bhagalpur.

On another occasion while we were playing in front of the Government school during the recess for luncheon we saw a wild boar a tusker, rushing up in our direction. We fled on the instant to the safety of the school rooms. The boar was pursued by the Superintendent of Police and some others on horseback and was ultimately shot.

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On a third occasion I had just returned home after a bath in the Ganges when I heard a fearful uproar in the Post office close by, and the servants told me that a wild pig had got into the closed yard behind the Post office. I at once loaded all the six chambers of our bolt revolver and ran to the Post office. Passing through the office I reached the yard, which was closed in by a mud wall with a rickety door at the rear. The Post master was a Eurasian and some of his sisters were staying with him. The young ladies were peeping through the venetians of the closed doors and were shrieking hysterically. A number of men were standing on the wall and were trying to hit the pig, which was scampering wildly round the yard looking for an exit, with anything they could lay their hands on. Some had crowbars, others had nothing more lethal than stones. I clambered on to the wall and whenever the pig, which was not yet a full-grown animal, passed in front of me I took a shot at him. I emptied my revolver and probably three or four bullets found a true billet. At this time some one pushed the door of the yard from the outside and the pig bolted through the opening. It ran a considerable distance along the bank of the Ganges pursued by a clamorous crowd and then dropped and was killed.

During the rains the Ganges is always in flood. At Bhagalpur the southern bank behind which the town stands is fairly high and so the flood extends entirely to the north, which is lowland covered with jungle. In this jungle are to be found herds of wild pigs, prowling leopards and the dreaded wild buffaloes locally known as *arna*, whose great horns are sometimes six feet from tip to tip. A tiger will rarely venture to attack an *arna*, which is more dangerous than a tiger when wounded and tracked by an imprudent huntsman. Driven out from their haunts by the rising waters these animals swim straight for the other bank and sometimes stray into the town.

Sir Richard Temple

In 1876 or thereabout there was a severe outbreak of famine in Bihar. Sir Richard Temple was at that time Lieutenant Governor of Bengal. Parts of the Bhagalpur district were severly affected and Sir Richard Temple promptly came to Bhagalpur for a personal and local investigation. He arrived at Bhagalpur by the Government steamer *Rhotas*, which anchored in midstream in the Ganges quite close to our house. The local officials and some Rajas and wealthy landowners in resplendent clothes waiting at the ghat in two seperate groups. Sir Richard Temple with two or three other persons got into a boat and rowed ashore. There was a good deal of excited curiosity among the Rajas about the identity of the Lat Saheb. Sir Richared Temple was very carelessly dressed and was pulling an oar, while his Private Secretary—I think it was Mr. Buckland—, faultlessly dressed in a frock coat and a tall, silk hat, was holding the tiller. I had seen likenesses of Sir Richard Temple and spotted him at once, but the Rajas would not believe me. "How can the Lat Saheb pull an oar," they said, "and how can he wear such clothes?" They decided that the more correctly dressed and more dignifiedly occupied personage was the ruler of Bengal, Bihar and Orissa. When the Lat Saheb was not at the helm of the State he was at the helm of his boat. When the party landed and Sir Richard Temple stepped forward, and was respectly greeted by the Commissioner and the Collector the astonishment of the Rajas knew no bounds. Just at this moment a wildlooking and unkempt individual standing in the crowed rushed forward with uplifted hands and crying, "Insaf, Lat Laheb, insaf!" (Justice, Lat Saheb, justice) was about to fall at Sir Richard Temple's feet when the Private Secretary quickly interposed his umbrella in front of the Lieutenant-Governor and others caught hold of the man! The Commissioner shouted, "Police! police" and the police at once came up and removed the man. There were no anarchists in India at that time and bombs were unknown but the memory of the assassinations of Sir Henry Norman and Lord Mayo was quite fresh, and the excited and haggard appearance of the man justified the alarm that was felt. I was looking keenly at Sir Richard Temple and I admired his coolness, for he stood unmoved and did not fall back a single step when the man rushed up to him. It was this courage that saved him from what might have proved a fatal fall down the Khud at Darjiling when his horse became restive and went over to his death while Sir Richard Temple with admirable presence of mind leaped lightly from the saddle on to the road. The man,

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who had ventured to approach him so unceremoniously, believed—a delusion that others have shared with him—that he might obtain justice by a personal petition to the ruler of the land.

Sir Richard Temple was a phenomenally ugly individual. His complexion was so sunburnt that it was almost dark copper-coloured, he had a thick, bulbous nose, prominent jaws, while his mustachios, as Protap Chandra Majumdar once wrote, curled up like the horns of a Kathiawar bull. Sir Richard Temple was afterwards appointed Governor of Bombay, but he resigned that appointment after some time to become a Member of Parliament. In the House of Commons he used to fall asleep sometimes and *Punch* published a cartoon describing him as "the Sleeping Beauty." Sir Richard Temple was a man of extra-ordinary and tireless energy and he was a terror to the district officers, who were usually ease-loving people in those days and found it impossible to emulate the energetic activity of the Lieutenant-Governor. Mr. Barlow, the Commissioner of Bhagalpur, was an indolent man, while Mr. Taylor, the Collector used to smoke a gorgeous *hookah* of crystal in his chamber in the office. Sir Richard Temple would frequently remain on horseback for hours together and he never knew fatigue. I remember one morning Sir Richard Temple was to inspect the Central Jail at Bhagalpur and some other institutions accompanied by the Commissioner. When Mr. Barlow came up harrying and panting to the steamer he found that Sir Richard had already left, and the Commissioner had to follow him as best he could.

Durgagati Banerji

Durgagati Banerji was Personal Assistant to the Commissioner of Patna and a great friend of my father. He was one of the ablest men of his time in the Provincial Executive service and was the *de facto* Commissioner of the Patna Division, for the Commissioner of the Patna, Division whoever he happened to be, left everything to him. Durgagati Banerji was black as ebony, with a noble forehead and bright, clear eyes, and the nickname given to him was *Kala* Commissioner. I may note in passing that the Indian Members of the Governor-General's Executive Council are called "Kala Councilli" by the rickshawalas and others in Simla. There was a story that a Collector once sent for Durgagati Banerji under the usual formula of sending him his salams. Durgagati replied by sending *his* salams to the Collector ! The latter in high dudgeon complained personally to the Commissioner, but to his great chagrin the Commissioner took the part of his Assistant and explained that Durgagati was not an ordinary Deputy Magistrate, neither was he a subordinate of the Collector. When Sir (then Mr.) Stewart Bayley was appointed Commissioner of Patna he heard of the immense power and influence wielded by his Personal Assistant, and with a view to curtail them desired Durgagati to place all papers before him. Durgagati promptly followed his instructions. Mr. Stewart Bayley, in spite of all his industry, saw that the work began to get into arrears, while the heap of files on his table went on steadily growing higher. At length he was compelled to call Durgagati Banerji to his help and the arrears were cleared off in no time. Later on, Durgagati Banerji was appointed the first Indian Collector of Calcutta.

The Retort Courteous ?

Sarat Chandra Mukerji was an able Munsif and afterwards became a District Judge. While at a mofussil station he had once before him the District Engineer, a European, as a witness. His name was Mr. Seely. Thinking that under all circumstances a European is equal, if not superior, to an Indian, he coolly walked up to the dais on which the Munsif was sitting and sat down on a chair. Mr. Mukerji did not know the man and was much surprised, but still he politely asked him his business. The reply given in an offensive and superior tone was that the visitor was no less a personage than the District Engineer and he was there as a witness. The Munsif required from his Peshkar and the Pleaders, and after verifying Mr. Seely's statement asked him to step into the witness-box. Mr. Seely angrily enquired why he could not be examined where he was sitting. "No," replied the Munsif sharply, "Your place is the witness-box and you had no business to come up to the bench. If you do not go into the witness-box at once I shall proceed against you for contempt of court." Cowed by the words and the attitude of the Munsif Mr. Seely went into the witness-box and proceeded to take the usual oath. The Munsif was thorough-

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ly roused by this time and began to examine the witness. "What's your name ?" "Seely." And then followed the astounding question, "How do you spell your name, Mr. Silly ?" The veil of oblivion over the rest of the story need not be lifted. Mr. Seely emerged from the court a very much chastened, withal, a somewhat angry man.

Mrs. Malaprop

At Arrah the Jailor was a European, a man who had been in the army, and his wife was an Englishwoman evidently from the lower classes. She was a newcomer to India, and used to visit us sometimes, either alone or with her husband. One day she brought her sister, who had just come out from England, with her, and eagerly introduced her to our ladies, "*yuh hamara bhains hai.*" She meant to say *bahin*, which means sister, but the word she actually used means a buffalo, and what she said was, "This is my buffalo." We had great fun after our visitors had left and the word *bhains* was bandied about a good deal.

No Public Life

Up to 1878 when I left Bihar for Calcutta there was not the faintest conception of public life in Bihar. Wealthy people as a rule led a thoughtless, gay life. The Rajas and Maharajas, and I saw several of them, were generally possessed of less than average intelligence. One Maharaja in Behar once got into serious trouble because, after entertaining a number of European officials at a banquet at which a Lieutenant-Governor was present, he remarked, "*Rat to Khub Kacharkut bhail* (last night there was a good deal of devouring)". These words were reported to the Collector and the Maharaja was severely rebuked and had to apologise for his levity. Lawyers are an intelligent and independent body of men, and in large and important districts like Patna, Mozufferpur, Bhagalpur and Saran the leading lawyers were Bengalis. They had no other thoughts than those of earning and amassing money, and enjoying themselves. The one exception was Guru Prasad Sen at Patna, who edited the *Behar Herald* in addition to his large professional work as a lawyer, and who joined the Indian National Congress as soon as it was established. There was no urge of a patriotic ambition anywhere, no one secured to feel that Indians were being kept out of their birthright, no one apparently dreamed that he had any other duty beyond that of following his daily avocation in life.

THE BHILS OF GUJARAT

By MADHAV PRASAD N. MAJUMDAR
Navasari.

THANKS to the kindness of theBhil Seva Mandal, working in the forest region of the Panch Mahal District, I recently got an opportunity to get glimpses of the aboriginal tribe known as Bhil. According to the census figures of 1921, there are about 18 lacs of Bhils in India. They are not a compact population, but are scattered over wild, unhospitable regions in Gujarat, Ahmednagar, Central India and Rajputana and even South Sind. Gujarat alone shelters about 5 lacs of Bhils, all untouched by the rolling tides of civilization and unaffected by the passing waves and tempests of political, social and religious revolutions that swept over India since the age of Rama. The whence and the wherefore of their arrival in India has been a matter for much anthropological speculation. Some have supposed the Bhils to be the "Pygmies" of Ctesias (400 B. C.); others have assigned them to the Kolarian Race; and others still, like Grierson and Max Mullar have agreed in classing them as "Mundas". (The Tribes and Castes of Bombay; by R. E. Enthoven: Vol. I, pp. 152-153.). This much seems to be scarcely open to dispute that they are among the one crore and sixty lacs of Aborigines in India today, direct descendants of the pre-aryan invaders or immigrants into India who have not been assimilated

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with their successors the Aryans who conquered, dispossessed and pushed them away to the hills and barren fallows.

The five lacs or more of Bhils that live in Gujarat are to be found in two separate groups, one in Southern Gujarat (mainly in the Dang forests and the regions adjoining it), and the other—and larger—in the hilly regions of the Panch Mahal district in North-Eastern Gujarat and the Revakantha Agency territory adjoining it. The latter is an uninviting territory, bristling with hills and hillocks and wavy uplands that rise over a thousand square miles or so, like measles on the face of mother Earth. Huge rocky boulders are scattered over a large surface and they forcefully suggest some volcanic eruption at some period or other. Some of the rocks present a surface appearance of a mass of boiling liquid cooled-down but yesterday, and the sockets of the frozen froth and bubbles are curiously fresh and picturesque. Other parts of the territory are covered with dark forests of *Khakhar*, *Babul* and *Nim* and other trees, not unpopulated by tigers, wolves and similar dwellers of the forests. The climate is mildly cold in winter and in the monsoons, the rain is not excessive (from 30 to 40 inches per annum); but the rocky soil does not easily absorb the water it gets, and the resulting pools and rivulets make approach temporarily impossible.

The extreme primitiveness of the Bhils can be seen at the first glance. The Bhil does not live in congregations. Five or six or at most eight hovels are pitched up together, almost always on some prominent rock or hillock and become individualised as a village or '*Falia*' as it is called. The prominent and elevated situation of such a *falia* enables it, on the one hand, to enjoy a wide range of prospect on all sides and meet an outside adversary at an advantage and on the other, to escape the inconveniences which habitation in the low marshes and sunken vales would involve, specially during the monsoons. Each average *falia* is populated by ten or twenty souls and includes none but the Bhils. Neither carpenter, nor blacksmith, nor the retail vendor of corn, grocery and miscellanea is to be found in the *falia*. The Bhil does scarcely anything except existing, and his needs are little greater than those of the cattle amidst whom he lives. His huts or hovels are made of bamboo, jungle wood, stone or suitable boulders that may be handy and never of bricks or mud walls; and the roofs are more often than not made of grass and leaves and twigs thatched over the substructure. Crude tiles, too, are often used, specially in the regions nearer the habitation of the advanced communities. Few huts are more than six feet at the eaves or cover an area of more than 15 to 25 feet square. The entrance is usually too low for the adult to walk straight in and doors are often left out as dispensable luxuries or perhaps as hindrances. Windows seem to be ruled out of Bhil constructions, and if apertures admitting light are seen here and there, they need not be, supposed to be there by design. In strict justice the Bhil hut is all cracks and crevices and loopholes through which God's light and air freely sport about in gales and breezes and a window would be worse than a surplusage. Each hut has invariably an extra construction attached to it at the entrance, a sort of crude platform made of wood and bamboos, about three feet in height and four feet by 4 feet in area. All the water pots in the Bhil family are stacked one upon

A young Bhil Marksman

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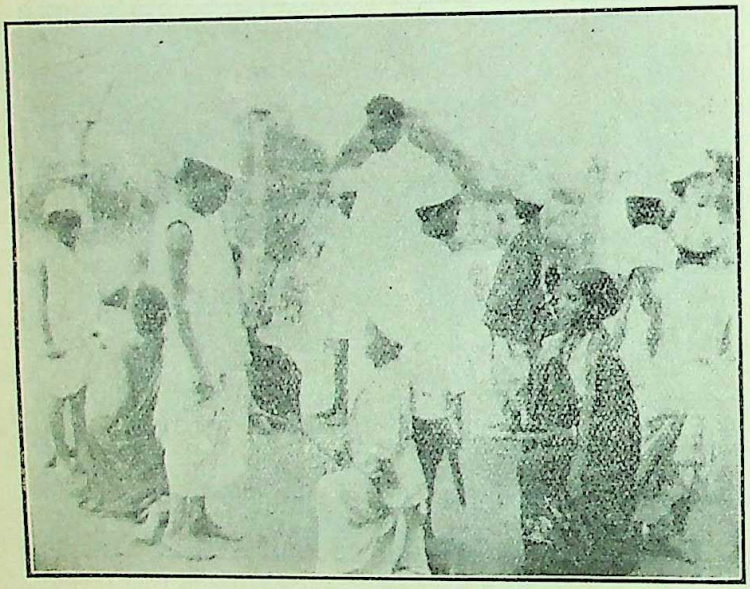
another on this platform, and are never kept inside. Another typical equipment outside a Bhil hut consists of large, cylindrical bamboo baskets, plastered with cowdung and stuck fast into the earth or the props of huts. They are used for storing corn—maize—in very much the same way in which the large earthen jars or casks or similar articles are used for corresponding purposes throughout India. About the little huts may also be seen a plough or a spade and a bamboo tube or funnel through which to sow the seeds. The inside of the hut is usually empty but for a few dirty rags, some smoky earthenware pots and, may be, the jumble-wares that the children may



Inmates of the Jesawada Ashram playing Ras

have collected. On the walls or stuck up in the rifts of bamboos in the roofs are bows and arrows, the inseparable possession of every Bhil. The man that has nothing to dress and even to eat has at least his ancestral weapon, the bow and arrow; and though he is now mild and tame and even timid, he does not mind negotiating his enemy, either man or animal, with a creditable pull at the string. Every adult Bhil must have the bow and arrow as his weapon for defence and aggression, and every Bhil boy must have the bow and arrow for his sport.

In clothes, the Bhil male has next to nothing Even the adult possesses little fabric to cover his nudity, and the only burden that civilization has imposed upon him consists in a little rag to serve as a 'langoti' or loin cloth, and another just enough to wrap round the circumference of the head leaving the whole of the crown uncovered. The trunk, the arms and the legs seldom find a covering. The women are less naked and try to put on a petticoat, a bodice and a sort of *salla*, i.e., a coarse cloth with some colour design in red and blue, worn in lieu of the more aristocratic '*sari*.' The youngsters of both sexes, right up to adolescence and even after, do not usually have even that scanty apparel. Of ornaments, the male has nil. He seems to consider the bow and arrow as a part of his ceremonial dress, and even on peaceful occasions would prefer to be seen with the weapon than otherwise. The women have a few trinkets made of '*Kathir*,' a white metallic dross formed of some amalgam of tin. The dull jingle of its wristlets and anklets is all that the Bhil woman gets to delight her female vanity. The weight and number of the ornaments vary with the taste and condition of the individual. Both the male and female love to be tattooed and their necks, forearms, legs and convenient limbs are variegated with permanent designs, usually outlines of the prime geometrical figures or of the shape of some leaf, flower or animal.

The appearance of the Bhil as he is, fully indicates the whole circumstance of his existence. The skin is usually scorched and tanned fast black, both in the case of the male and the female. As the Bhil seldom bathes and is always exposed to the inclemencies of climate and to the dust, dung and mud about him, he carries a swarthy presentment from head to foot. The adult male does not keep a beard. But otherwise he fights shy of cleanliness. Even the water that he drinks is not pure or fresh. He prefers dirty water to pure, and if he has to drink at a stream, would even go out of his way to avoid the cleaner side and make sure of a muddier draught. In constitution he is lean and lank and worse than half starved. Ethnologically and by mixture of blood, he does not now differ much from the Aryan in physical traits,

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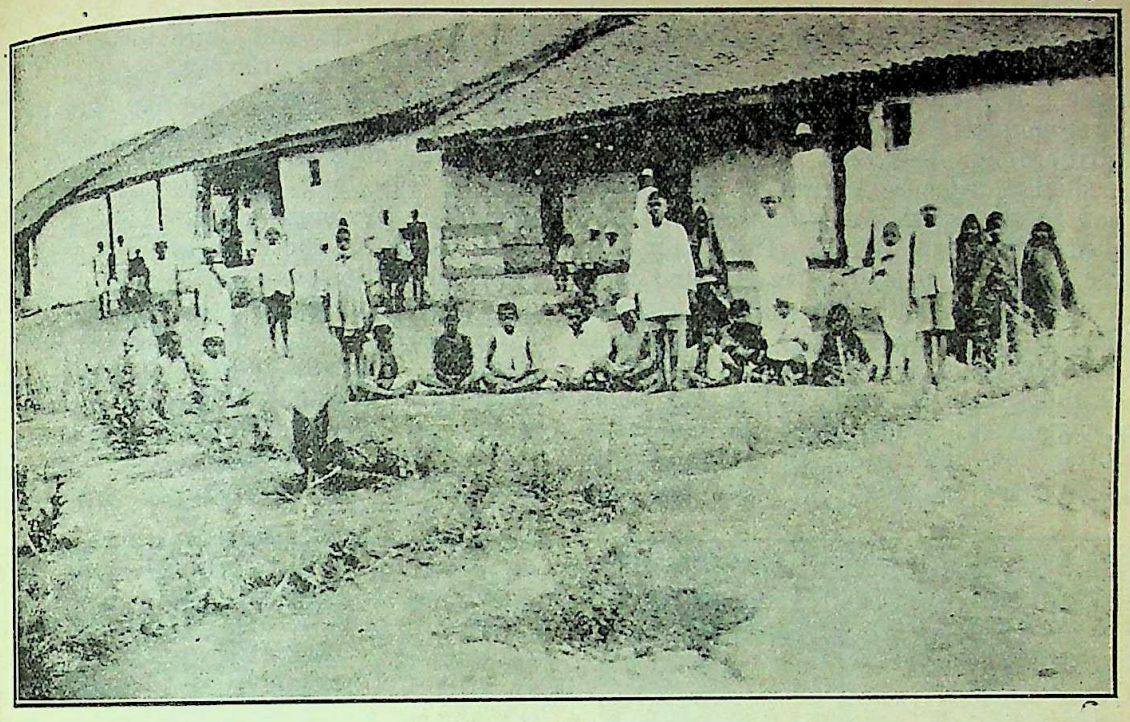
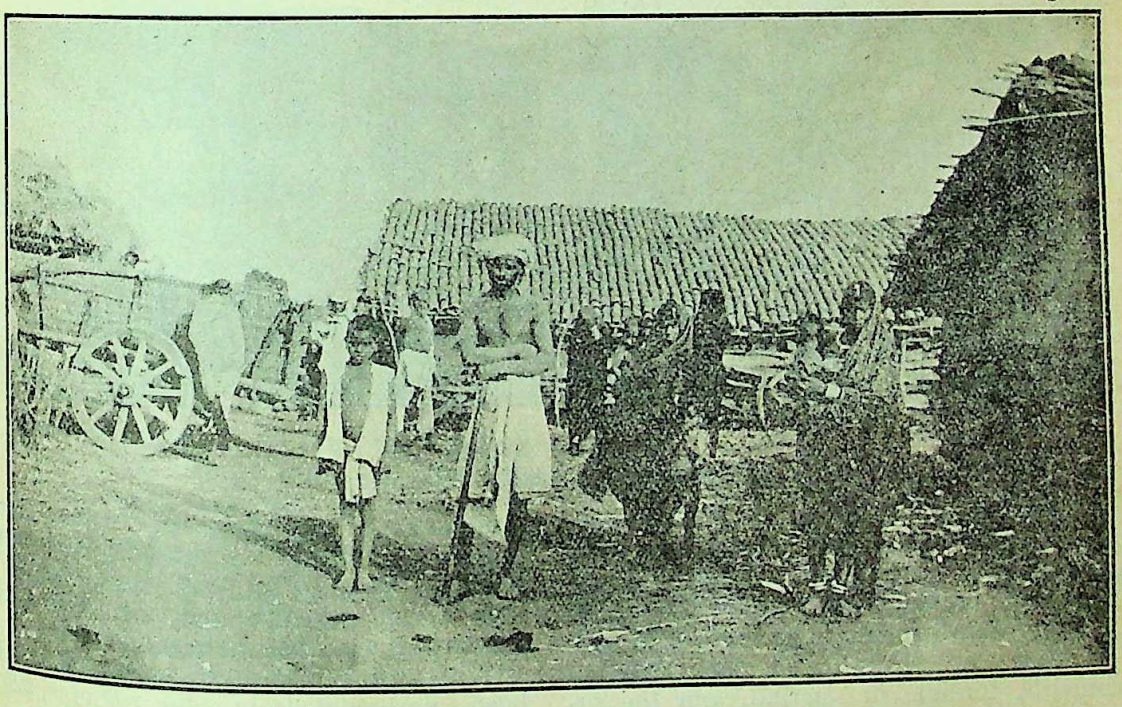


Jesawada Ashram and its Inmates
A Settlement of Bhil Seva Mandal



Bhils at Home:
Their humble Abode forms a Cottage

though his nose tends to be rather less developed, bearing out the phrenologist's dictum that small noses and little intellects go together. The Bhils are so lean, almost famished, that in the case of most one can practically 'count the ribs,' i.e., trace the contour of the whole anatomical mechanism. A buxom fellow with ponderous limbs or muscles, perhaps does not exist in the whole tribe. And this is not to be wondered

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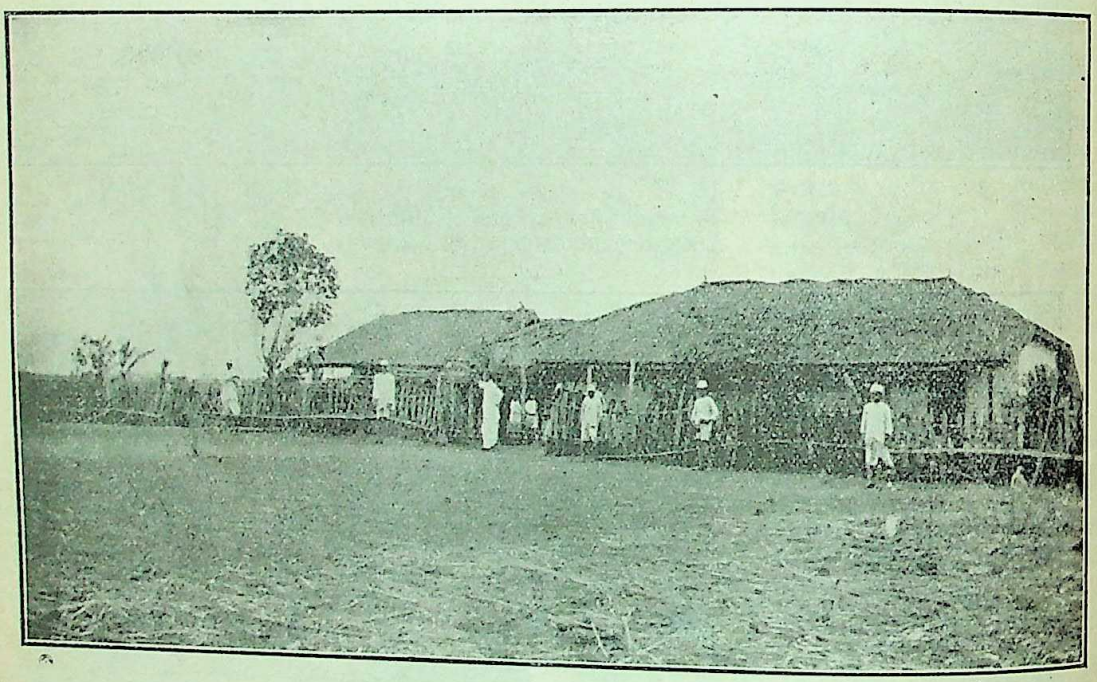
at if we remember the low economic condition in which the tribe drags on a miserable existence. When a race either human or of the lower animals, is faced with continuous subnutrition, it does not die out entirely, but gradually becomes shrunken, shrivelled, dull and inert, and this is what has actually happened with the Bhils. The only corn that the Bhils get to eat is maize, and their only condiment is salt. The maize is coarse and starchy, not particularly advantageous as a builder. Eggs, game birds and poultry may at times vary the fare, but on the whole their pauperism keeps them in such utter destitution as few ordinary "*Bhadra log*" would be ready to believe. Very often they bad in fertility and with proper care might yield better crops. Cereals other than maize might be cultivated. But the Bhil refuses to think even a day ahead. If he has one immediate meal in store, he is neither anxious nor on the look-out for the needs of the morrow. To make things worse, he has a fond pride in the possession of unwieldly herds of cattle, even of worthless cattle that have no economic or other value.

Every Bhil family keeps from 20 to 50 heads of cows, bullocks and buffaloes, all starved and dwarfed and shrivelled as the men themselves. As the Bhil himself cultivates next to nothing, and wild nature yields hardly better, there is little for the cattle to eat. It is always



Mirakhadi Ashram
One of Mr. Thakkar's Settlements

have to pass days together on wild grains, leaves and wild fruits, and in summers and in years of scarcity they can barely scrape up a miserable morsel once in two days or more that just helps to prolong a hungry existence. It is a story of shame and pity. Neither governments, foreign or native, nor the so-called educated people of India can plead innocence on a charge of neglecting, exploiting and dehumanising these—and similar tribes. Perhaps the Bhils might have fared a little better even under existing circumstances but for their native lethargy and unwillingness to work. The land is not uniformly

a problem to maintain the herds, but there is the sentimental pride in the possession of so many heads. To the Bhil, cattle is the best form of wealth, and his ambition is to convert all possible savings into cattle.

This crude primitiveness of the Bhils has been perpetuated by the unholy trinity of the orthodox, the userer and the liquor vendor. The *Sahukar* gets the produce of the Bhils' labour almost for a song, and sometimes for less. His methods are simple, though not straight. The Bhil has never a pie on his hand to buy his seeds or marry his son (for, among the Bhils the bride has to be purcha-

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sed at a price) or propitiate his gods and demons. The astute Sahukar has his nets ever wide open for him, and profers the loan of the small sum required, always against some valuable security Once a loan is advanced, the poor Bhil is doomed, perhaps for life. A month, two months, three...and presto! by the magic of the userer's arithmetic, the interest alone runs ahead of the original principal. The Bhil naturally tries to pay back his debt by instalments, but often the Sahukar is careful enough to credit none of the instalments paid to him either in cash or kind. Once a debtor, the Bhil is always a debtor.

On the other hand, the Bhil is often a confirmed drunkard. Sometimes he buys his drink from the licensed liquor-vendor, and the liquor vendor is either a regular Sahukar himself or follows the Sahukar's notorious ways of exploitation along his own lines. Besides, the Bhil often prefers to distil his own liquor from Mahuda flowers. Such illicit distillation is carried on at places which command a wide prospect and render surprise attack by the Excise official next to impossible. And if the self-distilling Bhil is arrested by the treachery of some cousin or jealous neighbour and is invited for stay in one of His Majesty's jails, he seldom regrets the arrangement. The fellows that have come out of the jails openly boast of their readiness to return there for the simple reason that, as criminals in jails, they get a more human standard of food and shelter than they can find as free men in their native forests.

The Psychological Side

On the psychological side, the Bhils are dull and unimaginative. They seem to be reluctant or incapable of speaking five continuous sentences with anything like coherence or logical sequence. To a great extent, their wild life and underfeeding through millenia seem to have powerfully reacted to keep them mentally stunted. All possible forces of a glorified civilization have conspired to keep them in that state. Except in so far as they might be conveniently squeezed, the upper classes have practised nothing but disdain and terrorism towards them. Petty officials of Government and the Indian States concerned are perhaps the worst offenders in this respect. The presiding genii of His Majesty's government are not known to have disturbed themselves overmuch in the interests of the Bhils, and the Indian States, at least the smaller ones, have shamelessly followed a policy of exploitation and, perhaps, of atrocities. The result is that the Bhils stand in extreme dread of the 'civilized' community, and even run off like jungle animals at the approach of strangers. They afford a living study in the psychology of repression as seen to influence a whole tribe. Their appetites and instincts have been stunted by their low economic condition. The social traits have been stunted by their ever painful experiences with the surrounding communities. The emotional tendencies have been utterly distorted into fantastic modes, thanks mainly

Superintendent and inmates of the Mirakhedi Ashram

to the criminal apathy and egoism of the Aryan religions. The Census reports classify them as 'Animists,' and in the sense that "Animism is a convenient term to denote all that residuum of belief which is not known as Hinduism, Islam, Christianity or any other recognised religion" (Census of India Report, Vol. XVII, page 113). They worship rocks, trees and other similar objects as being the embodiments of ultra-human spirits Demonology has a large place in their faith. The spirits which they worship—or rather want very much to propitiate—are

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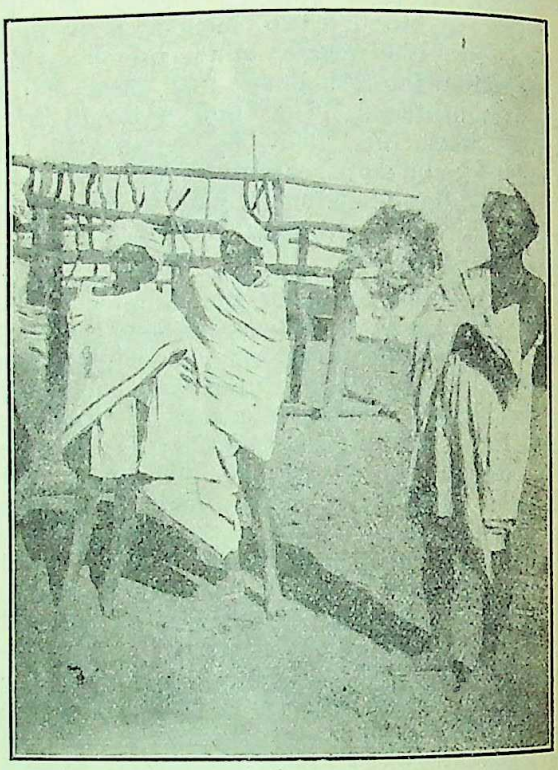
mostly evil spirits whose wrath must be averted or bought off at any price. There seems to be a whole galaxy of such spirits, presided over by the greatest of them all, Mha Bhero (Maha Bhairav) who populate the Bhil imagination. The Bhil priests, known as 'Badwas', serve as intermediaries in communing with the Evil Ones. They undertake to perform ceremonies and sacrifices to propitiate the spirits concerned in cases of sickness, theft, scarcity and the like unusual or undesirable events of life. Among the Hindu Pantheon Rama and Hanuman alone, to the exclusion of all others, are the greatest favourites. The Bhils seem quite proud of the two. Images of Hanuman can be seen installed in the most secluded interior, a fact which irresistibly drives us to associate the tribe with races that fought by the side of Rama.

The Bhil is singularly bereft of legend or folklore. Owing to the dulness of his imagination, the absence of historical traditions and associations and, above all, his constitutional inability to think or express cogently even in ordinary conversation; he does not possess the charm of myths and fairy tales which lend a hue of picturesqueness to many other primitive races. The few stories or legends that he just manages to lisp out are about Rama or Hanuman or Valmiki. Valmiki, of course, was a Bhil, and as such, is tenderly revered as an ancestral hero. The tribe does

Bhil Agriculturists with their Ploughs on Field

possess a few songs. Some of them have probably come floating across the centuries, though others are indisputably of a modern or even recent origin. Some of them are of a religious or devotional character, and embody crudely and inconsistently the usual ideas and superstitions on death, sin, virtue, hell, heaven, immortality and transmigression. Others are appropriate to tribal festivals, Bacchanalian dances and similar occasions.



Typical Bhil Males

No song or music with an epic twang such as may awaken heroic impulses, fire martial enthusiasm or challenge the Fates, seems to be extant in the tribe. Even in the case of the devotional and other songs, the tone of delivery is torturously slow and plaintive, laden with vague sighs and suppressed yearnings.

In the matter of literacy or rather, of illiteracy of the tribes, I cannot do better than quote Mr. A. V. Thakkar, of the Servants of India Society, who says that:

'They are steeped in ignorance and poverty and do not know their own rights and privileges, much less their collective and national responsibilities. They rarely, if ever, come in contact with urban people, rarely care to trade with them, and like to remain in their primitive habitat. They have not learnt the art of agriculture, ill-developed as it is in this country, nor have they learnt brickmaking nor stone-quarrying, much less do they know the art of trading, or reading or writing. The Bombay Census figures of literacy show that the Katkaris is only 3 per 1,000 and of Bhils only 4

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as against 28 of Bhangis and 65 of Dheds. Thus in the art of letters they are seven times more depressed than the most depressed Bhangi and 16 times more than the weaving Dhed. In a state in South Central India, wholly populated by aboriginal tribes, the literacy among Bhils was only one per 13,000 or next to zero'. (Article in the *Bombay Chronicle*).

One can only point out that yet a darker picture exists in Rajputana where out of a total population of 480, 679 "Animists", not one blessed soul could be classed as 'literate' (vide' Census of India Report, 1921 ; Vol. XXIV, part 1.)

We need not wonder, therefore, when we find that the Bhil can hardly count ten or work out the results of 2 *plus* 3. It is entirely to the interest of the Sahukar, the officials and the Indian States affected to perpetuate this dense ignorance. So long as this combine of vested interests can help it, the Bhil shall grovel in the same piggish intellect till the crack of doom. Even the less interested sections of society have not bothered themselves about the fate of the tribe. Neither Hindu nor Mahomedan religionists have ever stirred a muscle in its interests, and the lay public has been equally apathetic. The servants of the Cross have, in recent years, begun exploring this vast field for missionary work, and are trying to lift up these wild beings to the level of the human species. The noble band of volunteers of the Bhil Seva Mandal under the capable guidance of Mr. A. V. Thakkar have lately started tackling this problem in all its aspects.

THE STATE OF HUNGARY

By G. E. R. GEDYE,

Late Correspondent of the Times for Central Europe

THE Kingless Kingdom" of Hungary, where elections have been decreed for December, generally is recognised to be an unfortunate country. If the interests of a people are to be identified with those of its rulers, this judgment would have to be revised. No *regime* in Europe has been more successful in turning national misfortune into personal profit and presuading the world to accept it at its own valuation than has that which dominates the lands of St. Stephen's Crown. The population is indeed unfortunate, but for other reasons than those generally accepted.

Hungary is usually presented to the world as a land of peace-loving, hard-working peasants, crushed by the Treaty of Trianon, yet harbouring no revengeful thoughts. It is a country which has been martyred by Bolshevism, say, its official propagandists, yet which is now wisely ruled and happy in its parliamentary institutions—a country which, if it cannot lay claim to the happiness conferred by lack of history, enjoys the repose implied by its absence from the columns of the foreign Press. Its only desire, apparently, is to be left alone by its neighbours and eventually to return to the monarchy which it abandoned under pressure in 1920.

It is a cleverly drawn picture, but not one which is recognisable by students and friends of the Hungarian people. They see Hungary as a nation in shackles in part forged, in part re-riveted by its present rulers. It appears to them as a country artificially maintained in a state of almost feudal mediaevalism in the interests of an oligrachy, its Press muzzled, its people forbidden freedom of speech and opinion—a country in which this oligarchy spends large sums in artificially nourishing dreams of revenge on its neighbours and in secret preparations for their realisation. Far from appearing as the guardians of Western liberties against the East, as the Magyar rulers love to pose, they seem to impartial observers to be holding in Eastern bondage an unfortunate subject population which alone of Central European peoples fails to participate in the new liberties acquired by its neighbours.

I do not wish for one moment to minimise the injustice done to Hungary by the

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vindictive Treaty of Trianon. Desirable as it was that her non-Magyar subjects should be freed from compulsory allegiance to the Thousand Year Kingdom which in a thousand years had failed to assimilate them, it was not right or expedient that on all debatable points, their wishes should have been made law. The boundaries of Hungary were drawn up with little regard to her national claims or to her economic needs. It may be doubted, however, whether the bulk of the Magyar population thus placed under alien rule has suffered more than those left to the tender mercies of the Magyar oligrachy at home.

In Czechoslovakia, Rumania and Yugoslavia, if he has been oppressed in the matter of language and education, the Magyar peasant has shared in the distribution of land which followed the break-up of unwieldy *latifundia*. In Hungary, there has been nothing but a mockery of land reform; the adult peasant labours on the land of his lord from sunrise until sunset for the sum of tenpence per day, his wife and children for sixpence or sevenpence. Yet the Esterhazy family owns more than three-quarters of a million acres of land, of which Count Paul Esterhazy alone owns 300,000 acres. More than eight-and-a-half million acres—33 per cent of all the arable land in Hungary is owned by only 1130 landowners. If you visit any Hungarian landowner, keep your hands thrust deep into your pockets, unless you wish to have them kissed by the first cringing peasant who realises that you are a guest of his lord. Before every motor-car on the rough tracks that do duty for roads in Hungary, the peasant stands with bowed head, hat in hand. That is not yet the depths. An Englishman who had occasion to motor a good deal with a member of the Hungarian aristocracy told a friend of mine that he always knew when they had entered the family estates because instead of standing hatless, the peasants regularly flung themselves flat in the road and kissed the wheel-tracks of the car as it passed.

Count Michael Karolyi, the well-meaning but unsuccessful President of the short-lived Hungarian Republic, is always spoken of by the present rulers as "The Traitor"—and justly, for did he not try to institute land reform and thus betray what its rulers understand by "Hungary" the interests of the oligarchy? Since Bolshevism ousted him and gave place in its turn to the White Terror, every precaution has been taken to fasten the yoke more firmly on the neck of the peasant. Though school attendance has decreased and school hours have been reduced the number of teachers has been nearly doubled, the additional *personnel* having for its main task the teaching of nationalism. In their free time, the smaller boys learn the elements of soldiering in "Pathfinder" organisations; from the ages of 14 to 21, by the Law of 1923 youths are forced to join the "Levente" and to attend its drills. This organisation is supervised by officers of the old army, and is simply a militia disguised as a gymnastic association. Thus is the prohibition of military training set at naught. Where formerly a gendarmerie post of six men sufficed for six to ten villages, there is now one such post in every village. No wonder that 65 per cent of the national and municipal revenues of Hungary are spent on Government servants.

Liberty fares little better in the cities, where misery invisible to casual visitors who admire the flamboyant beauty of the wealthy quarters—is so extreme that in Budapest alone there were recently 16 suicides in one day. In the courts, prosecutions for speaking against the Regent, Admiral Horthy, are numerous, and savage sentences are inflicted. Perhaps the most useful weapon for stifling public opinion is the law making it an offence to say or write anything which might damage the name of the country abroad. It can be imagined, perhaps, to what an extent this is stretched to cover any utterance disagreeable to the ruling classes. The Press is under special disabilities; the sale of any paper on the streets can be prohibited by a simple departmental order. In the same way, a paper can be suppressed for any length of time; there is no trial in the courts and no remedy.

To glance at three outstanding examples of the work of the law courts in the past twelve months may be instructive. Last year, Edmund Beniczky, a former Home Secretary asserted that the regent, Admiral Horthy, had been privy to the White Terrorist plot to murder Somogyi, a socialist editor; he stated that as Home Secretary, he himself had cognisance of the orders given by the Regent to prevent the punishment of the murderers. Finally, he declared that Count Bethlen also knew of these matters and that his—Beniczky's

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statements were absolutely true. He was sentenced to three years' penal servitude after a trial which took place for the most part *in camera*, but was released after a few months. Count Bethlen made no statement on the matter.

Last winter, after strong pressure had been exercised by the French, Prince Louis Windischgraetz, M. Nadossy, Count Bethlen's all-powerful Police Minister, and other Hungarian aristocrats were put on trial for the forgery of franc notes. They declared that they had acted from patriotic motives in the interests of "Hungary" (read "the oligarchy"). Count Bethlen testified at the trial to Prince Windischgraetz, saying: "I know him as a gentleman and I know him to be incapable of having acted from sordid motives. Before the Parliamentary Committe of Enquiry, Count Bethlen admitted that he had learned of the proposed forgeries as early as 1921, and had given instructions that they were to be stopped. The sentences imposed on the forgers were amazingly light and have just been reduced.

This summer, Rakosi and Weinberger, two Communist leaders, and their associates were put on trial. These two men had held office under the Communist *regime* in Hungary and had returned from Russia to try to organise a new Hungarian Communist Party. Nothing worse than this was proved against them; they were sentenced to eight years penal servitude apiece, double the sentences imposed on the franc forgery ringleaders. During the trial, prison doctors proved that the prisoners had been brutally beaten by the police to extract confessions; the judge brushed aside the admitted evidence as unimportant, saying to the defence in effect: "Well, all right, they were beaten. What of it? Get on with your case." This torture of prisoners is, in fact, an accepted thing in Hungary. As to the past horrors of the White Terror, these do not bear description. The White Terror murderers are unpunished though they are all known, and one of the worst of them, Ivan Hejjas, who had nearly 200 persons including his own brother-in-law done to death in the wood of Orgovany, is standing as a candidate at these elections.

How is it that liberal opinion abroad knows so little of the real Hungary? Soon after the advent of the present *regime* Count Bethlen received the sage advice: "Get the City and Wall Street behind you, and the British and American Press will be bound to follow." Every demand of international finance was complied with, and foreign capital attracted to the country. The direction of Press propaganda in Great Britain and America was placed in skilful British hands. Every endeavour was made to propagate the legend of "Count Bethlen, Hungary's strong Man", and to suggest that if he were upset, only Bolshevism would follow and invested capital would be lost. Hence, papers were told, it would be dangerous to publish anything unfavourable to his *regime*. The Hungarians saw to it that any British or American journalist coming to Budapest was carefully "nursed"; lavish hospitality, apparently spontaneous, was dispensed on a regular system, and the visitor shown just what it was desirable for him to see. Some visitors have even found very useful financial tips being tendered them. Resident Hungarian Correspondents of British papers, if they were not already connected with the Hungarian Foreign Office, could always be dealt with by the methods applicable to all other Hungarian subjects. Determined and skilful attempts were made by British agents of the Hugarian Government to discredit with their papers in London and New York, all persons writing on Hungary who were not resident in Budapest and therefore largely immune from the combination of flattery and subtle threats employed there; such persons, said these agents should only be getting their information from Hungarian *emigres*, and were untrustworthy. Every article and every message, even the briefest, unfavourable to Hungary, was challenged openly or privately. The news agencies were supplied with abundant news free of charge direct from Budapest by the Hungarian Foreign Office. These are some of the methods by which Hungary has been—and is still being—made safe for autocracy.

What of the future? Count Bethlen has rushed through Parliament a House of Magnates Act setting up an Upper Chamber consolidating the power of oligarchy, and conferring special privileges on the Hapsburg Archdukes, in defiance of the Hapsburg Dethronement Act of 1920. With the open ballot in 218 out of 240 constituencies, where the peasant has to declare on the hustings before the magistrate, the gendarmes and his "fedual lord" whether he is for or against the Government, the latter is sure of another obedient majority. Whether or no Count Bethlen's motive in suddenly ordering

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an election for no apparent reason is to try to restore the Monarchy, the people of Hungary will have no chance of voicing their will at these farcical elections. How long they will remain mute and helpless under the heel of the dictator it is impossible to say. Intolerable oppression provokes in time desperate and terrible remedies. Many efforts are made by newspapers and by individual journalists to get the truth known about Hungary, but the interest in that country is not great. This lightens the task of the propagandists, which is negative rather than positive, and directed mainly to keeping unfavourable news out of print. Liberal thinkers should bear in mind that all moral support afforded to "Hungary" as at present constituted and every penny invested in the country merely strengthen the grip of the oligarchy on the people. International finance should remember that in backing "Hungary"—it is backing a mediaeval tyrrany in a progressive Europe. That may be an investment, but is more a speculation.

Vienna. Nov. 17, 1926

THE ART OF MR. C. F. WINZOR

By MANINDRABHUSHAN GUPTA,
Ananda College, Colombo.

ALTHOUGH Mr. C. F. Winzor has been in Ceylon for the last six years as the chief inspector of art in the local schools, his art is scarcely known in India. Though Mr. Winzor is an Englishman, there is more of a Frenchman in him; for his long stay in Paris and his admiration for the literature, art and culture of France has

The rainy Day in Jaffina—by C. F. Winzor

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The Nawtch Girl at Tanjore—by C. F. Winzor

made him almost a Frenchman. He and his art should, in my opinion, be known to the Indian artists and art connoisseurs and I venture to think that they will find them interesting. If an Exhibition could be arranged in Calcutta it would offer a fine opportunity for a real appreciation of his work by the Calcutta public. His pictures have been exhibited in the famous art Exhibitions of Europe, but it is very strange that here in Ceylon he is known only as the inspector of art and beyond that he hardly gets any recognition and appreciation as an artist. His works, which have been much appreciated in Europe, have been under-estimated at the Exhibition, held by the art society of Colombo. Once a French artist wrote to me from Paris, that a Western artist like Mr. Winzor is hardly seen in the East. European artists generally whom we see at the head of Indian art schools are at best schoolmasters, who are attached there as ornaments. Mr. Winzor is not an artist of that type.

He was in Paris for 14 years and in Italy for two years. During this period he studied art and visited the important art galleries.

He has exhibited several times at the famous Venice international autumn salon and in Paris He has had several one man's shows in London at Carflex Gallery. Many of his pictures are in private collections in the continent, in England and in America. There are a few also in Ceylon. Exhibitions were arranged in Edinburgh and in London at Chelsea Book Club for his Lithographs alone, which were highly appreciated there. A set of his Lithographs have been kept in the British Museum. Subjects of many of Lithographs are based on Hindoo Mythology, in which Mr. Winzor

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is highly interested. He has also done illustrations for many books of the Poetry Bookshop. A book of poems by Flecker has been illustrated with his original Lithographs, "Book on Chinese Drama" by Mr. Johnston, the tutor of the Emperor of China, is illustrated with reproductions in colour of six paintings by Mr. Winzor.

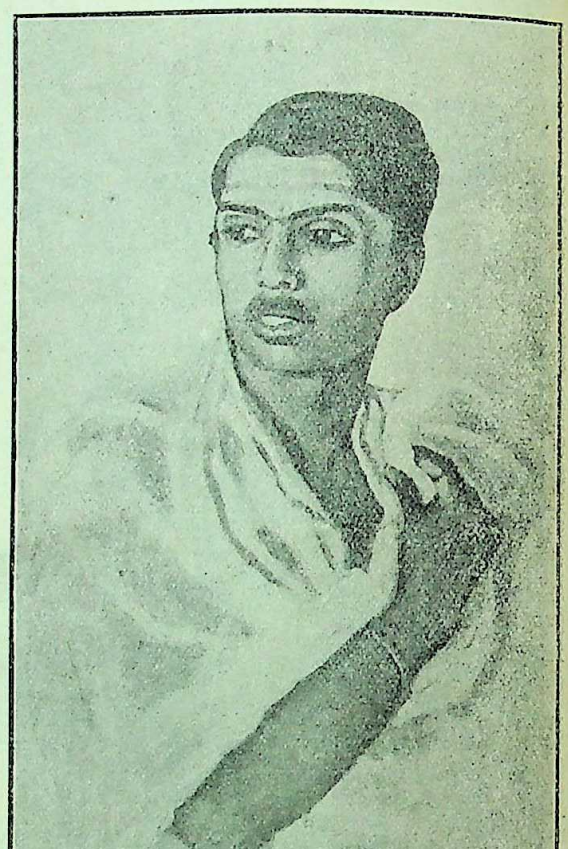
A Kandian Chief—by C. F. Winzor

Mr. Winzor belongs to the modern European school which has left off the beaten track of realism and imitation. The important thing to be noticed in his work is his vigorous drawing and the simplicity of form, which is the quality of all ancient art. In all his work there is a touch of individuality.

The quality of an artist can be well-known from his ordinary sketches, for such a work is uninfluenced by an external motive. In a sketch, the artist can give full vent to the skill of his hand, which is often handicapped in a finished product of the artist. A picture will be a good one, when it can retain some elements of the sketch, which show the work of the hand. The tendency of the sketch should be to create rythm of form and the harmony of movement.

This natural aptitude of the hand referred to above is some times called Calligraphy or the art of writing. This quality, peculiar to Central Asiatic art is observed in all the famous works of art. One finds ample evidence of it in Ajanta and Sijiria.

Mr. Winzor has acquired the Calligraphic



The Study of a Tamil—by C. F. Winzor

quality to a great extent. There is an oriental touch in his work. When he starts painting in oil, he at once begins with drawing with the brush. So his work is spontaneous and retains the elements of the sketch. His composition and distribution of colour have a decorative effect, which perhaps is the conspicuous element in the works of the modern French artists.

Mr. Winzor is an admirer of Puvis de

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Chavanne, Maurice Denis, Crangin, Van Gogh, the famous artists of France. There is perhaps some influence of those masters in his work.

A few photographs of his works are given here, but their real value cannot be judged from these, as they are without colour and indistinct.

A THEISTIC INTERPRETATION OF SANKHYA PHILOSOPHY

II.

Internal Positive Evidences

By PROF. ABHAY KUMAR MAJUMDAR

WE have shown before that in the aphorisms 96 and 99 of the Sankhya Pravachana Sutram the existence of Isvara is admitted. But there are other aphorisms also which are more clear and emphatic in that respect. Consider the aphorisms: 56 and 57 in chapter III, Ibid. The former should be read with two preceding aphorisms in order that its true meaning may be clearly understood. They are, "It is not through the absorption into the cause that the end is accomplished, because, just as in the case of one who has dived, there is a rising" again. And, "Though Prakriti is not an effect, or not directed by another to act, yet, the rising again takes place through her being *subordinate*." Now a question arises: To what is Prakriti *subordinate*? Bijnana explains it thus: "Through her being under the rule of the object of Purusa. Under the influence of the object of Purusa in the form of the manifestation of the discrimination (between Prakriti and Purusa), one absorbed into Prakriti is raised up again by her. Such is the meaning." 'Paravasyat' as 'purusarthatvat,' i.e., through her being under the rule of the object of Purusa: this is quite an unnatural meaning. The word 'paravasya' is derived from the word 'paravasa' which means under the influence of another; so that 'paravasya' should mean *subjection to another*. Aniruddha gives exactly this meaning for he means by 'paravasyat' 'paratantratvat,' i.e., on account of subjection to another; and by 'parah' he means 'atma' i.e, the Self or Soul. Now, the question is, who is that Self? The answer is given in the next aphorism; "He is the all-knower and all-doer." The word 'sa' i.e. 'he,' evidently means Isvara, for He only can be all-knower and all-doer. But Bijnana gives a different interpretation: He observes: "For, he who was, in the previous creation, absorbed into the Cause, (i.e. Prakriti), becomes, in another creation, the Adi or Original Purusa, bearing the character of Isvara or the Lord, all-knowing and all-doing; because, by reason of his absorption into Prakriti, it is but fitting that he alone should reach the status of Prakriti." Thus, according to Bijnana, 'sa' i.e., 'he,' refers to Purusa, not to Isvara at all. But by his this interpretation he has committed some serious mistakes. The Purusas, who are absorbed into Prakriti during the *pralaya*, are those who have not as yet been released, not those who have been already released; and only the *unreleased* Purusas rise in the following creation and act according to their previous instincts. Now the question is, how can those unreleased purusas, those who are still under the bondage and have not as yet attained self-knowledge, can become the all knowing and all-doing Isvara? Moreover, it should be noticed that 'sa' has a singular number and therefore indicates *a single* Purusa: Now the question is, which one of those numerous Purusas becomes all-knowing and all-doing Isvara? Either all of them, or none, must be so. Again Bijnana himself admits, in his explanation of the next aphorism, that it is universally admitted in the Sruti and the Smriti that there is proof of an eternal Isvara by means of proximity. The aphorism runs thus: "The existence of such an Isvara is proved or admitted." The word 'idrisa' here connects it with the preceding aphorism, and means 'such,' i.e., all-knowing and all-doing. But Bijnana's interpretation of 'sa' makes these two aphorisms quite unconnected with each other; because if 'sa' refers to purusa, 'sarvavit,' i.e., all-knowing, and 'sarvakarta,' i.e., all-doing should qualify him, and cannot qualify Isvara, i.e., Lord in the second aphorism. In that case, the word 'idrisa' will have no meaning, or will have quite an unnatural meaning. These considerations lead us to the conclusion that the word 'sa' refers to Isvara.

Aniruddha also gives exactly the same interpretation to the aphorism 56. He says: "Of what form, one may ask, is the Supreme Self? To this the author replies: He is all-knower and all-doer—such 'abhiman.' i.e., self-consciousness arises through its being reflected in Prakriti." He gives this interpretation to the aphorism 57, namely; "Let the agency (of the Supreme Self) be just real (instead of being reflectional): what need, one may ask, of the supposition of (its being a) reflectional? It follows, therefore, that the very Isvara that is conceived in the Nyaya Darsana, exists. In regard to this, the author says: If (you mean to say that the self, as conceived by us, is the Isvara, let it be so. But there is no evidence in favour of the existence of an Isvara as) conceived in the Nyaya

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Darsana. And this has been declared in the aphorism (Book 1.92); "Because Isvara is not a subject of proof," and also in the aphorism (Book II, 1): Of Prakriti, the agency or the becoming the procreatrix is either) for the release of the released (or for her own sake)" Here Aniruddha clearly admits that the self spoken of in the preceding aphorism (i.e., aph. 56) and as conceived by him, i.e., conceived as becoming all-knowing and all-doing through its being *reflected* in Prakriti, *is the Isvara*, and what he denies is the existence of that Isvara as conceived by the Nyaya Darsana i.e., as conceived to be *really*, not reflectionally, all-knowing and all-doing. Consider herewith also the aphorism 116, chap. V., to wit, "During trance (or absolute absorption), profound sleep, and release (Purusa rests in) the condition of being of the form of Brahman (Isvara)." Here especially mark the word 'Brahmarupata'; what does it really mean? Aniruddha comments on it thus: "The condition of having a similar form with Brahman, on account of non-perception of external objects anywhere, but not the condition of being of the very form of Brahman." Vedant in Mahadeva gives it this interpretation: "the condition of being of the form of Brahman," i.e. "the not-feeling of pain." Bijnana explains it thus: "Brahmarupata is the resting by being full of its own svarupa or intrinsic form, by reason of the disappearance, through the dissolution of the modification of Buddhi (intelligence), of the limitations caused by them as its upadhi or external investment." And he adds: "And in our Shastra the word 'Brahman' denotes conscious or intelligent existence in general, which is all-full, and devoid of limitation, impurity, and the like, caused by the upadhi or external investment: but not, as in the Brahma Mimansa (Vedanta), merely a particular Purusa characterised by being the Lord". In this aphorism, it is admitted at least by Aniruddha and Mahadeva, that the author of the Sankhya recognises the existence of Brahman or Isvara, whose very form, or a form similar to it, the Purusa assumes in trance, profound sleep and release, wherein he is free from any external investment or embodiment which may impose limitations upon him. This also proves that the Purusa does not differ from Brahman or Isvara *essentially*, but differs from Him only when he takes an external investment or embodiment, that is, when he becomes *united* with Prakriti and her evolutes. If we consider these admissions carefully, we can easily find that there is only one Absolute Purusa called Brahman or Isvara, who, by uniting Himself with Prakriti, assumes numberless different investments or embodiments and thereby differentiates Himself into infinite number of *jivas* or individual purusas. Bijnana's interpretation seems to be erroneous: for, if all the purusas attain *Brahmarupata* as interpreted by him in trance, profound sleep and release, what *distinction* remains between them? Do they not become *exactly alike*, and thereby *one and the same thing*? How can they be exactly alike, and yet remain many? Manyness implies distinction, and without distinction there can be no manyness. So that Bijnana's own interpretation leads to the fact that all purusas are *ultimately one and the same*, i. e. they are only different modes, moments, or differentiations of one and the same Purusa: there is only one Purusa, to wit, Brahman or Isvara who differentiates Himself into, or appears in the forms of innumerable purusas called jivas. Thus the last part of his interpretation is likewise erroneous.

Vedant in Mahadeva means by 'sa hi' the thing called Prakriti and that alone. This is still more absurd. He supposes that "in the present aphorism the author discredits the view that there must exist some intelligent Being as the superintendent of the Non-intelligent Prakriti, and that He must be all-knowing and all-doing. He further adds: "Because, as it belongs to Prakriti to undergo transformation, it is quite possible for her to transform as the modification of knowledge. Such is the idea", But it is difficult to see how such a supposition arises at all; we have found that in the immediately preceding aphorism, to wit, the aphorism 65, the question arises, To whom the Prakriti is *subordinate*? and that the answer is given in the present aphorism; this is the view of both Aniruddha and Bijnana. So that Mahadeva's supposition is quite unreasonable and irrelevant, because it makes the present and the preceding aphorisms quite unconnected with each other. Another difficulty arises: How can Prakriti, which is non-intelligent, be *all-knowing*? Mahadeva's explanation is curious. He tells us that as Prakriti *alone* is capable of transformation, she can transform herself into being intelligent and therefore all-knowing. But he evidently forgets that Prakriti can transform herself *only consistently* with her essential nature, and that nature being *unintelligent*, she *cannot* transform herself in such a way as to be *intelligent*, because it will thus violate the law of transformation or evolution. It may, of course, be asked: How does then arise the evolute Mahat or Buddhi, i. e., Consciousness or Intelligence, which is the first evolute of Prakriti? If Prakriti herself is non-intelligent, how does she give rise to Consciousness or Intelligence? The reply is, it is a well-known teaching of the Sankhya that evolution of Prakriti takes place by virtue of her *union* with the Conscious and intelligent Purusa; and that the Consciousness or Intelligence of Prakriti is *apparent*, being due to the *reflection* of *his* consciousness or intelligence upon her, just as the redness of a crystal vase is due to the reflexion of the redness of a flower. Thus Prakriti's consciousness or intelligence is *borrowed* and *apparent*. By her essential nature she is unconscious and unintelligent. (This is only the popular interpretation of the Sankhya view, but we shall prove in the sequel that it has a deeper meaning). But it may still be contended that after her becoming conscious and intelligent, she may also become *all-knower*. But that is impossible, for, all-knower means one who knows everything, and Prakriti as an all-knower must know that before she became all-knower, she did not know anything,—she was unconscious and unintelligent—that is to say, *before she was conscious and intelligent she was conscious and intelligent*, which is absurd and self-contradictory. For this reasons we must reject Mahadeva's interpretation and hold that "sa" refers to the Supreme Self or Isvara as is said by Aniruddha, and not to Prakriti.

We may, therefore, conclude that the Self to whom Prakriti is subordinate and under whose influence she rises again to act or create, is none but the all-knowing and all-doing Isvara. Now a difficulty, however, arises. The Sankhya in agreement

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with the Sruti., upholds that Isvara is inactive. How, then, can He be *all-doing*? The reply is, as Prakriti acts under His influence and guidance, He may, *at least indirectly*, be called all-acting or all-doing, or the *ultimate source* of all agency or activity. Just as a king, to quote a simile from the Sankhya itself, is called a fighter, although he does not *actually* fight, but his soldiers do so under his order and guidance. This is the common answer; but I shall prove in the sequel that Isvara is the *real doer* and Prakriti is His *instrument* only.

Let us now turn to a more authentic treatise on the Sankhya Philosophy, I mean the Sankhya Karika. Is there any positive evidence in it with regard to the existence of Isvara? I think there is. In two significant verses it is positively declared, that there is *one* Absolute Purusa, i.e., the Supreme Self, as there is *one* Absolute Prakriti. Examine these two verses: "The manifested is caused, non-eternal, limited, changeful, multiform; dependent, attributive, conjunct and subordinate: the Unmanifested is the reverse".---10. "The Manifested has trine constituents, and is indiscriminative objective, generic, (i. e. enjoyable by all souls), irrational and productive. So also is Prakriti. *Soul is the reverse in these respects as* is those".—11. Mark the last sentence, i. e. "the Soul is the reverse in these respects as in those." This means that Purusa or Soul possesses attributes which are opposite to those possessed by the Manifested; and therefore are these: Purusa is uncaused, eternal, all-pervading, unchanging, *one*, independent, indissoluble, uncombined, self-governed, destitute of the three constitutive factors, discriminative, subjective, specific or individual, rational and unproductive. In this list we should mark one attribute of Purusa, namely, *one*; Soul or Purusa is said here *to be one*; this is a very significant word which has been the cause of much dispute among the annotators. Therefore upon its true interpretation entirely depends the solution of the problem whether Soul is one or many. Gaurapada says: "the Manifested is multiform, the Unmanifested is single, so is Purusa also *single*". Vachaspati gives a different interpretation: "Let it be that Purusa, like Prakriti, is uncaused, eternal, etc.; he, like the manifested, is also *many*: If so, why do you say that Purusa is opposite to the Manifested? For this, it is said that Purusa is) like the manifested *also*: Here *cha* means *api*." This interpretation of Vachaspati arises as he says, from the verse 18 which declared the multitudinousness of Purusa. The Sankhya Chandrika confirms the interpretation. Prof. Wilson seems to side with Vachaspati and observes: "The general position, that the properties of Soul are the reverse of those of the products of nature, requires, however, some modification in one instance. A discrete principle is said to be multitudinous, many, *aneka*; consequently Soul should be single, *eka*; and it is so according to the Sankhya Bhasya. On the other hand, the Sankhya Tattwa Kaumudi makes Soul agree with discrete principles in being multitudinous.---The Sankhya Chandrika confirms the interpretation, "The phrase *tatha cha* implies that (Soul) is analogous to discrete principles in manifold enumeration" This is, in fact, the Sankhya doctrine, as subsequently laid down by the text, verse 18, and is conformable to the Sutra of Kapila; 'Multitude of souls is proved by variety of condition': that is 'the virtuous are born again in heaven, the wicked are regenerated in hell; the fool wanders in error, the wise man is set free'. Either, therefore, Gaurapada has made a mistake, or by his *eka* is to be understood, not that Soul in general is one only, but that it is single, or several, in its different migrations; or, as Mr. Colebrook renders it (R. A. S. Trans. Vol. I, p. 31), 'individual'. So in the Sutras it is said, 'that there may be various unions of one Soul, according to difference of receptacle, as the etherial element may be confined in a variety of vessels'. This singleness of Soul applies therefore to that particular Soul which is subjected to its own varied course of birth, death, bondage and liberation, for, as the commentator observes, 'one Soul is born, not another (in a regenerated body)'. The singleness of Soul therefore, as asserted by Gaurapada, is no doubt, to be understood in this sense."

Vachaspati's interpretation seems to be strained and inconsistant with the tenor of the verses 10 & 11. If *tatha cha* means really "like the manifested also", it is very difficult to see why such likeness should be in respect of one attribute only, to wit, *onekatyam*, and not in respect of other attributes as described in the verse 10. If the Purusa resembles the manifested in being many why he should not do so in being caused, non-eternal, limited, etc., *also*? Vachaspati does not explain this distinction. But, yet, it may be contended by others that the attributes of being caused, etc., are not applicable to Purusa: Purusa cannot be conceived to be caused, etc., for if he were caused, etc., he would be one of the manifested: and this would be manifestly inconsistent with the verse 3. where it is expressly said that Purusa is different from both Prakriti and the effects or the manifested. The reply to this contention is, if Purusa is distinct from the manifested, he is also distinct from Prakriti, but, yet, he resembles the latter in being uncaused, etc.; why should he not then resemble the manifested in being caused, etc.? The retort will, of course, be that two contradictory sets of attributes cannot be possessed by one and the same thing. That is not true. One and the same thing may possess opposite qualities. Really there are no 'opposites', but are 'differents'; all things have their own places in the universe, and when they are in their own places, they are perfectly consistent with one another; opposition and inconsistency arise when they are misplaced. So that apparently opposite things may be juxtaposed without contradiction by being placed in their *own* positions. Thus Prakriti which is admittedly *one*, *contains the condition of being many*, for, otherwise, she could not be differentiated into many. If she were *mere* one—abstract one-bare or homogeneous identity couped and confined absolutely within herself, she could not go out of herself into the many. Consequently her *oneness* includes the ground and condition of *manyness*--she is *one-in-many*. Similar is the case with her other attributes she is uncaused and caused, eternal and non-eternal, infinite and limited, etc., at the same time. If she were *merely* uncaused, eternal, infinite, etc., and did not contain the ground and condition of being caused non-eternal, limited, etc., nothing which is caused, non-eternal, limited, etc., could come out of her;—there could be no creation or revolution. But the author of the Sankhya is intelligent enough to maintain that Prakriti is not such a *bare*

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unity, but she is a complex unity of various constitutive elements called *Sattva*, *Rajah* and *Tamah*. In fact Prakriti, as the whole, contains attributes *peculiar* to herself and so far differs from the manifested and also those attributes possessed by the manifested as her parts or evolutes, and so far, resembles them. This view is not inconsistent with the teachings of the Sankhya; the Sankhya doctrine of *Causality* corroborates it: thus, in the verse 9 it it is said: "Effect subsists (in the cause antecedently to its operation); for what exists not, can by no operation of cause be brought into existence. Materials, too, are selected which are fit for the purpose: everything is not by every means possible: what is capable does that to which it is competent; and the effect is of the same nature with the cause." In this verse particularly mark 'karanabhabat' i.e. (the effect has the same characteristics as the cause has)—(Gaurapada), or(from the fact that the effect has the same essential nature as the cause)—(Vachaspati). Now, if we apply this doctrine to Prakriti and her products how can we say that she is *merely* one, uncaused, eternal etc.? and that the products are *merely*, any caused, non eternal, etc.? If the cause and the effect are of the same nature they must possess common characteristics, though after the manifestation the effect assumes a new form and comes to possess also some other characteristics by virtue of which it differs from the cause. But this does not imply that those other characteristics are such that their ground and conditions are not in the cause: for, if they were not in the cause, the effect would contain some characteristics the cause of which was not its cause, but *something else*: that is to say, its own cause was not its *adequate* cause and would reqire to be supplemented by some other cause. What would that other cause be in the case of the manifested? The Sankhya does not recognise any other cause than the Prakriti; so that Prakriti must be recognised as the *only adequate cause*: that is to say, the cause which contains the ground and conditions of all the characteristics possessed by the manifested. This conclusively shows that Prakriti possesses two antagonistic sets of attributes—one set she possesses in her own essential capacity, to wit, as the *whole*, and another set, in her another capacity, to wit, as the products or differentiations.

The above argument shows that a thing may possess contradictory attributes, and in fact, everything in the world possesses contradictory attributes; for instance, everything is *one* thing possessing *many* attributes—everything is *a single whole* constituted by *many* parts of elements; or in other words, everything is *one-in-many unity-in-variety*. The same is exactly true of Purusa; he is *one-in-many*, *uncaused-in-the caused eternal-in-the non-eternal*, *infinite-in-the finite*, etc: he is *one* Purusa differentiated into *many* purusas; he is *uncaused* cause of all the *caused* effects; he is *eternal*, appearing as and in all *non-eternal* things and beings; he is *infinite* including all *finite* things etc. If the Purusa were a *bare or abstract one* a bare undifferentiated identity—there could be no *many* purusas: if he were merely *uncaused* containing no ground and conditions of the caused, there could be nothing *caused* if he were *merely eternal and infinite* containing no ground and conditions of the *non-eternal* and the *finite*, there could be nothing that is *non-eternal* and *finite*. Or, in other words, though Purusa is *essentially* one, uncaused, eternal, infinite, etc. yet, he *appears* to be many, caused, non-eternal, finite, etc. And there is an interpretation of "tadviparita tatha cha puman" which confirms the above inference. It may mean that *Purusa is both opposite and analogous to them*. This interpretation seems to me *true and sound*. I shall dilate upon this point in the sequel. The interpretation offered by Prof. Wilson and Dr. Colebrooke that Purusa is one in the sense that he remains 'single' or 'individual' throughout his numerous migrations is evidently absurd.

The whole difficulty seems to arise from the *apparent* impossibility of reconciling the verses 10 & 11 with the verse 18. The latter runs thus: "Because birth, death, and the organs are severally alloted, and because activity is not simultaneous, and also because the factors are found unequally the multiplicity of souls is established." This verse, it is evident, tries to prove the multiplicity of souls, which is, therefore, apparently inconsistent with the verses 10 & 11, where the unity or singleness of soul is asserted. From this *apparent* inconsistency arises the attempt to modify the meaning of the latter consistently with that of the former. But no attempt has been made to reconcile them without modifying the meaning of either. Are the verses really inconsistent? I do not think so. The truth is, the verses 10 & 11 (we should always read these two together) speak of Purusa in his *absolute* character, i.e. of the Parama-Purusa or the Absolute Soul, while the verse 18 speaks of purusas in their *relative* and *individual* character, i.e. of *jivas* as associated with external investments or embodiments. Or, in more familiar words, the former speak of Isvara or the Infinite Self and the latter of human or individual souls. It may be objected that the Sankhya recognises only twenty-five categories, one of which is Purusa so that it speaks of only one kind of Purusa, no; two; and that one kind of Purusa must be that who is associated with the manifested, i.e. the Consiousness or Intelligence, self-consciousness Manah, the ten organs of sense, etc., and is therefore *multitudinous*. This is certainly not true. We have already found that the Sankhya Pravachana Sutram speaks of two kinds of Purusa, the Infinite Purusa or Isvara and the finite and confined purusas or Jivas. Similar is the case with the Sankhya Karika. It is true that the latter does never even mention the word 'Isvara' in any of its verses, but it is perhaps because the word 'Isvara' bears different meanings and especially it is not used in the Sruti as equivalent to Brahman the truly Absolute Self; or it may be, because the Sankhya Karika does not recognise any essential distinction between the Absoloute and the human Soul, the latter being nothing but the individualisation or differentiation of the former. But whatever might be the reasons, it is certainly no sound argument that as the Sankhya Karika does not mention the word 'Isvara', it does not recognise His existence at all. I am going to show that by the word 'Purusa' or the Soul, the Sankhaya Karika means sometimes the Absolute and sometimes the Relative Soul, sometimes the Brahman and sometimes the Jivas.

Examine the verse 18 a little more closely and we shall find that the reasons for which it declares

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Purusa to be multitudinous, do not really prove him to be so. Birth, death, the organs, activities and the three *gunas*, all belong to or are adjectives of Prakriti, or more properly, of her evolutes, and none of them belongs to Purusa, inasmuch as, being essentially eternal and infinite, he cannot be born, nor die; being all-pervading, he cannot have any organs of sense; being inactive he cannot act, and being non-composite he cannot have the *gunas*. Therefore, what the different allotments of birth, death, and the organs, the unsimultaneous character of activities and the inequality of the three *gunas* really establish, is not the multiplicity of Purusa, but that of the *Upadhis* or external investments in and through which Prakriti manifests herself when conjoined with Purusa. We should be more explicit in this point, because it is the most important one. The *concrete* man has two sides or aspects: he has a *rational* side and he has also a *non-rational* or *natural* side, the latter including, according to the Sankhya, everything which is found in man except his Self or Soul; or in the words of the Sankhya, he has a side which is represented by the *Purusa* and he has also a side which is represented by Prakriti in the shapes of the external investments, namely, the Consciousness or Intelligence, the Self-consciousness, the Manah, the ten organs of sense, the five subtle Elements, and the five gross Elements. The concrete man is the synthesis or union of Purusa and Prakriti—of the Self and the Not-Self—of the Subject and the Object. In short, the concrete man is *a subject-object*. Purusa or the Self or the Subject in him is infinite, unchangeable, eternal all-pervading, inactive (in the ordinary sense and beyond all attachment; but Prakriti or the Not-Self or the Object in him is *actually* finite, changeable, temporal, non-pervasive, active and attached. Birth, death, etc., are, therefore, characteristics of the latter side of man, while the former is above and beyond them all. Thus, we find that the verse 18 does not mean to establish the multiplicity of Purusa, which is impossible, but the multiplicity of the *upadhis* or investments in and through which Prakriti becomes associated and conjoined with Purusa, giving, thereby, rise to multitudinous *jivas* or human beings. Furthermore, it is evident that the verse 18 indirectly establishes the *unity* or *oneness* of Purusa, and thus confirms what is affirmed in the verses 10 & 11 with regard to his oneness.

But it may still be asked: As the verse 18 clearly declares the multiplicity of Purusa, how can this be reconciled with his unity or singleness? Or, in other words, *how can Purusa be one and many at the same time*? This is undoubtedly one of the most important problems of metaphysics. This raises the old problem of *the one and the many*. The instance in point is man himself: man himself is one and many at the same time. He is the unity of Purusa and Prakriti—of the self and the not-self; he is a subject-object. In whatever way, whether by proximity or otherwise, these two distinct and opposite realities are unified in man, it cannot be denied that he is a unity-in-variety—an one-in-many. But only this will not solve the problem. We are to prove that there is one Absolute Purusa and that all other Purusas are nothing but His individualisations or differentiations. In this way only we can solve the problem of the one and the many. What does the Sankhya say about it? Let us consider. In the Sankhya Karika and also other treatises on the Sankhya, Purusa is defined *in a general way*, although they assert that there are many Purusas; that is, the individual purusas are not *separately* defined, but have a *general* definition. They are all infinite, unchangeable, all-pervasive, eternal, rational, etc., that is, they all have exactly the same set of attributes. Thus they are all *exactly the same*, but, yet, they are distinct and many. How is that possible? That may be possible only on the supposition that there *is really one* Purusa and all other purusas are His *individualisations* or *differentiations*. Or, in the words of the Sankhya, every *particular* purusa is the Absolute Purusa in so far as He is associated and bound up with Prakriti *in a particular way*. This is the reason why the Sankhya calls every particular purusa infinite, eternal, all-pervasive, etc. No other solution is possible: For, every Purusa is perfect, and yet, there are numerous Purusas—these two expressions are inconsistent, if we suppose them *absolutely different and independent*, inasmuch as they will then limit one another by virtue of their absolute differences, and will, thus, destroy their own perfection. Many beings perfect in the same sense and in the same way, and yet absolutely different, is a self-contradictory assertion.

If we now come to the Sankhya Sutram we find the same conclusion about this point. After establishing the multiplicity of the Souls (see chap. I. 149, and chap. VI. 45) it says, "From differences of upadhis or investments also arises the appearance of multiplicity of the one Self, as of Akasa by reason of water-pots, etc." Aniruddha and Bijnana suppose that this aphorism represents the view of the Vedantins which the author of the Sankhya means to refute. But there is no evidence to defend their views. Compare this aphorism with the aphorism, "The teaching of the Sruti about the going of Purusa is in respect of his external investment, as in the case of the Sky." (Ibid 51). Bijnana explains this aphorism in this way: "There are, of course, Vedic declarations about going with reference to the Purusa. But these should be regarded as having been made certainly in accordance with the arguments and teachings of the Sruti and Smriti about the universality or all-pervading character of the Purusa and, therefore, only with reference to his connexion with an external investment, in the same way as motion may be attributed to the sky. Such is the meaning. On this point the evidence is as follows: As the sky, enveloped within the water-pot, seems to move while the water-pot is carried (from place to place), (whereas in reality) the water-pot is removed, and not the sky, so the jiva, the embodied self, which is like the sky (in this respect).—*Brahma-Bindu Upanishad*, 13." Read this with the aphorism 59 of the chapter vi. which runs thus: "And, in accordance with the Sruti about its going, though the self is all-pervading there takes place, in the course of time, its connexion with the place of Experience, through conjunction of the Upadhi—just as in the case of the sky." Here Bijnana evidently admits that those aphorisms represent the views of the author of the Sankhya that the Soul is essentially one, eternal and all-pervading, but appears to limit

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itself by embodiment and thereby appears to be distinct. Thus we find that the interpretation given to the aphorism 150 (chap. I) by Bijnana is evidently mistaken and inconsistent with his interpretation of the last two aphorisms. To avoid misunderstanding we should also read the aphs, 151-154, which are connected with the aph. 150.

The aph. 151 runs thus : "The Upadhi or investment is different, but not the holder thereof." What this really means is, just as the Akasa appears to be different on account of the differences of its *upadhi*, for instance, water-pot, etc., but really it remains identically the same, so the Soul remains essentially the same, though appears to be different by reason of his different embodiments. Aniruddha and Bijnana interpret it in a different way consistently with their interpretation of the aph. 150. But we have shown that their interpretation of the aph. 150 is erroneous ; therefore, their interpretation of the present one is also erroneous.

The aph. 152 is, "Thus, there is really no imputation of contradictory attributes to the Soul which is present everywhere by its unity." This aphorism is an answer to the objection that if the Soul be really one, how can it become multiple, and thereby can it have contradictory attributes, namely, unity and variety, at the same time ? Aniruddha and Bijnana have given to this aphorism a different interpretation ; but our remark on it will be the same as that of the preceding.

The aph. 153 runs thus : Being the property of another, i. e. Prakriti, it (the property of multiplicity) is only imposed upon the Soul, but really it does not belong to the latter on account of its unity or oneness. Or in plain language, the aphorism means to say that the attribute of multiplicity *really* belongs to Prakriti ; but when she becomes conjoined and associated with Purusa who is essentially one, the latter appears to be different and multitudinous. Or, in the words of modern philosophy the One Absolute Soul appears to be differentiated into numerous souls. Aniruddha and Bijnana give a different interpretation ; but it is as mistaken as their interpretations of the preceding aphorisms.

The aph. 154 is this : "There is no contradiction, (by the Sankhya theory of the multiplicity of Purusas), of the Vedic declarations of non-duality (of Purusa), because the reference (in these declarations) is to the *genus* (of Purusa)". This aphorism raises a new problem and suggests a solution of the difficulty raised in connection with the interpretation of the verses 10,11 and 18 of the Sankhya Karika, as mentioned before. Some suggest that by the unity of Purusa is meant the unity of the *genus*, whereas by the plurality of Purusas is meant the plurality of the *species*. That is to say, when the Purusa is called *one*, it is regarded as the *genus*, and when the purusas are called *many*, they are regarded as the *species* or more properly *individuals*. But we should guard ourselves against the confusion between two meanings of the word 'genus.' In Formal Logic, *genus* is an *abstract notion* representing only the common attributes possessed by a class of objects. Thus *genus* is not a concrete reality, but a group of attributes ; while the *individuals* are the concrete things or beings possessing those attributes. In this sense of genus and individuals, what are *real* and *concrete* are the *individual* purusas, and the One Purusa is nothing but an *abstract notion* expressing the common attributes of the individual Purusas, and has, thus, no existence as *a real concrete object*. This is certainly not the true meaning of the One Purusa, as we have shown before. The term 'genus' has another meaning : In metaphysics 'genus' is not an abstract notion, but a *concrete reality* and the true reality, of which the individual things are only differentiations, modes or moments. (Hegel and the Neo-Hegelians). In this sense of genus and species, the One Absolute Purusa is the true concrete reality and all the individual Purusas are His individualisations or differentiations, and are, therefore, as real as the former. This is the meaning of the terms 'genus' and 'species' with the author of the Sankhya Karika when he speaks of Purusa as both one and many at the same time. It must be noticed here that those, who contend that the notion of the unity of Purusa is an abstract genus-notion representing only the common attributes of the concrete individual Purusas, completely forget that according to the Sankhya there are no *differentiating* attributes by which the Purusas may be distinguished from one another ; and we have proved already that the only so-called differentiating attributes, to wit, birth, death, etc., are *not* the attributes of Purusas, but of the physical bodies or investments with which they are associated. So that in the absence of any differentiating attribute or attributes, there cannot be *multitude* of purusas : in short, there must be *one* and *only one* Purusa associated with numberless different investments and thereby differentiating Himself into multitude of purusas or jivas.

(To be continued.)

PRESENT-DAY TURKEY

By INDU M. DAS

THE rapid changes and the radical reforms imposed on Turkey one after another cause even the most liberally-minded people in Europe to doubt whether they would endure. They fear a reaction. In a country where most of the people slumber in ignorance and illiteracy and where most people's minds are engrossed in religious fanaticism and superstitions, a reaction is not very difficult to bring about. There may be a restoration of the Khalifa. One is reminded of the subsequent happenings of the French revolution. One cannot anticipate parallel happenings in Turkey but one is sure that if

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the people are determined to have a popular government, it will be rather difficult to establish the old regime again.

The antagonistic newspapers exaggerate the dangers of the Turkish republic and exult in narrating how Mustapha Kemal Pasha is growing more and more unpopular, so that he does not even venture to show himself in Constantinople. There may be some slight truth in this statement. Kemal Pasha, whoever he may be, a hero, or an adventurer, is not after all a goody goody man. He has friends who side with him, as well as enemies whose privileged interests he has smashed and who are seeking opportunities to strike him down. This is the common story of all great statesmen.

When I was travelling from Sofia to Constantinople I chanced to make friends with several Turkish youngmen who were coming from Vienna. They received their education abroad and it is needless to say that they were very liberally brought up. I had a talk with them and our conversation turned to the subject of the reforms in Turkey. They belonged to the party of Kemal Pasha. They whole-heartedly supported the reforms as indispensable for the growth of the country and declared that a reaction in favour of the Sultan would be impossible, inasmuch as the republican government has been trying to be popular by making the people conscious of their material interests.

The incessant wars and reverses in the past have taught the people of Turkey the bitter lesson that their customary religion is not the be-all and end-all of life. To survive in the struggle for existence they must be at least equal, if not superior, in all points of strength to their European adversaries. It has, therefore, been possible without alienating the people to break with the ruling dynasty and abolish the Khilafat and establish the Turkish republic. These salutary steps have no doubt estranged the hearts of Indian Mahomedans, who sympathised with Turkey during its wars with Greece and who wanted to see the Khilafat strengthened. But Turkey had to choose between its welfare and the upkeep of the Khilafat, which had checked and retarded the progress of the country. It could not sacrifice its welfare to satisfy the religious whims of its foreign correligionists. A republican government cannot afford to let the members of the ruling dynasty remain in the country to foment secret intrigues in order to recover its lost supremacy. It must look to its safety, and though it was a hard blow to the religious Mahomedans in India, the Khalifa Mahomed Abdul Medjid Effendi and all the members of the dynasty who, as asserted, gnawed at the vitals of the country, were banished altogether. It is with some bitterness that my Turkish friends spoke of the avarice, tyranny and debauchery of the late Sultan.

At present the Fez has been penalised. It has been considered as the symbol of loyalty to the Khalifa. But the abolition of the Fez, my friends said, is not politically so important as it is morally. The Fez is not an ugly thing, but it is simply unbearable that people should still cling to a fashion introduced centuries ago in the blindness of their religious zeal. The fact bears testimony to the stagnation of men's minds unable to conceive new things. The dynamic mind would not suffer an everlasting and unchangeable system of things even in matters of dress.

Mustapha Kemal Pasha suggested the European hat in lieu of the prescribed Fez, and the people spontaneously adopted it. The fact is that Mustapha Kemal Pasha wants Turkey to grow up and be totally like an advanced European country not only in activities but in exterior appearance, too. The tradition has been broken and the women have been relieved of their *borkhas*. A casual look in the streets of Constantinople convinces one that the people are giving preference to European dress. The puffed-up trousers, the many-buttoned coats are very rare. The women have scarcely veils and the long dark robes that covered them from head to foot have totally disappeared. There is a prevalence of blouses and frocks and a predilection for the latest Parisian fashions. This tendency is contemptuously decried as the aping of European culture by many who fear that Turkey will ultimately lose its individuality and be a slave to European fashions. Whether Turkey is justified in copying European apparel or not is not a matter of discussion here. Anyhow these outward apings, or whatever they are called, reflect no credit on the inner culture or progress of the country. Nevertheless, the changes in dress and habits are quite astounding, as they have been brought about in a very short time. It is a joyous sight no doubt to see the women move about freely and go out shopping themselves. Many women are em-

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ployed in business houses as typists and sales girls. Undoubtedly it was a cruel affair to shut them up in the harems. The fashion of bobbed hair, I noticed, has not been so profusely introduced in Constantinople. Many of the young women have still long hair and instead of wearing hats, they wind very gracefully a piece of silken scarf of chequered colours on the head and knot it behind beneath their shingles. Still, there are open-armed blouses, short frocks, skin-colour stockings, high-healed shoes and a small leather bag in hand to carry powder and perfumes. The oriental bondage has been severed and it is very doubtful in case of a reaction whether they would let themselves be shut up again without a severe protestation.

In the interior of Turkey where the light of the new era has but dimly penetrated, one meets frequently with the oriental costumes. The women are clad in perpetual flowing *ghagras*, wrapped up in chequered scarfs and veiled with *borkhas* as before. But the men have mostly taken up coats and trousers. The educated people are open to European modes, the women folk of the lower level are still being shut up. One of the observers has attributed their disregard for European culture to their resolute and obstinate character hardened by religious injunctions which no law can ever break, but I think, when the tide has been set in motion, it will sweep away in time their obstinacy of character, if any, and leave them as Europeanised as their fellows in Constantinople. Even in Adana and Mersine the tendency to imitate Europe is distinctly visible.

The republican government has forbidden religion to interfere in any way with the administrative functions. Turkey comprises not only the Mahomedans but also a great number of Christians and Jews. Turkey must consolidate its power and this can only be done by uniting all the people of diverse religions in one national cause. "Turkey first and Islam next" has been the motto. Last February, a new code of civil laws universally applicable to all the communities has been compiled and adopted, through which the state can administer impartial justice and look after the social and economic welfare of the country as an integral whole. If the laws governing a society of different religions derive their inspirations from one predominant religion they are likely to be despotic. On the other hand, if different laws are promulgated for each of different religious communities, that is, if capitulations are made to the minor sects, the political and social unity of the nation is liable to break up. Already, the smaller communities, who had been considering themselves as foreigners and clamouring for capitulations, are being merged in the Turkish nation and the need of such communal representation, as is in vogue in India, is being smoothly dispensed with.

The Government has also put down the religious institutions called Madrassas and Tekkies, which had been asylums of ignorance, fanaticism and obscurantism, and is establishing state primary and secondary schools for free mass education. Education is not widely spreading owing to the lack of sufficient number of teachers. So great care is being taken to train up teachers first. In villages where the peasants' children have to help in agricultural work, periodical schools have been set up which the children must attend two or three days in the week.

There has been recently a new movement by the literary people to do away with Turkish characters and adopt Roman characters for the Turkish language. The idea is very bold. Even in Europe there is not one uniform set of characters. The German language has Roman as well as Gothic characters and the slavonic languages have partially different characters. The composing of the Arabic types for the purpose of printing is very troublesome. The Chinese, Japanese and even the Indian languages have characters which cannot be as smoothly and as quickly composed as Roman characters. The movement of latinising the Turkish script is being carried on vigorously and the minister of education in Turkey has appointed a committee of specialists, to examine the matter and give their opinion. Already the daily "La Republique" is publishing Turkish texts in Latin characters The decision of the specialists, if favourable, will create an absolutely new epoch in the history of mankind.

The condition of the public works in Constantinople is lamentable,—the roads are neglected, there is dirt and dilapidation everywhere. Apart from the natural scenery of the Bosphorus and the "Golden Horn, which are really beautiful, Constantinople has nothing to glory in. The ancient mosques with impressive turrets and minars have an environment of squalid houses. The roads

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have big holes full of filthy water in wet weather and the narrow lanes are abominable. The transference of the capital to Angora has left Constantinople quite neglected. Still it is a world's metropolis. This neglect has been due to the constant warfare that Turkey waged for a long time and the repairs and mendings are now costly affairs, which Turkey cannot afford at once owing to the lack of money.

Agriculture in its present state seems not very promising. Huge tracts of land are lying waste and desolate in European Turkey and Asia Minor. Peasants are not many and consequently there are fallow and weedy lands. The greater part of Asia Minor is absolutely barren, the rocks and hills are frightfully bare of trees. But about Smyrna, Konia, Adana and Mersine one can see luxuriant vegetation and crops. Government is also encouraging agriculture and extensive irrigation, and canals are being dug in Anatolia to water the lands.

After all that I saw and heard I can very safely state that the people of Turkey have been always active and have ever been praised as hardy and excellent soldiers. It is only the folly of the ancient regime which brought disasters on them and carried them to the verge of inevitable wreckage. The people were taxed unnecessarily and no attempts were made to educate them. Madrassas and Tekkies had been spreading ignorance and fanaticism and thereby weakening the morals of the people. They were goaded on to the battle-fields not for their own interest but to satisfy the avarice of a set of the voluptuous privileged. Turkey owes its deliverance from this horrible state of affairs to one single man—Mustapha Kemal Pasha, who is infusing a new spirit into the life of the people by organising the state on a solid economic base. Through his inspiration the people are intent on absorbing all that European culture has got to offer. And whilst Turkey carves its own destiny and makes for prosperity with bold strides, a wretched community of a wretched land looks on with suspicion and ignorantly sheds tears for the exiled dynasty of an unfortunate and obsolete Khalifa.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

KEATS AND SHAKESPEARE: *John Middleton Murry, Oxford University.*

ESSAYS & STUDIES: *By Members of the English Association vol XXI Oxford University Press.*

THE NEW PAST: *Edited by E. H. Carter, M. A. Oxford Basil Blackwell.*

COLERIDGE: *Edited by H. W. Garrod, Oxford University Press.*

BOSWELL'S NOTE BOOK: *Oxford University Press.*

UNEDUCATED POETS: *Southey, Edited by J. Childers. Oxford University Press.*

LECTURES ON THE ENGLISH POETS: *By William Hazlitt. Oxford University Press.*

A BOOK OF MODERN VERSE: *J. C. Smith (Re. 1) Oxford University Press.*

It often happens, that owing to lack of space or a necessity for making room for articles on events that have suddenly cropped up, it is impossible for a monthly magazine to do more than merely acknowledge books sent to it for review. This involves some injustice to those that deserve more than a mere mention. Such books, of course, are noticed elsewhere, but readers of a magazine like to have their attention, especially directed to what is of value in the publishing world. Some books are interesting for the moment. When once read they can be put away and never, or at any rate very seldom, referred to again. Others are of a more permanent value, and it occasionally serves a useful purpose to bring them down from their shelves, and remind readers that there are such books in existence. The Branch of the Oxford University Press is an acquisition to Calcutta. It is continually issuing publications which besides being a pleasure to serious readers, are useful to students of all classes. To lovers and students of literature, the exhaustive work of Mr. Murry entitled "Keats and Shakespeare" is valuable. The

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pleasure of reading it is enhanced by its excellent get-up—the paper and print being exceptionally good. Mr. Murry starts his task with the proposition that 'to know a work of literature, is to know the soul of a man who created it, and who creates it in order that his soul should be known'. To Mr. Murry 'Keats is the natural approach to Shakespeare'. Hence the title of the book and the form which it has assumed. He thinks that he is different from other critics in that he has tried to understand Keats as he was, and not to fit him to some pattern. He discovers that Keats was conscious of the 'strange relation between himself and Shakespeare, not to that inanimate Shakespeare which is the name given to a volume of printed words, but to a real presence, a living being, whom Keats believed that he intimately understood and who made demands upon Keats' loyalty, from which in his moments of extreme agony he struggled in vain to escape'. The whole poetic story of Keats is contained in the brief span of four years. Mr. Murry's chapters are concerned with the gradual dovelopment of Keats. Copious extracts are made from his letters, which might have been better marshalled, but which give a very clear impression of Keats' state of mind. 'Beauty in all things was Keats' great poetic intuition, and the revelation of the beauty the great human purpose to which he dedicated himself' especially interesting are the chapter on 'the first Hyperion' and 'the second Hyperion' and on Keats' love. The book concludes with a chapter headed 'Keats' return to Shakespeare'. Mr. Murry points out that the famous 'Ode to Autumn' is Shakespearean 'in its rich and opulent sincerity of mood'. 'In its lovely and large periodic movement like the drawing of a deep full breath.' There are a few notes at the end which deal with technical matters raised in the body of the book. That it is a comprehensive study must freely be acknowledged, that Mr. Murry has been carried away by his subject to such an extent that he is at times obscure, and at times too fantastical for full appreciation from his readers, is evident. He has made himself whole-heartedly one with his subject and is at times apt to forget that opinion are diverse and no one man can claim to be an infallible interpreter. Keats is a poet whose inspiration to Indians is never failing. He is the English poet who perhaps most of all influenced Rabindranath Tagore. There is something in Keats that must always appeal to the emotional side by the oriental mind. As the years go on, his position amongst the poets is found to be higher and higher. Mr. Murry's book has given much material for public contemplation in the study of Keats. He has helped to show some new aspects of his beauty. The obvious sincerity with which Mr. Murry writes, has the effect of inducing one almost against one's will to agree with his point of view. It would, of course, be impossible to follow Mr. Murry through all his theories. It is sufficient to give this indication, that every lover and student of Keats will find in this book a wealth of information and suggestion, which make Mr. Murry's contribution to the study of the poet of Beauty a notable book.

Essays and Studies. Volumes X & XI are collections of essays of members of the English association which contain much of interest and information. Volume X which is collected by E. K. Chambers contains six essays the most interesting of which are 'Reason and Enthusiasm in the Eighteenth Century' by Oliver Elton and 'Alan Ramsay and the Romantic Revival by W. Mackail. The other essays with the exception of the life of Bishop Corbett by E. V. Cropt, are of a mere technical nature. One cannot however omit to notice Ethel Seaton's 'Marlowe's Map' which well repays careful study. Volume XI which was collected by Olike Elton of special interest. In this series is the article by Miss Edith Birkhead on 'Sentiment and Sensibility in the eighteenth century novel.' Novelists have travelled far since the eighteenth century, so that it is not unprofitable occasionally to go back thereto and renew acquaintance with older novelists by means of such essays as these. 'This world's ideas of the next is a summary of vision literature of the great legend, and in these days of spiritualism and spiritualists it is a useful study. "The Words and the Play" by Alan Monkhouse is a discussion on how far the words of a play should be subordinated to its other features, the scenery and the action. Mr. Craik's view that the figures and visions induced by great words 'can better be brought before the eye and so into the soul of the audience if the artist concentrates on that which appeals to the eye, than if that which appeals to the brain, and that which appeals to the ear, is making simultaneous confusion'. Mr. Monkhouse in his short essay controverts this point of view. The essay appears in a collection published in 1925 but it is still up-to-date. So also is Mr. Basil Blackwell's.---The New Past. As from the Oxford University Press, so from Mr. Basil Blackwell—(whose place in the Broad at Oxford is one of the attractions of the city)—one expects much, and is not disappointed. 'The New Past' is the outcome of a conference held at Aberystuith University in 1924. The volume was published in 1925 and consists of a number of essays on the development of civilisation. They include such subjects as 'some origins of civilisation' by H. J. Fleme, 'The Biblical Record' by Alexander Nairne, 'The problem of Political 'Unity' by Ramsay Muir, 'Britain's Place in Western Civilisation' by F. S. Marvin. It is a handy little volume and though published some time ago is full of helpful matter for students of the problems of to-day.

So far as English Literature is concerned. The Oxford University Press see to it that students have a plaintiful supply there of at a very moderate price. The volumes in world's classic series are excellent compilations which the editors spare no pains to make accurate. Hazlitt's 'Lectures on English Poets' is one of these, and it enables any Student of English Literature to get at a very reasonable price a book which will be useful to him in his studies. Boswell's life of Johnson has not as yet lost all its popularity, in fact, in some quarters it is as popular as ever. The publication of Boswell's note-book from which he eventullay compiled the life gives the reading public an opportunity of seeing how careful Boswell was to record every matter he considered of importance and how faithfully he has transcribed 'from his note-book when writing the 'life'. The note-book is published on one side of the page and portions by the first edition of the life on the other side. There is a reproduction of Boswell's handwriting at the beginning, this is a slim booklet and a very

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acceptable one. Mr. H. W Garrod's edition of Coleridge is an excellent piece of work and will prove of much use to students besides being a welcome addition to a library. It consists of notes on Coleridge's life, essays by various writers on Coleridge—a careful selection from his poetry and prose, and a few notes. Southey's Uneducated Poets will perhaps not be of so wide interest, but it is pleasant to have an opportunity to stroll occasionally down the by-paths of English Literature, and this volume supplies that opportunity. A frequent question asked by those who wish to know something of very modern poetry is —can you recommend a small anthology of modern verse—comprehensive and not too expensive. There are several somewhat bulky anthologies but of small ones perhaps booklets such as Tretler First and Second Books of Modern Poetry and Mr. J. C. Smith's Book of Modern Verse are among the best. One has nothing but praise for Mr. Smith's selection. Published in 1925, every one of its sixty three pages contained poems of value, and a large number of modern poets that are of matter are included. A young student could do no better than begin with this collection, which will also appeal to those who have had somewhat wider opportunities of reading modern poetry, because in a small space it contains much that they have appreciated.

R. C. B.

KESHUB CHANDRA SEN AND THE SCHOOLS OF PROTESTS AND NON-PROTESTS: *By Gouri Prasad Mazoomdar. Pp. 439. Price. Re. 1.*

The author has invoked the spirit that once transformed the reformed Brahma Samaj into a Pandemonium. The spirit is still doing havoc in the Samaj. Deplorable.

BHANUDAS: *A translation from the Bhaktavijaya: By Justin E. Abbot. Printed by the Scottish Mission Industries Co. Ltd., Poona. Pp. XIV+48+ 56.*

Bhanudas was a poet saint of Maharastra and was the great grand-father of Eknath.

Mahipati has written the story of Bhanudas in the 42nd and 43rd chapters of his Bhaktavijaya. Our author has given a readable translation of these two chapters. The Marathi text is given in Appendix i. There are five more appendices in which the author has given the Marathi texts of what was written by other writers.

The author is thinking of issuing a series containing the stories of the Maratha Saints. Bhanudas is the first book of the series and will be followed by the story of Eknath.

This is the only English book on Bhanudas and will, we hope, be read by those who take an interest in the subject.

A TREATISE ASCERTAINING THE CORRECT SITES OF PLACES, RIVERS AND MOUNTAINS OF INDIA AS FOUND IN THE RAMAYANA: *By Rajani Kumar Padmapati, Texpur. Pp. 87. Price Rs. 2.*

Uncritical.

MAHES CH. GHOSH.

"WALT WHITMAN" *By John Bailey (English Men of Letters Series); Macmillan; 5s.*

One does not know if the intention of the present editor of this series is to deal with markedly contrasted authors in sequence, but the contrast is at least evident in bringing out Meredith after Melville and Whitman after Swinburne. If one of the main points of interest in Swinburne is his mastery of form, the most noteworthy feature in Whitman is his complete and deliberate neglect of form as most critics understand it, and Mr. Bailey has here a far more difficult task than what Mr. Nicolson had with Swinburne or what he himself had in his earlier critical works,—on Milton or Johnson.

The story of Whitman's life is soon told and does not take up even a quarter of the book, the main portion of the work being on "characteristics and comparisons", "Whitman's Language and Metre" and "A Walk Through 'Leaves of Grass'". In the beginning we notice that though Whitman's poems were written at different times and in different moods, there was far less variety in them than in the works of most poets,—there is nothing like the difference between "Love's Labours Lost" and "Lear", between "Allegro" and "Samson" or between the "Lyrical Ballads" and the "Ecclesiastical Sonnets". We may classify his work under various headings, but very few can be definitely consigned to one class. Or again we may say that all through his life he dealt with three subjects, himself, the average man and the universe, but very soon we discover that the three subjects are one and the same. A comparison of Whitman with some of the greatest English poets is very instructive. Whitman outwardly resembles Milton in being one of the most political of poets and yet there is a vital difference for while "Milton was an aristocratic republican after the fashion of Rome", Whitman was "an equalitarian democrat after the fashion of Rousseau," the most passionate article of his creed being not so much liberty as equality. Whitman is however much more akin to Wordsworth, for it was the latter who gave to poetry "its freedom to call nothing common or unclean" and when Whitman was dealing with the average man in poetry he was simply following the path marked out by Wordsworth.

This introduction of the common into poetry brings in the question of Whitman's language and metre. Whitman felt that poetry following the old conventions of language and metre has a tendency to become feeble and hence needs a plunge into an invigorating bath of prose. He had to make for his generation the periodical "return to Nature" and this he did by taking hold of "muscular democratic virilities without wincing" and putting them into verse. He felt that poetry can utilise all events and occurrences without any selection,—that a poet can see things exactly as an ordinary man sees them and describe them exactly as such a man can. This is evidently a mistake for the result of such a process is not poetry but matter of fact, it is photography and not art. Again when Whitman supposed that the poet can use any language, he made another mistake for poetry has definitely to appeal to the imagination and emotions. When Whitman considers metre an outworn superstition of feudalism, his position is defendable and it has been defended on the ground that "the history of English verse is the story of the exhaustion of the effects to be obtained from rhyme and metre" and that rhyme and metre are dead or

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dying devices. This however is inaccurate for the history of English verse merely shows the exhaustion of particular metres and the abandonment of one metre for another. Whitman's followers, even in America, have now understood that "rhyme and metre are forces of expression, without which poetry may have to leave unexpressed the most secret and intimate part of what it has to say." In language Whitman's theory leads to audacities of ugliness,—to ordinariness and meanness. It leads to neglect of grammar producing meaningless perversities and to the introduction of scraps of half-understood foreign languages which are at best unnecessary and pointless. Then Whitman's theory about metre leads to prolonged verbosity by doing away with formal restraint; it leads to rhetorical grandiloquence and a Poet's losing himself in superfluous words. It is said that free verse is characterised by rhythm as opposed to metre, but this is not sufficient for prose also has rhythm. The unit of free-verse Poetry is a sentence, but can it introduce the element of expectation based on repetition which is so much the charm of metrical Poetry? Whitman attempts to do it by repeating the same phrase or word in a number of successive lines or by closing each section with the same line, but this repetition is too little felt to create enough of the required expectation. So the conclusion seems irresistible that by his lawless and all-embracing freedom as to subject, language and arrangement of language, Whitman placed his poetic genius at a fatal disadvantage."

We have no space to go into Mr. Bailey's detailed criticism of "Leaves of Grass", its "open air" outlook, its mysticism, its handling of love and sex, its response to the call of war. It is on the study of this book that our judgment of Whitman rests and in forming this judgment one has to steer midway between those who regarded Whitman with mere contempt and those who considered him "rich above almost all his co-evals in the properties of poetry:" and it will not be difficult to agree with Mr. Bailey's verdict: "Whitman and his poetry were not all that he wished them to be and often thought they were. But it can hardly be denied that in them for the first time the native and original genius of the United States of America found authentic, though no doubt not perfect, expression".

N. K. SIDHANTA

MERCANTILISM AND THE EAST INDIA TRADE: *By P. J. Thomas, M. A., B. Litt. (P. S. King & Son Ltd. 1926. 8s-6d. net.)*

"The object of this monograph" as the author tells us in the Preface, "is to trace the beginnings of Protectionism in England". As is wellknown, the gradual transformation of mercantilism into protectionism took place between 1700 and 1750. Mr. Thomas' book opens with a general account of the mercantile system and of the controversy between the bullionists and the advocates of the balance of trade theory in the seventeenth century. Here the author presents in an eminently readable form the publi-hed accounts of previous writers and shows how the whole mercantilist controversy of the period raged round the East India Trade.

The rapid increase in the use of Indian textiles in England is then described. From about the year 1670, "Indian cotton and silk goods came into fashion in England". It is often said that the East India Company destroyed our textile industries on patriotic grounds. Mr. Thomas shows that the Company's policy was shaped solely by its own pecuniary interest. Thus when the demand for Indian textiles increased during the latter half of the seventeenth century, the Company "did everything in its power to advance the industries of India. In this direction it was pushed on to lengths not justified by current views on patriotism. The Directors sent out patterns and models of piecegoods from England...They also sent to India some artificers to teach Indian artisans English modes of weaving and dyeing". (p. 39). As the author tells us, this "mad enterprise" of the Company did not influence the Indian artisans to any appreciable extent. It was the comparative cheapness and elegance of the Indian stuffs which enabled them to displace English woollen and silk goods from their home and foreign markets. This gave rise to the agitation for protecting British woollen and silk industries.

The controversy that raged round the question of restricting Indian imports, led not only to the crystallisation of the protectionist phase of mercantilism but also gave rise to the opposite view of free trade. Mr. Thomas reminds us that "the controversy was not between England and the East Indies, but between two powerful interests within England: the English woollen and silk manufacturers were piled against the English East India Company and the English calico printers".

The author is mainly concerned with "this early clash between Protectionism and Free Trade" which he describes with facts drawn from contemporary documents. He mentions the protectionist arguments of pamphleteers like Pollexfen and Cary and the free trade views of Child and Davenant and shows that they anticipated some of the modern arguments for free trade and protection.

These early protectionists demanded tariffs "as a weapon to defend the national industries against unfair foreign competition.....They were not all craving for treasure or raving for national aggrandisement." Writers like Davenant, though not "convinced free traders", made "a sensible appeal to an international specialisation in industries, while *the Considerations on East India Trade*..... foreshadowed the modern theory of comparative costs" (p. 77). This is the most important chapter in a book which claims to be "an integral chapter in the history of economic thought". We only wish that the author had given us a fuller and more systematic account of the different writers dealt with.

Mr. Thomas closes his narrative with the final triumph of protectionism in England after the passing of the "calico bill" of 1720. The book is a useful and scholarly contribution to the history of mercantilism in England in the seventeenth century. The author has incidentally thrown also some light on the Indian cotton industry during the period.

J. C. SINGHA

ECONOMICS OF AGRICULTURAL PROGRESS: (WITH REFERENCE TO CONDITIONS IN THE DECCAN): *By B. G. Sapre, M A Published by the Author. Price Rs. 2-8. Pp. XVI+207.*

The object of the book is, in the author's own

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words, to marshal some of those considerations which form the background and foundation of agricultural prosperity. He concludes by making a few suggestions and recommendations. They are as follows: (i) Improvement of *fodder* and *cattle*; (ii) Better *implements*; (iii) Not only a *large* but also a *levelled* and embanked holding; (iv) *seed* and *crop* selection; (v) Better *manures*; (vi) practical utilization of the results of scientific research for effective protection against *insects and pests*; (vii) *co-operative marketing*; (viii) Development of *subsidiary industries*; and (ix) Reorganization of the many Governments departments now helping agriculture and the creation of a Development Department for the whole Presidency (*i.e.* Madras). There are some statistical tables at the end of the book showing the increase or decrease of population, the size and extent of sub-division of holdings and the results and extent of irrigation. There is also a note about books.

H. S.

CREATIVE CRITICISM: *By J. E. Spingarn. Humphrey Milford. Oxford University Press. Pp. 138. 6s.*

In this book of four essays and an appendix the author has vindicated what he calls the New Criticism, by clearing its ground of all the dead lumber and weeds, all the old Rules and the paraphernalia of academic pedantry. He reduces the task of the Aesthetic critic to this simple concern: What has the poet tried to express and how he has expressed it? In order to answer this question, the critic will have to become (if only for a moment of supreme power) at one with the creator. For, says he, "the identity of genius and taste is the final achievement of modern thought on the subject of art,...in their most significant moments the creative and critical instincts are one and the same." In the appendix, which is a note on this identity of genius and taste, he adds: "To say that the two faculties are in their essence one, is not, however, to say that criticism and creation are not without difference; it is merely to recognise the element of fundamental kinship. "In the other three Essays he has reinforced the same theory in his discussion of the problems of "Dramatic Criticism." "Prose and Verse" and "Creative Connoisseurship." All these are very brilliantly written, and so far as Aesthetic theories go, they will satisfy all artistic souls, carrying conviction and encouraging that attitude towards all works of art which has been always felt to be the only true attitude by men of taste and culture. But something more than a discussion of pure fundamentals is needed to make the theory good in practice; for, the author has achieved nothing beyond suggesting a new Orientation in the art of appreciation which, when it comes to concrete application, will fail of its purpose, because the Aesthetic Critic can never be sure of his 'moments', and though his productions may still be in a sense, creative, his "adventures among masterpieces" may prove a misfortune to the masterpieces themselves.

M. M.

STUDIES IN INDIAN PAINTING: *By N. C. Mehta. Published by Messrs. D. B. Taraporevala, Sons & Co., Bombay. Price Rs. 56.*

The art of book production is neglected and immature in India. Everything is against the man who desires to bring out a volume faultless in printing, binding and general get-up. Inspite of this handicap Mr. N. C. Mehta's "Studies in Indian Painting" has turned out to be a masterpiece of the book producer's art. We have felt a rare pleasure and pride in handling this excellent volume and in feeling that it was "Made in India."

Illustrated with sixty-one superb reproductions of paintings belonging to different periods and schools and containing much valuable information on the subject matter of the book, "Studies in Indian Painting" will be treasured by both students of art and by book-lovers. We congratulate Messrs. D. B. Taraporevala, Sons & Co., on their success in bringing out such a volume. We also congratulate Mr. N. C. Mehta, who is known to all of us as an able writer, collector and *connoisseur* in the field of Indian art, on his achievement as author of a really fine book. The book is priced at Rs. 56. We believe many will gladly pay even this high price for Mr. Mehta's book.

A. C.

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BENGALI

HASIR LAHAR (RIPPLES OF LAUGHTER): *A book of verses: By Satish Chandra Chakravarti, B. L., published by the author from 2 Jadunath Sen Lane, Sukeas Street, Calcutta: Pp. VI.+64, price 5 as.*

This is a little collection of poems of a topical (social and political) interest, partly in the standard Colloquial Bengali, and partly in the Colloquial of Barisal, the author's native district. The author is a non-cooperating pleader, and his poems show, in addition to a great deal of shrewd observation, much poetical power and a real command over verse. The general note of the poems is that of disillusionment in and frank criticism of our present-day social, political and religious notions and practices. The little poem on *the Poetry of Rabindranath* (p. 19) is quite good, and is in a different, appreciatory vein.

Of special value are the poems in the Barisal dialect (pp. 37-64).

Here we have six not very short poems and these form as good a set of modern compositions in dialect in Bengali as we have ever seen. The value of these poems is very great for Bengali philology, since specimens of genuine dialect are rare to procure. What enhances the value of these poems is the careful manner in which the author has sought to represent the pronunciation. He is interested in the phonetics of his local dialect, and he has devised some diacritical and other marks, and these he has taken pains to explain in his preface, which forms a valuable little note on the pronunciation of one typical dialect of East Bengal. The few people in Bengal and elsewhere who are engaged in these studies, or realise their value and take an interest in them, will assuredly feel grateful to Babu Satish Chandra Chakravarti for the thought and care he has put in for this part of his unpretentious little volume: and that in addition to the eminently readable quality of his poems. This book should have a wider publicity among Bengali readers.

S. K. C.

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MARATHI

AVIMARAKA—*A Marathi Translation of Bhasa's play of that name: By Mr. V. D. Deshpande, Dhulia. Published by the author himself. Pages 126+112. Price Re. 1-4.*

There is no lack of friends willing to help the student class with suitable books. The book under notice is all that such books should be. A fairly exhaustive introduction by Mr. Balacharya Khuperkar deals with all debatable points in connection with the age, personality, and merit of Bhasa's works in general. One may not agree with all the opinions of the writer but that the information contained in the introduction is valuable cannot be doubted. We have no hesitation in recommending the book to the student world and to the general reading public of Maharashtra.

V. G. APTE

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SANSKRIT-ENGLISH

A CONCISE SANSKRIT ENGLISH DICTIONARY; *By Mr. V. V. Bhide. Publisher—The Chitrashala Press, Poona. Pages, 1228 with a map of ancient India. Price Rs. 4.*

Though the present volume cannot be compared with Prof. Apte's Practical Sanskrit English dictionary published long long ago, this work also has its use for students in schools and colleges inasmuch as it supplies a real want of a concise and cheap Sanskrit Dictionary giving everything that a student requires to know in the study of classical Sanskrit Literature.

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MALAYALAM

ABADDHAP-PANCHANGOM : *A Prahasana: By Alappurza P. K. Krishna Pillai. "Sridhara Power Press," Trivandrum. Price 7 chakroms.*

This interesting Malayalam farce was written by Mr. Pillai about five years ago to be first staged by the members of the *Chittira Zirunal Grantha Sala,* Trivandrum. This was printed only last year through the kind persuasion of many of his friends and was subsequently staged by some other societies in Travancore. It gives us no little pleasure to note that the author has succeeded in his attempt to effect the play most adaptable to the Malabar stage. We have no doubt that Mr. Pillai's efforts to bring about a long-wished-for change in our *stage* will receive the due approbation from the enlightened public.

PATHIKA-BANDHU : *Translated by M. Kesavan Elayath, B. V. Book-Depot, Trivandrum. Price Re. 1.*

We had the pleasure to notice in these columns hardly two years ago the Malayalam translation of Sita Devi's *Cage of Gold* by Srimati J. K. Madhari Amma, and it now gives us more pleasure to see on the table an excellent translation of her "Pathika-Bandhu." KNIGHT ERRANT : *translated by Mr. M. Kesavan Ellyath of the Sama-Darsi.*

This young translator indeed deserves our congratulation for the accuracy and faithfulness he has all through-out shown in translating this book from English. We welcome it.

P. Anujan Achan.

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HINDI

SWADES SANGIT : *By Mr. Maithili Saran Gupta. Published by the Sahitya Sadan, Chirgaon, Jhansi. 1925, pp. 136.*

The facile pen of Mr. Gupta has given birth to this collection of small poems principally on Indian nationalism. With due respect to the reputation of Mr. Gupta and other Hindi writers on this topic, it must be said that none of their productions could attract the attention of the people in other provinces than their own. Yet Hindi is claimed to be the *Rastrabhasha* of India. A comparison with Bengali nationalistic literature will clear this point. Again, a lyric is not a combination of a few lines in verse, and we are sorry to note that most of the modern Hindi lyrics lack the charm of music which is so essential for lyric poetry.

ANAGHA : *By Mr. Maithili Saran Gupta. Published by the Sahitya Sadan. Chirgaon, Jhansi. 1925, pp.* 132.

The story of a previous birth of the Buddha in which he set himself to the task of village reconstruction is here dramatized by Mr. Gupta from the Jataka sources. The play is in verse, and has an underlying moral to convey.

AKAS TATTVA BODH: *By Prof. Sankarlal, M. A., LL. D. Published by Sibdaylu, Arya-Sangha, Meerut. 1926. Pp. 112.*

A handbook on astronomy.

VYAKHYAN MAUKTIK; *By Sri Vijoyvallabh Suri. The Atmananda Jain Tract Society, Ambala City. Pp, 47.*

An address by the Suri who is the successor to the famous Vijaydharma Suri.

SITA SAMACHAR--*Published by the Atmananda Jain Tract Society, Ambala City, pp. 72.*

The story of Sita is retold from the Jain source.

VASUDEV SRIKRISHNA CHANDRA : *By Chaturvedi Dwarokaprasad Sarma. The Nawal kishore Press. Lucknow 1926, pp, 170.*

The life-story of Krishna is narrated. There is a coloured picture on the cover.

SAVITRI: *The late Sibkumari Debi. Published by the Hindi Pustak Bhandar, Laheria Sarai, pp.* 42.

The late authoress told the arresting story of the mytholgical heroine in a simple style.

MICHAEL MADHUSUDAN DUTT : *By Ramnath Lal, "Suman" Published by the Hindi Pustak Bhandar. Laheria Sarai. Pp. 68.*

A life-sketch of the most vigorous poet of Bengal.

RAMES BASU

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GUJARATI

BAL VARTAVALI : *By Mrs. Hansa Mehta*, B.A., *printed at the Kumar Printery, Ahmedabad, cloth (illustrated) cover, with illustrations. Pp. 72. Price Re. 1-8-0 (1926).*

The gifted and much travelled daughter of Sir Manubhai Mehta is the author of this book which contains twelve stories intended for delectation of little children. They are stories well-known all over Gujarat, and they have been repeated or reiterated in this dainty, little volume, with first class printing and mechanical get-up, the object being to attract children in the first place to handle such books, and they do so readily when their books are full of illustrations, specially colored ones. This, it is said, is the reason why the price is so high. It is not possible for even middle class people to put into the hands of their little folk books worth much less than this amount. The book thus would defeat its own object unless liberally patronised by Government, Native States, and Wealthy People, who should purchase it in large numbers and distribute it as prizes. The stories are, it need not be said, well-told.

SAURASHTRA NI RASADHAR, PART IV : *By Jhaverchand Meghani, printed at the Saurashtra Press, Rajpur. Paper Cover. Pp. 202+8. Price Re. 1-8-0 (1926).*

This part is in every way worthy of its predecessors and narrates the romance and chivalry of old Kathiawad in the same feeling way. But for their being thus perpetuated in print, there was every danger of these soul-stirring, splendid deeds of adventure being wiped out and forgotten. Mr. Meghani cannot be thanked enough *for striking* out a new line in the literature of his province.

VARMANI VIVIDHA VARTAO : *By Jaykrishna Nagardas Varma*, B.A., LL.B., B.M. SC., *Bar-at-Law, printed at the Lohana Mitra Press, Baroda. Thick-colored card board. Pp. 206. Price Rs. 2-0-0 (1925) (Illustrated).*

Twelve short stories, written on the model obtaining in English Literature, this is what the author who is keenly interested in the uplift of women, has provided in this collected reprint of his contributions to periodicals. They are very readable stories, and one who takes up the book does not like to leave it off till all he has finished it.

ANJALI : *By Keshav H. Sheth, printed at the Khadayta Muaran Kata Mandir, Ahmedabad. Fine Paper, Cover : Pp. 24+230. Price Re. 1-4-0 (1926).*

A batch of beautiful verses, called by the poet ; "poems which can be sung." The songs are not of the namby-pamby order, but real, genuine stuff, expressing various emotions. The inspiring verses on *Swadesh* and *Sansar* and *Sneha*, Juvenile songs. *Ras* and prayers, furnish a very good instance of the poet's power of expression and their music at times carries away the reader ; and all this creditable work was done at a time when the poet was undergoing a keen "Struggle for life" (? existence.")

SMARAN MUKUR (THE MIRROR OF MEMORY) : *By Narsinhrao Bholanath Divatia. B.A., C. S. (Retired Printed at the Sahitya Press. Bombay. Cloth Cover, with illustrations. Pp. 312. Price Rs. 3 (1926.)*

The doyen of Gujarati *Litterateurs* has cast his eye backward, into the days of his infancy and youth (he is 65 at present), and recalled into being the memories of men, women, and musicians, poets and Pandits, reformers and orthodox individuals. He has set down in Chatty language the different incidents in the lives of some of the past prominent leaders of Gujarat and outside in politics, education, religious reform and other allied fields. It makes up a most delightful causerie inspite of the author adhering rigidly to his usual standard of setting out the truth, the whole truth and nothing but the truth. Some of his candid observations and remarks have not proved palatable and his critics think that they could have been made less harshly or even omitted, and still the interest of the narrative would not have suffered. The mirror promises yet to show many more faces and we eagerly await the time of its further flashing.

K. M. J.

INDIA AT THE CONGRESS OF PHILOSOPHY.

BY SUDHINDRA BOSE,

Lecturer in Political Science, State University of Iowa

I

DOCTOR Das Gupta, who came to America last autumn as a delegate to the sixth International Congress of Philosophy, may be said to have earned an enviable reputation as an able exponent of Hindu philosophy. India may well be proud of Surendra Nath Das Gupta, M.A., Ph.D., Professor of Philosophy in the Presidency College of Calcutta. Without endorsing his particular philosophy, I venture to say that he is one of the men of the hour. Much may be expected of him. He is young—not

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yet forty. But you who imagine that I boil over too easily, you who want to follow a master reasoner, step by step, read his *History of Indian Philosophy*, even through the last page of its third volume. It is a pity that Das Gupta cannot function as a philosopher without paying the usual penalty of a college professorship.

I am not addicted to philosophy and do not pretend to be a professional philosopher. But having listened to Doctor Das Gupta before the Philosophical Club of the State University of Iowa, I was ready to give him the palm as one of those rare souls who can make philosophy human to the untrained lay audience. To hear him discuss the elusive truth is partly to realize why Plato called philosophy "that dear delight." Das Gupta's knowledge of Eastern and Western systems of philosophy, coupled with a love for Indian thought and a gift for lucid exposition, made his discourses easily understandable even to Baptist and Methodist peasants, or suburban clergymen of America.

In his lecture at Iowa on comparative Indian and European Philosophy, he stressed the difference that exists between the origin of the Indian philosophy and that of the European. In India philosophy has grown from a desire of spiritual quest ; the conceptional and argumentative parts of this philosophy came into being later by mutual conflicts.

"Philosophy started in the East with the spiritual desire of men", the speaker synthetized Indian wisdom, "the craving from their hearts to find what was the greatest."

"They felt it in their hearts ; they smelt it. The greatest of all comforts did not please them. They wanted to find the nature of immortality.

"Immortality is the inner spiritual craving of the soul. Man is born to be immortal inasmuch as he craves something more permanent, more abiding, more constant than his senses can give—something that uplifts him and makes him spiritual. When he wants his inner nature to have an abiding transcendence that will take him aloft, man has discovered his immortality.

"Man wins his salvation by his lone efforts ; God does not give it to him. The real bondage of man is his bonded passions and desires ; if he cuts himself free from them, he is master of himself."

In Europe, according to Doctor Das Gupta, philosophy has grown out of a scientific curiosity of getting at a rational scheme of the universe. It has never transcended that stage. The aim of Indian philosophy on the other hand, has been the betterment of life's ideals and the spiritual realization.

Unlike most philosophers who are dull, ponderous, dry as dust, and as luminous as London fog, Das Gupta is fresh, facile, and even brilliant. In the open forum discussion which followed his Iowa lecture, Das Gupta joyously liquidated his opponents with charming neatness and dispatch. I sat where I could watch every flicker of his eyelash. He looked at his questioners with eager eyes, and apparently found good fun in arguing technical problems. Nothing would upset his poise and calm. There was strength, firmness, and also gentleness in his voice. He smiled, nodded, looked happy, and smiled again. In less than half an hour, he polished off all those who took issues with him. The way he handled his subject showed that he knew his stuff. Neighbor Das Gupta has mental depth, and mastery of major philosophical problems. His style is simple, and without artifice. It is, however, forceful and as convincing as the kick of a mule.

I cannot here attempt to give even a resume of all his numerous talks in America. His lecture program included visits to the Universities of Yale, Columbia, Michigan, Minnesota, Ohio, and several other institutions of higher learning. His discourses ranged all the way from Indian philosophy and religion to literature, from the caste system to ideals of education. He seemed to have a Catholic taste for every subject on Indian life, barring government, which shows, of course, that he was prudent. It is a pleasure to note that his important addresses, such as those at the International Congress at Harvard and the Harris Foundation lectures at Northwestern University, will soon be published in one form or another. They will doubtless be a treasure to the students of Indian thought.

II

It is worth relating a friendly but spirited discussion that took place at one of the sessions of the International Congress of Philosophy on a paper entitled, "An Empirical Study of Mysticism" by Professor Edwin D. Starbuck of the State University of Iowa. The report of the discussion was especially interesting to me as indicative of

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the Eastern and Western point of view. Starbuck, who has achieved international reputation for his fruitful laboratory research in psychology,* took a pot shot at the mystics, pagan or Christian. Mystics, he maintained, tend towards the conventional religious notions. Those who profess religious immediacy are decidedly suggestible. Moreover, the higher degree of suggestibility is an important factor in accounting for the professed religious experience. In proving his thesis, Starbuck drew largely upon the results of his careful scientific investigations. More to the point was his observation that in most mental tests involving sustained effort and ingenuity the mystic group is at a disadvantage. Indeed in actual intelligence tests the non-mystics surpass the mystics by differences ranging from three to six times as large as the probable errors.

Das Gupta then got up and took a crack at the non-mystics. He said that the true mystics are not mere visionaries, nor are they content with a mere dreamy vision of God. Often times they have been hard logicians and dialecticians who developed their religious consciousness by lifelong efforts after rectitude and moral perfection. Mere delusionists in religion are not mystics. Moreover, a Buddha, a Sankara, a Jesus Christ could not be judged by laboratory tests.

It is only fair to state that the Starbuck experiments dealt only with the current Americans in America. They had no reference to the people of any other country, either in the past or in the present. I do not know how Starbuck would explain the mystics of yore.

What he did find from his painstaking and exhaustive researches was that here in America non-mystics are thirty per cent more superior to the mystics. These non-mystics are more accurate, reliable, and have better intellectual reactions. Starbuck also averred that the mystics for one thing are more suggestible and for another, are better able to stand physical punishment such as for instance with electric shocks. I wonder if that will explain, at least in part, why so many of the mystics are greedy for matryrdom.

It seems to me that philosophy must now come down from the thin air of abstract speculation and get down to fruitful solid earth. Men cannot live by fine-spun, rarefied philosophical platitudes. Philosophy, if it is to be of any earthly use in modern living, must develop modern appliances, adopt scientific and refined methods of investigation.

In recording this lively little tilt between Das Gupta and Starbuck, I am not trying to give a lefthanded compliment to either. They are both my friends. At least I hope so. The differnce between Strabuck and Das Gupta, it strikes me, is the difference

Doctor S. N. Das Gupta

in the outlook between the East and the West.

III

Doctor Das Gupta had been in Europe more than once; but this was his first visit to America. Some of his impressions of this country are rich, "classy". Indeed even before he set his foot on American soil, he began to form his impressions of the United States. He told me of an American he met on the ship.

"Are you going to America?", asked the Yankee passenger

* See "Character Education" by Sudhindra Bose in *The Modern Review*, May, 1926, pp. 533-538.

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"Yes."

"Gee ! you will have a grand time. You are now going to see a real live country. Poor old England is a back number ; but America—oh, boy !—everything is just tip-top. We have the best food, best hotels, fast trains, fast autos, everything perfect. Do you know that we have as many automobiles in the city of Los Angeles alone as there are in the whole of the United Kingdom ? Pooh ! England is just a poor little dried-up run-down island. That's all."

Das Gupta reported this conversation to an English military officer from the Khaibar Pass. "Oh !" replied John Bull with a painful smile, "Americans must talk like that. They are newly rich—a race of dollar chasers."

I am not so sure that an American worships money more than does an Englishman. Gilbert K. Chesterton remarked the other day that "an American never talks of money in the awestruck tone that an Englishman employs in refferring to financial matters." There are not many Americans who chase a dollar with the cupidity that Europeans chase farthings, francs, lira, and crowns. Distinguished European men of letters, who come here in hordes, submit themselves to the discomforts of touring the American rural routes, lecturing for the almighty dollar. Americans, without a doubt have great many faults ; but they are sane enough to see no special merit in poverty. Naturally they like to make money. At the same time, they also spend freely and give freely.

The thing that irritated the Indian philosopher most about his trip to "the land of of the free" was its stupid immigration laws Long before he could get his passport vised by the American Consul in Calcutta, he had to prove to the Consul's satisfaction that he was not going to stay in America for more than three months, that he was invited by two of the most important universities of America, that he had the letters of invitation right with him, that he had a letter of introduction from the Director of Public Instruction in Bengal, and above all that his visit to America was not going to exceed three months under any circumstances. Who knows if the professor of philosophy in the Calcutta Presidency College were to stay in the United States even a day over three months that grand and glorious Republic might go to the dogs ?

The accursed Asiatics going to the holy land of America must be closely and rigidly watched. Before embarkation at Southampton, England, Das Gupta had to fill up a most complicated printed form, involving all kinds of embarassing confessions about social, religious, and political views. Some of these questions were : Are you an anarchist ? Are you a polygamist ? How many wives do you own ? Have you ever been divorced ? Did you ever have any social diseases ? Do you believe in law and justice and in constituted authority ?

It is absolutely idiotic to suppose that anyone who is going to America for anarchical or immoral purposes would truthfully answer these questions, when he knows well enough that a truthful answer would exclude him from America forever. The desire of having only the virtuous men with lily-white souls coming to America may be laudable ; but a confessional of this sort is hardly the way of securing godly people, "Is America so virtuous a country", asked Das Gupta, "that she is afraid of having anyone with undesirable opinions enter her gates even for a short visit ? Isn't America ridden with beastly Klu Klux Klan ? Well, her daily record of crimes is the worst in the whole world. Why should she, the chosen home of blood-dripping lynchers, act like I-am-holier-than thou ? It is really touching how solicitously the Yankees show concern for the morals of Asians.

No one can deny that the treatment of Asians by America has been anything but satisfactory. This is particularly true of the three thousand Indians now in this country. Last summer Senator Copeland introduced a bill declaring that Indians are "white persons" and should be treated on a par with Europeans. The bill was killed. A few days ago Senator Reed brought out another bill "validating" the citizenship of some sixty odd Indians who had been duly naturalized long ago. Among these expatriated Indians are engineers, educators, jouralists, and students. All of them are educated. Not one but has made a mark for himself in his special line of endeavor. But the United States Congress failed to act even on the modest Reed bill. Sixty Indians, if allowed to retain American citizenship, might blot out the whole of one hundred and ten million American Citizens. Indians are

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"untouchables". They must be forced out. The U. S. A. is God's Own Country !

New York may be the largest and most stupendous city of the world ; but our Indian visitor was not exactly taken by it. "People call New York a wonderful city", he remarked. "As a business centre and as a well planned city, it is certainly marvellous. But, considering its huge traffic, the streets are too narrow. The skyscrapers show lack of cultivated taste and beauty. On every hand there are signs of feverish change. People are constantly pulling down houses and building new ones. One might as well suppose that Columbus had discovered America only fifteen or twenty years ago, and that the colonists have not yet finished building their houses. During the brief period of my stay in New York, I felt as if I was imprisoned in a vast workshop, and all the dust of the place was choking my throat and all the grinding noise of the machinery was shattering my ear-drums to pieces. New York is a massive inartistic, and uncouth city."

American hotels impressed him favourably. They seemed to him to be the last word on efficient service. "You have your bath rooms filled with hot and cold water taps. There is also a tap for running icewater for drinking. As most of the large hotels are skyscrapers, they run express and local lifts, the express lifts stopping only at a few floors. Every hotel has a rail road agency, a telegraph office, and every room in a hotel has a telephone. News stands, barbershop, restaurant, drawing rooms, smoking rooms, and a dozen other conveniences provide for almost every comfort that a guest may need in hotel. It sure is a luxurious levantine life. But living in a hotel is so terribly expensive. I could never conceive that life could be so expensive in America. Of course, it may seem otherwise to the natives; but for us strangers. Oh! the less said the better."

European travellers, who have nothing but little choo-choo baby trains in their native country, are immensely appreciative of the comforts and luxuries of the American railways. Compared with the great American trains those in England, for instance, seem like tiny toy trains. I was therefore interested to get the reaction of Das Gupta who has knocked about a good deal both in India and in Europe. "Railway travelling in America", he explained, "is exceedingly comfortable. Those who have not travelled in the United States will not realize how much uncomfortable Americans must feel when they travel in Europe or in India. The large Pullman cars and sleepers are especially fine. In each of the corridor cars there are rows of nine comfortable beds on both sides of the passage. They are fitted up with soft mattresses, pillows, and handy racks. A little screen around each berth secures complete privacy. A compartment usually contains about twelve beds and is invariably in charge of a Negro porter. He makes the beds, wakes the passengers at any station they want to get out at any hour of the night, shines their shoes, brushes their clothes, looks after their parcels, and acts in general as their private valet. A passenger can sleep in a train with most perfect unconcern, as if he was sleeping in his own bed in his own home. Excepting when the trains start or stop, there is not much of a jolt such as one experiences in India or in Europe."

The story goes here that when Mr. Srinivas Shastri came to America a few years ago to attend the Washington Disarmament Conference, he fell in with a black Negro porter. He took the top-hatted Indian aside and said: "Look here, brother, this is not the place for us niggers to get in. If you wear a turban, you may be taken by the average American as a Hindu snake-charmer, magician. or a fortune-teller. That will be much better than being a damned nigger. Throw away your hat." Shastri, I was told, followed the advice and took to the turban.

Das Gupta was wise from the very start to the complex of American prejudices. He always wore a turban and garments of Indian cut. The expected happened, of course. More than once he was taken to be a palmist. He told me an interesting experience which I am glad to pass along. "On one occasion," chuckled Das Gupta, "I was accosted by an American who told me he was in great difficulty, and asked my help. I was surprised, for I had never seen a beggar in America; but he explained himself by saying that his wife had left him on account of a quarrel over some money matter. The poor fellow did not know where his wife was and was pining away in grief for her. Even then I could not guess what the man was driving at, and was amazed that he should confide his family troubles to a stranger on the street. I was completely dumb founded. Finally he asked me point blank if I could give his wife's address. I then understood the whole thing:

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the man had taken me for a fortune-teller. I handed him my card, and told him that I was a professor of philosophy and was quite innocent of the art of fortune-telling."

The love-sick man would not believe Das Gupta.

"But", he insisted with almost tears in his eyes, "are you not a full-blooded Hindu?"

"Yes; what of that?"

"Well, then, why could you not tell me where my wife is? Name your fees and I will pay you in spot cash right now. Come on."

It was in such a land that Professor Surendranath Das Gupta came with his message of Indian philosophy.

IV

The Sixth International Congress was attended this year by two Indian delegates, S. Radhakrishnan of Madras and S. N. Das Gupta of Calcutta. At the close of the Congress, Professor Radhakrishnan delivered the Haskell lectures at the University of Chicago, and Professor Das Gupta the Harris lectures on the development of Indian mysticism at Northwestern University.

Until recently India had no place in the inner council of the International Congress of Philosophy. The two Indian delegates, who came to America, have now been admitted into the permanent constitutional body of the Congress Council. It is hoped that in the next Congress in Oxford (1930) a larger place will be found on the program for Indian philosophy.

I have never met Radhakrishnan and do not know anything about him personally. My agents, however, tell me that he is a gentleman and a scholar.

Das Gupta was in America three weeks. He had among his audiences, governors, mayors, judges, captains of industry, leaders of education, and just plain windjammers of the Christian evangelical sects. What impression did he make in the United States?

American people, let it be remembered, have very queer notions about Indian philosophy. All that they know of it is that everything according to the Hindus is false and only Brahma is real. Americans, as a rule, are not much interested in such a thought. In most histories of philosophy written by Americans one either finds no mention of Hindu philosophy or if mentioned at all, it is frequently stated that the Hindu philosophy is a conglomeration of myths and dogmas shot through with poetry. *The History of Philosophy* by Professor Frank Thilly of Cornell University is a notable example of such a performance. With the exception of one or two Sanskritists, there is perhaps no one in America who knows anything of Indian philosophy that will stand the test of sound scholarship. Take it all in all, the ignorance of Indian philosophy in these United States is simply colossal. Can such a self-complacent country be seriously interested in mystical Eastern thought? Our fly-by-night visitors may occasionally hear Americans say, "Oh, such a nice talk you gave!" but many years of experience on the American lecture platform have taught me to dismiss such flattery with scant ceremony.

I do not wish to say anything about the relative mental equipment of Indians and Americans for original or critical work. The better class of Indians, it is obvious, is intellectually as well equipped as the better class of Americans. The big point, however, is that Americans regard the Indians as impractical and visionary, a subject nation passively acquiescing in degradation. Are the Americans entirely wrong? If we are to profit by our contact with America, it is about time we understood its mental outlook.

Doctor Das Gupta in his address at St. Paul, Minnesota, remarked that spiritualism is the great gift which India may make to America. He added that there are two kinds of spiritualism, objective and subjective. Subjective spiritualism, won by meditation and quietism, is lacking in the United States; but objective spiritualism which finds vivid virile expression in schools, colleges, hospitals, research laboratories, welfare institutions and all the vast number of things which make for the betterment of humanity, is in full practice here. Has not India a great deal to learn from the American objective spiritualism?

Let us not get lost in ethereal obscurities, in dreams of another world. We need have the passion for the actual, real and the immediate. Truth, from the American view point, is only "relative to human judgment and human needs." Life and mind are to be understood in biological rather than theological terms, if we are to control our environment and shape our destiny. For

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"the problem of philosophy," said Professor Durant of Columbia University, "is not how we can come to know an external world, but how we can learn to control it and remake it." I repeat that it is time for us in India to turn the face of thought to action to practical results, towards the inescapable world of affairs. To paraphrase Dewey, take your seat in the moving affairs of men rather than shrinking into a lonely isolation of contemplation We have work enough, Heaven knows, without trying to lose ourselves in misty obscurities.

Americans are frankly interested in terrestrial rather than ethereal career. They are pragmatic, efficient. With them the objective spirituality comes first. By and large, they decline to be a mystic and yield to what they fear to be fatality. Has Doctor Das Gupta succeeded in converting America to Hindu mysticism ? I do not know. I am not in a position to say. He has been received everywhere with warmth and cordiality. He said what he believed. It was his faith. If he did not convert his audiences to Indian mysticism, "otherworldism," I am persuaded they were converted to Surendra Nath Das Gupta.

INDIAN PERIODICALS

Co-operation and Agriculture

The Bengal Co-operative Journal writes :--

In the course of their tour the members of the Royal Commission on Agriculture in India had more than one opportunity of coming into actual touch with co-operative workers and institutions in the country. If the agricultural condition of India is to be properly and adequately improved and her people are to secure the benefits of this improvement, this has to be effected principally by co-operative methods as has already been amply demonstrated in Western countries.

A notable feature of the proceedings of the Bombay Co-operative Conference was the speech that the Marquis of Linlithgow delivered before it. His lordship observed that two points occurred to him in regard to Co-operation in India. They had learnt by experience to measure the strength and vigour of the movement by the strength and vigour of the primary societies. The other was that the greatest enemy of the Co-operative Movement was the uninformed enthusiast. People thought that enthusiasm and zeal could take the place of careful study and exact knowledge. The paths of co-operation in other countries, his lordship pointed out were littered with the bones of societies that had failed because initiators had failed to examine and thoroughly appreciate the fundamental requirements of the movement. He considered it, however, to be a good omen that he found in this country men who had devoted their lives to the careful study of the movement. At Dacca Lord Linlithgow laid particular emphasis on the real objective of the co-operative movement. He said that if the co-operative movement failed in its educative side it would fail in its first purpose. "Unless", his lordship added, "you succeed in making the members of Co-operative Societies better men, better cultivators and better citizens by reason of membership of co-operative societies, however much you may succeed in effecting their economic improvement, you will fail in the first objective of co-operation. Mere numbers are not a measure of success in co-operation. Quality is the test, and the fortune of co-operation lies as much upon the broad outlook on life of those who are co-operators as it depends upon the economic position of the individual members or the improvement which membership of societies can effect in their economic position."

—

The Ratio of the Rupee

The same journal answers the question, "Should the raito of the rupee be fixed at 1s 6d. or 1s. 4d.", thus :—

The question at what rate the rupee should be stabilized is, indeed, a most difficult one. It appears, however that it would be better to stabilize the rupee at the old figure of 1s-4d. instead of at 1s -6d. proposed by the Commission.

It is more or less admitted that reversion to the rate of 1s-4d would be more beneficial to debtors, employers of labour and exporters who under the present economic structure represent the interests of agricultural producers, than to creditors, wage-earners and importers who cater for the requirements of the consumers. In an agricultural country like India the former section of the community is much more important than the latter section; although one may not be prepared to accept Sir Purshottamdas's statement that the proportion of imported goods consumed by the masses of India is very small.

—

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Ministers and Veterinary Problems

We read in the *Indian Veterinary Journal* :—

With the birth of new Legislative Councils all over the country, new ministry in most of the presidencies has been formed. We eagerly look forward to them to advance the cause of Veterinary Science and the profession, which did not receive the attention they ought to, at the hands of their predecessors in office. Two periods of reformed councils have come and gone, but we, as a profession are made to stay where we were six years ago ; nay, in a much sadder plight in some of the provinces !

The cause is not far to seek. The ministers think they have more important duties than attending to such trifles as diseases of animals—which by the way do not constitute any electorate and which by a Merciful Providence have been deprived of the power of speech, to be of any nuisance to them—and that it is the fashion of the times to talk only of Agriculture and its immense potentialities, of Fisheries and Soap-making, of Co-operation and Industries, of Forests and Panchayats !

By all means let them attend to them ; but we beg of them to forget not that there is such a thing as Veterinary Department and that cattle are dying in thousands every year for want of adequate Veterinary aid in India. The very mainstay of Agriculture which they proclaim intend developing, is, the cattle-wealth of India. That is the property of the Indian ryot and it is that property that needs all the protection a Government can give. "Safety of person and *property*" is a very elementary guarantee of any civilised Government. It is such a guarantee we seek of at the hands of our ministers.

From the evidences so far given before the Royal Commission on Agriculture, one will notice that there is a consensus of opinion on the present inadequacy of Veterinary aid and the need for its immediate expansion. Nothing short of opening more hospitals, better arragements for the supply of sera and more hands to attend to outbreaks of contagious diseases, will satisfy the public.

—

The Cult of Agastya and the Origin of Indian Colonial Art

Mr. O. C. Gangoly has contributed to the *Quarterly Journal of the Mythic Society* a very suggestive, informative and well-illustrated long article on the above subject. Says he :—

Of the many patriarchs and sages who have crossed the Vindhyas to Aryanize the South, the name and personality of one stands out in bold relief. It is of the great sage Agastya—the rishi 'born in a pitcher,'—and hence known as 'Kalasaja' or 'Kumbha Yoni'. We are not concerned whether he was a mere mythical name or a person in flesh and blood. He presents and stands for a concrete symbol of the adventurous spirit of the early Aryans—who have ever sought fresh fields and pastures new for the colonization and development of Aryan thought.

He was very æsthetic in his demands. He would not take for a spouse any but the most beautiful woman of his time—Lopamudra, a princess of Vidarbha, who had vanquished all rivals in beauty competition. But he was not destined to live in the North for a long time, for the call of the South came, as it must have come to many of his ancestors and predecessors and he set out on his memorable journey to the South never to return. And 'Agastya yatra' is now a synonym for the travel of one who goes forth but never returns. The loss of the North, as we shall see, was the gain of South. The part that Agastya took in reclaiming the primeval forests in Southern India, and in making them fit for human habitation, is indicated in the Ramayana in several passages in no uncertain terms.

We can almost trace his footprints as he walked from place to place in his adventurous journey to the South, for the stages of his travels are marked and punctuated, as it were, by his little 'asramas' (hermitage) which he set up at different places in Southern India—and are even now known as "Agastyasrama".

But was the career of this adventurous missionary to be satisfied by a local deification and a local worship ? Vedaranyam on the seashore marked no doubt, the extreme limit of his exploits in Southern India. But was the Indian Ocean to retard the career of our intrepid Aryan adventurer? The dangers of the sea could not hold him back to the narrow limits of the Aryavarta. He boldly braved the dangers of the sea and, by his psychic powers, he overpowered the sea-gods. In the language of myth and poetry, Agastya drank off the waters of the seas and earned a new appellation 'pita-sagara,' 'one who has drunk off the Ocean', And one 'born in the pitcher' achieved the antithesis of the "Drinker of the Ocean".

Now let us follow the career of our sage across the seas. In the Indian continent he had a favourite hobby of building Shiva temples and of founding new branches of his family. In his activities in countries across the seas, we find him busy in his favourite pastimes. He was a devout worshipper of Shiva. "Shivaradhanatatparah" and it is by founding Shaiva shrines that he signalized his presence in a distant colony. But where do we find him figuring in his oversea activity? He is supposed to have sojourned to the distant land of Cambodia.

But have we finished our survey of the activities of our great missionary in building up the culture of Greater India ? The legends in the 'puranas' offer another clue to his activities in other lands. According to the Vayupurana (48 ch.) our hero is supposed to have paid visits to the following islands in the Indian Ocean—Barhina Dwipa (which may perhaps be Borneo), Kusha Dwipa, Varaha Dwipa, Sankhya Dwipa, which may be one or other of the Sunda islands—also to the Malaya Dwipa and to Java.

—

Anatomy in Indian Art

In the same journal Bhavachitra Lekhana Siromani N. Vyasa Ram observes :—

A word needs to be said on the use of anatomy in Indian art. It is believed that Indian artists

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did not study anatomy—in the sense in which the European student studies it. There is an argument advanced by some critics that the Indian artist could not study anatomy because of the horror he had for vivisection. This argument does not hold good when we see the image of Ganesha in Java seated on a throne of human skulls, symbolising his descent from Siva, the lord of the cremation ground. These skulls are perfect representations which could not be the work of people who refused to study anatomy just because of the horror of vivisection.

On the contrary the cause is not in external feelings or sentiments but in the essential outlook upon life and art. The western artist, having nothing higher to aim at sought for anatomy and proportion as the essentials of beauty. It was the Greek ideal which realized the perfect man in the proper display of muscular developments. But the Hindu ideal soared far higher than muscular beauty. Spiritual ascendancy and brilliancy was real beauty to them. Neither Lady Macbeth nor Cleopatra would the Hindu look upon as types of beauty. They had a within that scrupled against no sin or filth and their external beauty but mocked that dark within. It is the beauty of character, the beauty of self-sacrifice that was worth the name. And this was not to be found either in muscular growth or proportion. The face was the unfailing mirror and in making that mirror reflect the soul of the object portrayed, the artist had his whole scope. The body, its proportions and other features were only incidental. It was not worth the while of a genuine artist to waste his time on things that do not matter. Moreover, to be able to copy perfectly is no great achievement for the artist that made a master piece out of every stroke of the brush. The eye that saw deeply into the far beyond which it was not given to many to perceive, could not fail to see this silly difference in so-called anatomy or proportion. Examples without number could be pointed out which display remarkable keenness of observation and accurate representation.

—

The Object of Co-operative Banks

According to Henry W. Wolff, in the *Bombay Co-operative Quarterly*—

The object of co-operative banks is not only to supply cheap and easy credit, but also distinctly to promote thrift, for the gradual accumulation of capital. To the fulfilment of such object it is a great hindrance to have, in times of plethora of funds, to refuse the acceptance of deposits. Ebbs and tides of means of course occur in every form of co-operative banking, as of other banking. In 1895, I found the co-operative banks of Germany at their wits' end to decide how to deal with the prevailing superfluity of funds. Not only did many of them refuse deposits but some even refused instalments of shares. For this reason it is essential that co-operative banking institutions should have a reserve outlet not too narrowly hedged in for superfluous money allowed to them. But proper organisation in its own ranks will help a good bit, as opening a way to convenient distribution between bank and bank, or between province and province. The transactions so taken in hand want to be not as between local or provincial organisations dealing independently with one another, but through a head institution, just as on a battlefield it is the commander-in-chief who directs the movements of each corps. There need be no fear of transactions being in this way encumbered by excessive "commissions." The trifling tax levied by commissions will be found to be made amply up for in other ways.

—

Son-in-law and Mother-in-law

Prof. Sarat Chandra Mitra writes in *Man in India*:—

Though it is a far cry from the district of Chittgong in Eastern Bengal, to North America, we find that the same curious taboo which prevails among the Hindus of Chittagong, and which forbids the son-in-law to meet and touch his mother-in-law's body also prevails among the Pueblo Indians of North America, as will appear from the following account which has been published in the Calcutta daily newspaper "The Stateman" of Sunday the 23rd August 1925 :— "Pueblo farmers, who live in settlements on the Rio Grande, are North American Indians and judging by the account of them given by Miss Lindon Smith, who recently gave an exhibition of her pictures in London, they are remarkable folk. They have, at any rate, one idea, which seems excellent. *For among them, a man after marriage is forbidden to meet his mother-in-law. If she happens to be in a building which he is about to enter, he is warned of the danger and the lady similarly is assisted by popular custom to keep out of her son-in-law's way*".

How has the similarity between the Chittagong Hindu and Pueblo Indian come about? Borrowing is out of the question, as the two peoples are separated by vast oceans and extensive continents.

Now there remains for us the alternative of coming to the conclusion that the taboo which prohibits the son-in-law to meet and touch his mother-in-law's body was evolved among these two peoples independently of each other. It is now one of the accepted tenets of Cultural Anthropology that "different groups of mankind started at a very early time from a general condition of lack of culture ; and owing to the unity of the human mind and the consequent similar response to outer and inner stimuli, they have developed everywhere approximately along the same lines, making similar inventions and developing similar customs and beliefs."

Sir J. G. Frazer however explains the origin of this taboo by the ingenious theory that, as the shadow of a person is a vital part of him it is extremely hazardous to touch his shadow, for touching it is tantamount to actually touching his body itself. On this point he says ;—

"Hence the savage makes it a rule to shun the shadow of certain persons whom for various reasons he regards as sources of dangerous influence. Amongst the dangerous classes he commonly ranks mourners and women in general, but *specially his mother-in-law*. An Australian native is said to have once nearly died of fright because the shadow of his mother-

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in-law fell on his legs as he lay asleep under a tree. The awe and dread with which the untutored savage contemplates his mother-in-law are amongst the most familiar facts of anthropology. In the Yuin tribes of New South Wales the rule which forbade "a man to hold any communication with his wife's mother was very strict. He might not look at her or even in her direction. It was a ground for divorce if his shadow happened to fall on his mother-in-law in that case he had to leave his wife, and she returned to her parents. In New Britain the native imagination fails to conceive the extent and nature of calamities which would result from a man's accidentally speaking to his wife's mother: suicide of one or both would probaly be the only course open to them. The most solemn form of oath a New Briton can take is, "Sir, if I am not telling the truth, I hope I may shake hands with my mother-in-law."

—

"India's Economic Greatness"

According to J. E. Woolacott India's economic greatness would seem to consist mainly in her being a great market for British goods, as the following statement of his in the *Mysore Economic Journal* would show:—

A description of the greatest of the irrigation works now under construction in India, the Lloyd (Sukkur) Barrage and Canals Project, contains the arresting statement that while the whole area of Egypt comprises 8,460,000 acres, with an actual cultivation of 5,400,000 acres, the Indian project will provide for an annual irrigation of 5,900,000 acres in a total commanded area of 8,132,000 acres. It is indeed, impossible for anyone who has not actually visited India to visualize its enormous extent and its almost unlimited economic possibilities. And it is to be feared that in the visions of some ardent believers in the future of the British Empire, India finds no place. Yet India to-day is the greatest market in the world for the manufactures of Great Britain. A Country which in a single year absorbs British goods to the value of £90,000,000 is a factor of the greatest importance in the Empire's well-being. But in the many discussions that have arisen regarding the prospects of British commerce and the imperative need for developing markets for British manufactures, how seldom it is that the importance of India finds the recognition it deserves. Nor is it adequately appreciated that to-day the purchases of British merchandise by the Indian peoples comprise more than half their total purchses from abroad.

Great Britain's proportionate share in this commerce has declined substantially since the period before the War. The pre-war average was 63 per cent; by 1924-25 the figures had fallen to 54 per cent. Meanwhile, our competitors have not failed to realize the potentialities of the Indian markets. American manufacturers, in particular, are making strenuous efforts to increase their business with India, and the United States possess in that country a staff of government servants who vigilantly watch the interests of the American trader and despatch constantly to Washington information which may help American merchants and manufacturers to extend their operations. It is certain then, that the British exporter will, in the future, have to face keener opposition in the Indian market than, perhaps, he realizes to-day. Self-interest, apart from the higher considerations of the Empire therefore demand that there should be in this country a greater knowledge of India, her peoples, and her vast economic potentialities.

—

A Grievance of Telegraphists

The Telegraph Review observes:—

It is deeply to be regretted that while the clerks in classes II, III and IV and the members of the Inferior Establishment perform their quota of duties with as much sincerity and intelligence as can be desired for the maintenance of the standard of efficiency of the department, the utter need to relieve these men of their distressing circumstances have as yet been kept in the cold shed of neglect.

Solicitations, prayers and emphatic protests so long made on the above subjects seem to have fallen on deaf ears. It behoves them now to come forward and show us the royal road to secure the interest of vital consequence of those men under them who are the hardest hit of all and for whom measures are in pressing need from a very long time to keep them body and soul together.

It is also a wonder why the Local Service Telegraphists appointed prior to 1913, whose claims to House Rent Allowance at the same rate with the General Service Telegraphists have already been recognised, have not been allowed now the same privilege. We have also again and again pointed out that Local Service Telegraphists appointed from 1913 onwards have the same claim to House Rent as those appointed at an earlier date and we regret that their cases have not been taken into consideration yet.

There is moreover no reason why the cases of the other stations especially of those where the cost of living has been recognised to be quite high, should not be considered along with those of Bombay and Calcutta and why every station should not get its share of revisions and allowances.

—

Indian Women's Economic Contribution

Miss S. V. Rao is right in her contention in the *Indian Review* that

The part that woman plays in the economic life of a community is often overlooked or underestimated, for though as a member of society she is given her place as the guide and controller of the early lives of the greater part of the community and though she is looked upon as the one who, socially and morally elevates or brings down the standard of life, still, she is not commonly given due credit for the part she plays in the active economic life of the State.

In connection with the importance of the woman in the economic life of India we can consider the part she plays in agriculture and in manufacture (both handicraft and mill,) in the

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professional and liberal arts and in various other occupations.

The farmer's wife and his women relations are exceptionally active as productive members. They help in the sowing and reaping of crops, in the threshing and the miling, in the care of the fields and of the stock that belongs to the farm. The work of dairying is carried on very largely by them; they milk the cows and buffaloes, make curds and butter and ghee, and themselves carry these products to the town to dispose of them for sale.

They do the work, too, of spinning and hand-loom weaving, or whatever subsidiary industry is carried on during the slack season.

In the factory the percentage of women employed in the various Provinces is not large, though of a total population (female) of working age, about 40 out of 62 million women (15-40 years age) are employed in actual work. In Bengal 11·8 per cent. of factory workers are women, in Bombay 18·3 per cent. in Madras 15·9 in the Punjab 10·7, and in the United Provinces 8·3 per cent.

Women work side by side with men in the mills and factories, and their contribution to the product turned out, is, though small, an accountable figure. As yet skilled work is not undertaken by them, but for a matter of that, the skilled work that is being done by Indian men in factories in India is a late development, and, until recent times, was not a great factor in the product turned out.

As craftsmen, the people of India have had great reputation for skill of work and beauty of design. In this women played and still play an important part. The Dacca muslin weavers were many of them, skilled women; the best hand embroidery workers are usually women; among silk cocoon rearers women seem to be specially skilled; and when the work actually turned out by women workers is considered, it will be found that their work is ordinarily not given the credit it deserves.

—

Interest in but not Practice of Religions

We live in queer times, opines the *Light of the East*—

Travel through the East or travel through the West: you will hardly find any man who is not acquainted with the tenets of several religions, but you will have to dig below the surface if you wish to discover so-called intellectuals that frankly and openly profess and practise any religion.

There is hardly an university in the world that does not boast of a well endowed chair of Comparative Religions, from which a professor daily or weekly dispenses the latest information on every form of belief or unbelief: and yet how many university professors and even university students truly observe the precepts of their own religion?

Again, our reviews and newspapers are full of articles dealing with religious problems. They are careful to report all the discoveries that throw light upon the faith of modern pygmies or long mummified Egyptians. How rash their readers would be were they to conclude that our newspaper editors or contributors attend church every Sunday, or the mosque every Friday, or offer daily sandhya to one or other of the Hindu gods.

Our intellectuals are interested in religions, but practise no religion. There are exceptions to this rule, but those who make exception are generally scholars and not mere intellectuals, men who know everything of something and not men who merely know something of everything. Nor are they the men "whose names are daily mentioned in the Press"; they are too busy or too modest to let everyone know about their religious views. The impression created by reading modern literature is the one we have mentioned: modern intellectuals discuss religions but observe none. What is the main reason of this seemingly contradictory attitude? Why are the moderns so curious to know about all the mythologies and theologies and yet so little anxious to turn their knowledge into some practical use?

Unless we are much mistaken, the main reason is our silly modern vanity.

—

Seeing God in Men

The editor of *Prabuddha Bharata* relates the following incident:—

It was in the beginning of 1884 that Sri Ramakrishna, while in a trance, fell down and broke his arm. It took some time to cure, A profound spiritual fact lay behind the incident, which he revealed more than a year after to some of his intimate disciples. He said: I am telling you a secret. Do you know why I love Purna, Narendra and others so dearly? I had once a vision of Jagannatha, and as I went to embrace him, I fell down and broke my arm. And it was revealed to me that now that I was born as a man, I must love the lord in men." A few days after the incident he had said, "I now find that my spiritual outlook is undergoing a change. Long ago Vaishnavcharan told me that the highest spiritual wisdom was the vision of the Divine in men. I now really find that it is the Lord who is moving about in the form of men.

—

How Animals are slaughtered for Food

In the *Maha-bodhi*, Mr. L. L. Sundara Ram gives an exposition of the horrors suffered by animals by quoting two graphic accounts by two writers, one from Russia and the other from our own country.

Count Leo Tolstoy gave vent to his sincere emotions when he saw a ghastly series of incidents in an abbattoir. The hearts of all readers of his pen pictures will be pricked and they will surely search their hearts whether there is any vestige of the humanitarian element to be found therein.

We have neither the heart nor the space for these accounts. They are horrible and sickening. Government legislation and supervision should be very drastic to secure the infliction of as little pain or suffering as practicable.

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Man must be capable of using to profit, and general beneficence the instinct of humanitarianism in all his dealings with the animal kingdom. If total abstinence from killing animal life is not possible at least clemency and quicker methods of despatching the brutes without causing them the least possible pain must be resorted to.

—

Khanderao Gaekwar's Love of Physical Culture

In an interesting article in *Vyayam* on Shrimant Khanderao Moharaj Gaekwar of Baroda, an account is given of how he encouraged the acquisition of physical strength, from which some extracts are given below.

The exercise taken from the wrestlers that were fed under his own direction, was extra-ordinary indeed. The diet offered to them was very costly and amazingly wholesome. It consisted of two pounds of butter mixed with thin leaves of gold and silver. Besides, sweetmeats, various preparations of milk, cream and the daily light food to boot, were given to them. The exercise of these special wrestlers was also uncommon. It would startle the readers. It consisted of five thousand Dands (press up) and Baithaks, and drawing water a thousand or two thousand times by the buckets of a bullock-draw-well and running ten miles daily. Such a tremendous exercise was taken by Ramju. A wrestler of the mighty type of Ramju, possessed of huge extensive and solid limbs, could hardly be met with. His weight—a very strange thing to believe—ten maunds i.e. 800 lbs. His elephant-like body would require one separate elephant to sit on, on the occasion of procession. He would occupy fully the whole seat in the Howda thereon, (which is ordinarily meant for four men). The Maharaja would daily exult in the sight of Ramju having a huge strong-built frame with handsome features to boot. Being extremely pleased with his elephantine strength and his successive victories in wrestling, he rewarded him with a huge gold club. Though the Maharaja was so fond of Ramju he would never tolerate his overweening superiority for a considerable time. He was not disappointed in preparing a new wrestler to humiliate him and to topple him down from his peerless position. He spent a great deal of money and took indefatigable pains in feeding another wrestler Buta. Buta was taller but less bulky than Ramju. His body was turned, by uncommon exercise into, as it were, iron solidness. His legs would appear like strong big iron bolts. The Maharaja was not fortunate enough to run into raptures by witnessing the contest between these two famous wrestlers. After the sad demise of the Maharaja, (in the reign of the next Maharaja) Buta, no doubt, had an occasion to wrestle with Ramju and he pinned him to the ground headlong by employing on him, Tang-leg throw in which he was a specialist, amidst the acclamations of the people.

—

"Fireflies"

Under the Caption "Fireflies," *The Visva-bharati Quarterly* publishes the many short poems of that name by Rabindranath Tagore which "had their origin in China and Japan where thoughts were very often claimed from me [the poet] in my handwriting on fans and pieces of silk." We quote half a dozen of them below.

My fancies are fireflies,—
Specks of living light
twinkling in the dark.

*

The voice of wayside pansies,
that do not attract the careless glance,
murmurs in these desultory lines.

*

In the drowsy dark caves of the mind
dreams build their nest with fragments
dropped from day's caravan.

*

Spring scatters the petals of flowers
that are not for the fruits of the future,
but for the moment's whim.

*

Joy freed from the bond of earth's slumber
rushes into numberless leaves,
and dances in the air for a day.

*

My words that are slight
may lightly dance upon time's waves
when my works heavy with import
have gone down.

—

Dairying as a Village Industry

We read in the *Agricultural Journal of India* :—

The view is occasionally expressed that much improvement in the milking capacity of Indian cows is needed before the dairy industry can be developed to meet the requirements of city consumers and before milk production can be made a profitable business. If the nccessary milk is to be produced on large dairy farms as understood in other countries and as usually suggested for municipal dairy schemes, I think this view is correct; but in villages milk is produced so economically and at so low a cost that with good average cattle such as are available in the main cattle-breeding tract of Northern India, it is possible, to stimulate a considerable scale of production, provided a ready market is available The business is one which is likely to prove very attractive to cultivators. The labour of attending to the cattle can be undertaken by their families and the regular return of cash which daily sales provide is a very strong inducement. This regular daily return throughout the year gives the villagers considerable security, since milk production as a business is less likely to be immediately affected by the vagaries of the season than cereal crop production. The climate of India to a large extent lends itself to the production of useful heavy yielding

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fodder crops, and a heavy yield of fodder can be grown at low cost. If a ready market were provided for milk produced in villages where fodder crops can be readily grown, a means would be provided of converting fodder into a saleable and marketable commodity, and consequently the area of cultivated fodder crops would rapidly extend to provide the necessary fodder to produce the supply of milk to meet the demand of the market.

The introduction of fodder crop cultivation into village agricultural practice does not necessarily mean that land will be diverted from food crop production for this purpose. The land lying immediately around villages is capable of giving very heavy yields of fodder and often at periods when they are otherwise lying out of cultivation, and very small areas of such land are required to yield the necessary supply. At present the cultivator requires to grow fodder for his bullocks and usually such provision is made. There is no profit in growing fodder especially for purely breeding stock and consequently very little is set aside for this purpose. The development of collecting agencies to provide a market for village milk will make fodder growing for milking cows and breeding stock profitable, and when this is the case the necessary amount will be forthcoming. Mixed farming has its virtues in countries more favoured with seasons suited to the requirements of agriculture than India. Its development in this country where season can be so unfavourable as to bring crop production except in irrigated tracts practically to a standstill, and where agriculture draws its power for cultivation from cattle, seems an absolute necessity. There seems no doubt that the provision of facilities for the proper transport of milk to enable a better market for milk to be put at the service of the village producer is the first step to the introduction of mixed farming practices and the consequent improvement in the condition of cattle husbandry.

—

Are Hindus Truly Religious ?

Asks *The Widows' Cause* :—

Are Hindus truly religious in following old customs without investigating into their goodness. What is their Religion ? It is "Protection of the Society." Do the Hindus probe into every custom and see if it is religious—that is if it is protecting the society. Do they care to set right all their customs, reform such as require reformation and leave off as are injurious to the protection of the Society ? If this may be the angle of vision the Hindu Society would live and lead.

We are afraid, in face of this Vedic definition of Religion, Hindus are irreligious. They are not reforming themselves through this test. We enquire, what is that religion worth the name that does not protect the Society. That is irreligious. Let that Religion perish that aims at cutting down the number and potentiality of a nation.

Is the custom of enforced widowhood 'protecting the society ?' Is it beneficial to Society ? It might have held good times back. To-day it is a fatal custom. And should Hindus still cling to it ? And in clinging are they truly Religious ?

—

Food Value of Milk

The *Oriental Watchman* tells its readers that milk is the most remarkable of Foods.

Milk differs from every food substance known, in the fact that it is a complete food. If in the case of adults it needs to be supplemented by other foodstuffs, cow's milk is for the young infant, when properly modified, a perfect food. It contains in excellent proportions, all the elements needed by the growing child. This is not true of any other substance known.

The fuel element is represented in milk by fat and sugar of milk. That fat is of a sort easily utilized by the body.

Why Milk Sours While Meat Putrefies

The sugar of milk is a special product exactly adapted to the needs of the body, far superior to cane sugar and free from the unwholesome properties of the products of the sugar cane. It is found nowhere else in nature except in the milk of animals. Milk sugar is slowly digested and absorbed. This enables it to reach the lower intestine where it is converted into lactic acid and so prevents the putrefaction to which modern science has traced a great number of the maladies of both infants and adults.

It is due to the presence of lactose that milk sours while meat putrefies. Nearly ten years ago, I placed in a jar of buttermilk a raw beefsteak to which no antiseptic of any sort had been added. The beefsteak is still intact, thanks to the anti-putrefactive properties of milk sugar and the acid forming bacteria it feeds. The reason for this anti-putrefactive property of milk was discovered by Kendall of Harvard, who a few years ago demonstrated that in the presence of sugar even highly active putrefactive organisms produce harmless acids instead of noxious toxins and ferments. This is certainly a most beneficent provision of Nature whereby the normal food of the young infant is kept in a wholesome state while undergoing the processes of digestion and absorption in the intestine.

—

Swami Shraddhananda's Death a National Loss

St. Paul's College Magazine takes the view that Swami Shraddhananda's death is a national loss. In that view it writes :—

The New Year in India seems to have begun with a bolt from the blue. Swami Shraddhananda has been shot dead. We grieve at the loss of our great sage. "Men are we and *must* grieve, when even the shade of that which once was great is passed away!" And yet we are not prepared to accept the view of some of our local contemporaries that the blood of this martyr has *only* been the seed of his church.

We would rather take this to be a national loss, sustained and grieved for, by all Indians, severed by no caste or creed. This is a most grievous loss to all Mahomedans, for they contribute no mean part to the evolution of Indian nationalism. Grieve they must ; for everyone of them can voice forth the cry 'Homo Sum.' And in the words of a Latin poet, every one of them may say "I am a man,

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and nothing that concerns man do I deem a matter of indifference to me."

If the departed hero is privileged to have a memorial for his deep love, entire devotion, and self-sacrifice to the cause of the downtrodden India, let him be given a high place in the gallery of her distinguished dead. Let a national memorial be raised that will stand testimony to a universal united effort for the uplift of the depressed classes.

—

Goodwill and Peace on Earth

The same magazine observes :—

What strikes us most, when we take stock of things and incidents of the previous year is that there is no appreciable measure of goodwill or peace on earth. Where can good-will dwell when there is a most devastating clash between the pen, the altar and the sword? How can China even bring tranquillity to her troubled soul when the White Supremacy eats into the very vitals of the Far East? Verily the present miseries in China are the the fruits of an exploitation carried in *excelsis*.

Coming nearer home; when we review the progress of the national development in India we shudder to see before us an array of symbols indicating factions and strifes, communal and ministerial. Whither goest Thou Mother India?

—

Christian Colleges and the National Cause

E. C. Dewick contributes to the same magazine an article on the contribution of a Christian College to the national cause in India which is well worth reading. We have room for only one passage from it.

They can, I believe, help to blend the rightful elements in Nationalism—love of country, self-respect, desire for freedom—with that wider International outlook, without which Nationalism brings upon itself the inevitable nemesis of selfishness, whether individual or corporate. The Christian Colleges of India are not exclusively English or even British enterprises. In them will be found American and Dane, Spaniard and German as well as the various subdivisions of Britisher—Scot and Irish, Canadian, Australian, Welsh; and from various angles, these are bringing to the young men of India the outlook of a wider world which neither India, nor any land, can ignore, without peril. To that wider world India is bound by ties of common human obligation, to bring the riches that are her own heritage, and for the development of which she righly yearns for her own freedom.

—

Conflict of Loyalties

P. A. Wadia writes in the *National Christian Council Review* :—

To any one who tries to look at the human world in its broad aspects today, the most outstanding characteristic will appear to be a conflict of loyalties; and the more reflective the individual, the deeper and farther reaching will this conflict appear to lie in the different social relations of life. In the field of politics there is the conflict between my loyalty to the State, to which I owe allegiance, and my loyalty to the larger human society, which is increasingly becoming one through the advance of scientific knowledge and the exchange of goods. There is also within the State the conflict between loyalty to the community, to which I more immediately belong, and loyalty to the larger political grouping, which I call the Indian people. In the economic sphere there is the cleavage between respect for the customary traditions that reconcile me to the sale of adulterated goods, and the scruples which make me court ruin for myself and my family if so I can see a brother in the customer who buys his goods from me. In the social sphere there is the war between my loyalty to the rules of the caste or class to which I belong, and loyalty to the more comprehensive social organism of which I am a member: and my community of purpose with this larger organism may demand my co-operation in the bodily life which distinctly involves a violation of caste rules.

Turning to some of the more immediate problems of Indian public life, shall we allow our communal prejudices to get the better of the common interests that link us all together—Englishmen and Indians, Hindus and Muslims, Brahmans and non-Brahmans—into a corporate life, inspired by the one purpose of contributing by service to the welfare of the human race? That corporate life which we visualise as the Indian nation cannot enter on its heritage of freedom so long as the constituent members of that body are torn asunder by suspicion, by envy and hatred. And to descend still lower down in the sweep of our survey, shall we allow our own personality, the requirements of our pecuniary gain or even our refinement or our spiritual well being, to over-ride the love which prevents us from regarding other human beings as instruments of our individual purposes? Sir William Ashley; speaking at the Plymouth Church Congress in 1923, observed that the man or woman who looks upon his servants, or upon the working classes, or even wife or husband or child, as tools is not a Christian. And yet how many of us have been brought up in that mode of thought crystallised in the social and economic institutions under which we are living and which mould our thoughts and ways of life?

—

"The Indian Fist at Nationalist China"

A Nationalist says in *The Volunteer* :

The Chinese Student's Monthly of Michigan in one of its editorials under the caption of "The British Watch dog" writes: "No British atrocities in China were complete without India furnishing the beards and fists. The red turban policemen are the horror of the pedestrians and the bullies of the coolies." It is a sullen fact that the Indian army has been used by the British in crushing the independence of several States even within India. It is true that Indian soldiers have conquerd India for the British. The hardy warriors hailing from Nepal and Punjab have been the master-arms of Britain today. It is mainly this power which enables Britain to hold the 330 millions of Indians

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in subjugation' and abject slavery and to enact Amritsars as easily as David Garrick might have murdered Duncan on a London stage.

We must protest against the strong muscles and sacred arms of India being used on foreign soil to force slavery on quiet and liberty-loving folk. Indian arms are meant for killing the Rakshasas (demons) and protecting the Rishis (saints). They are not meant for shedding innocent blood. "If the British guns want to raze a thousand Chinese homes and mow down men, women, and children alike, let John Bull do it himself." We should have nothing to do with it.

—

Tribute to Bose and Tagore

We read in the *Hindu Missionary* :—

There is not one Indian who has not rejoiced and felt proud on hearing of the splendid reception given to Sir Jagadish Chandra Bose at the various centres of Learning during his recent trip to Europe. After all, the land of dreamers can produce the equals of men who are "wide awake." As a result of the European tours of Rabindranath Tagore and Bose, Hinduism stands a better chance of being properly appreciated in the West.

—

Bose's Teaching and Untouchability

Then follows in the same journal an inaccurate statement of Bose's opinion on the resemblance between animals and plants, though the object of such statement is good. Says the writer :—

At the recent Science Congress, Sir Jagadish demonstrated by various experiments that there is absolutely no difference between plants and animals except that the former are stationary while the latter can move about. Both possess sense organs and can experience pleasure and pain. Have we Hindus realised the full significance of this great discovery ?

Two thousands years have rolled on and a new prophet has carried forward the pirincipal of Ahinsa a step forward. He tells us, that the plucking of a fruit or flower or the uprooting of a plant causes great pain to the tree. We are left wondering as to how we are to live if we are not to be cruel to plants and trees. Viewed in the light of the discoveries of Professor Bose, the principle of Ahinsa declares the vegetarian to be as sinful as the flesh eater. We can no more boast of our superiority over the non-vegetarian.

Until we find some new food which will entail no cruelty to the animal and plant world, would it not be good if we turned our thoughts inwards introspectively ? Is my neighbour who eats flesh really so bad that I should have no social intercourse with him and feel polluted by his mere touch ? Am I not practising cruelty on the various plants when I uproot them for my food ? Is not my cruelty greater because the plants remain mute and offer no resistence when I treat them so badly ? Would it not be good if I frankly and humbly confessed to my neighbour that after all I have sinned along with him ? How can I then be polluted by the touch of another who does what I do ?

—

India No Gainer from League Health Organisation

In a long and well-documented article contributed to *Welfare* Ramananda Chatterjee shows that India has not so far derived any advantage from the Health Organisation of the League of Nations. He begins by saying :—

It has been often asked in what way India can derive any advantage from the League of Nations. The main object of the League is to preserve peace between nation and nation. As India has not the power either to declare war or to make peace with any nation—these things are done for her by her Suzerain, Great Britain, there can be no occasion for the League's exercise of the peace-preserving power in the case of India. Nor can the League do anything to raise the political status and improve the political condition of India, as these are among the internal affairs of the British Empire and India in which the League cannot interfere. And it is needless to add that the League cannot help India to become independent. On the contrary, if India tried to be independent, the League would oppose such endeavour. For by Article X of the Covenant of the League, its Members are bound to preserve the territorial integrity of all Member states, and the British Empire is such a Member State.

As India cannot derive any benefit from the political activities of the League, its advocates say that she can derive some advantage from its other activities. Let us then see what we have gained from its health activities.

He holds that :

Until India becomes fully self-ruling and so long as her medical and health services are controlled by British Government servants, the Health Organisation of the League cannot do any appreciable good to our people.

—

Duty and the Joy of Life

In *Welfare* Professor Diwan Chand Sharma tells the reader :—

There is a couplet beloved of orators and demagogues who figure so prominently in School and College debating societies that has, I think, done more harm to our youth than the vicious works of any perverted genius. Go where you may, you will find this couplet exultingly quoted and approvingly listened to by youthful Burkes and budding Brights. The couplet to which I have referred so scornfully, and which I think should be placed on the index expurgatorius in all schools and colleges runs thus :—

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I slept and dreamt that life was beauty,
I woke and found that life was duty,

I find fault with this couplet not because it lacks the true ring of poetry and sounds like a jingle, but because it embodies a pernicious half truth. It seeks to emphasise the fact that we are here to perform our duty, willy-nilly, and not to taste the glories of existence. In fact a cursory perusal of this couplet shows to us that people who think that life is beauty are mistaken, as beauty are mistaken, as beauty and duty are at variance with each other. We live in this world, so to say, like sentinels at the cross roads, and not like sight seers in the garden of Allah. In this world we are never to enjoy any off-day, never to know any respite from our work, but we are to be here always at our post after donning our uniform and with the truncheon in our hand. Life to us is a series of monotonous duties and soul devastating labour, and not something in which duty linked up with pleasure, and toil is relieved by some joy.

This view of life is, therefore, one which does not appeal to me. Nor should it appeal to anyone else, for it is so mechanical. As an antidote to this I would ask the readers of the "Welfare" to ponder over this sentence of Colonel Roosevelt. Says the Colonel, "He is not fit to live, who is not fit to die, and he is not fit to die, who shrinks from *the joy of life or from the duty of life.*

He concludes :—

Thus games, sports, love of literature, love of painting, nature, gardening, anyone of these things may be practised as a hobby. One man may find relaxation in the study of poetry; another take delight in football (football was the saving of the life of Prof. Jadu Nath Sarkar, Vice-chancellor of the Calcutta University), and a third man's happiness may consist in salmon fishing. But that man's life is very dry and uninteresting, who has no hobby to occupy his leisure, and cannot turn to something outside the sphere of his work for relaxation and repose. We, Indians, neglect sadly the cultivation of hobbies and this is the reason why we do not see much joy in life.

—

Unemployment and Liberal and Vocational Education

Gopal Haldar thus concludes his article on unemployment in India in *Welfare* :—

The prospects are gloomy, but it will be gloomier still if we remain satisfied with merely condemning liberal education, whatever may be its shortcomings. Vocational education leading to no vocation cannot be popular. Its necessity lies in supplying the wares the industries demand. Without the one the other is useless and helpless

For the present it is better that while vocational education gets the encouragement it deserves, this liberal education should continue and should rather get the increasing number of subscribers to it,—though their lot is bound to be more and more miserable day after day. For liberal education alone can act as a great fertiliser in this exhausted soil;—it alone can mould the social environment that is so fatal to any enterprise and inspire the social mind to shed off its apathy and isolation, its primitiveness and traditionalism, and bring home to it the real significance of industrialism. It is here as avenues of Westernism that the argument in favour of liberal studies and cultural education and even for the quick extension of that can stand all criticism and suspicion.

Unemployment will increase, discontent must grow in volume, only the dangers from it have to be cautiously watched and avoided, liberal education barren in its immediate results must filter through the choicest into the whole community,— and then alone we can hope to revolutionize the conditions under which the country groans and evolve a better social, political and economic system.

—

Islam and One National India

Professor S. Khuda Bukhsh has contributed to the *Calcutta Review* an article entitled "Reflections of a Wayfarer" from which we make some extracts below.

Is the religion of Islam hide-bound, impervious to light and love? Should it stand in the way of one National India? Islam's history is reassuring. Her literature holds out the brightest hope. Did not Islam accept Hellenism as the starting-point of her culture? Did she not incorporate it—make it her very own! What is Islamic civilization but a blend of old civilizations which Islam had subdued and absorbed into her own new system? What are Islamic theology and dogmatics but the gift of the Aramæic people—Christian converts to Islam. What is the theory of the Islamic state but the Persian theory transplanted to Islamic soil?

And does not Sufism owe its origin mainly to the school of Indian Philosophy known as the Vedanta School? The external resemblances between the two system—those of the Vedanta and the Arab and Persian mysticism—obtain a further confirmation by their remarkable internal similarities (Khuda Bukhsh, *Islamic Civilisation*, pp 108-114). Islam, as we know it, to-day, is a mosaic work, made up of many sources. Would that our co-religionists realized this truth! It has changed with the changing times. The realisation of this fact will be of incalculable importance to the future politics of Islam.

Nor must we forget that two Pundits enriched the literature of the Caliphate with the treasures of Hindu learning. But if history is helpful; no less is literature in the understanding of this problem. Where in the literature of the world is there that spirit of liberalism and toleration such as we find in Islamic literature?

Islam has never stood in the way of unity and freedom. Does it stand in the way of unity and freedom out here in India? I emphatically think, not. And yet, why then is this ugly Hindu-Mohamedan question—so distracting, so disturbing, so subversive of progress and friendship? Because in the past, the uniting bond was the bond of culture. That bond has now been snapped, destroyed and with the destruction of that bond the ties of amity, good-will, concord have loosened and fallen. Politics has taken its place and what, after all, is Indian Politics but a scramble for a few Government posts?

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The false theory of a foreign people, settled in a foreign land, propounded by a half backed historian—not very long ago, is now rejected with scorn by all sane thinking Muslims.

This belief—historically untenable—is so ineradicably rooted in my co-religionists—that they cannot—so long as it continues cherish, much less respond to, the idea of unity political or social. It is a mischievous belief; for it assumes that we are a foreign people wholly different from the Hindus.

—

Malaria Control at Birnagar

The January number of the *Calcutta Medical Journal* contains a very elaborate and well-illustrated article on malaria control at Birnagar. By perusing it, the inhabitants of other malaria-stricken villages will be able to constitute and carry on the work of their own anti-malarial societies with efficiency.

Anti-malarial work at Birnagar was started by a Society called the Birnagar Palli Mandali in October 1923. Official reports confirm the fact that the scourge of malaria spread throughout Bengal in an epidemic form from this once populous and beautiful town of Birnagar (Ula) which is 50½ miles above Calcutta by rail. The anti-malarial operations under-taken at this place ought therefore to arouse the deepest interest in view of its notorious association with the history of the malarial epidemic in Bengal. A Charitable Dispensary was established at Birnagar in 1861 and a Municipality was created there in 1869. But neither of these institutions was able to check the ravages caused by malaria, and so the once prosperous town of Birnagar rapidly sank into the status of a village abounding in dilapidated homesteads, ruins, and jungles, presenting all the features of a rural area.

Mr. Krishnasekhar Bose concludes his very instructive report with the observation that :

Quinine measures seem to be more immediately effective than anti-mosquito campaign. But it would be a mistake to drop the anti-mosquito campaign and concentrate attention on quininisation alone. A thorough anti-mosquito measure is bound to be effective and in our fight against malaria we cannot leave any weapon unused. Anti-mosquito measures can only be thorough when the Municipality enforces its laws and byelaws and compels the owners of tanks and lands and householders to adopt the requisite sanitary measures. It would be a pity if the Municipal Commissioners do not wake up to the importance of this at the present stage of our work. Any neglect in this direction may nullify in a great measure all the work done by the Palli Mandali.

FOREIGN PERIODICALS

Postal Rates in India

Sir Geoffrey R. Clarke, a former Director-general of Posts and Telegraphs in India, says in the *Asiatic Review* :—

In 1922 the initial rates were doubled to 1 anna per ounce for a letter, and ½ anna for a postcard. These rates compare very favourably with those in Great Britain, and are, in my opinion, fully justified. Distances in India are six times as great as in this country ; we do not get the same volume of mail to handle, and much correspondence has to travel many miles by runners' lines, over which any appreciable increase in weight involves the employment of an additional runner at each stage.

In any comparison between India and Great Britain, the far greater wealth and cost of living in Great Britain and the higher salaries paid to British postal employees should be taken into consideration. If that were done it would be seen that the people of India have to pay heavier postage than Britishers.

The following observations of Sir G. R. Clarke are, however, unexceptionable :

It is generally accepted that the Post-Office in any country should just pay its way, but I do not consider it any great disaster if it fails to do so. Cheap postage is such an inestimable advantage to the life of a country, both on its social and business side, that the actual loss in maintaining the service may be more than counterbalanced by the general gain to the community.

It has been found by experience that high postage seriously interferes with the distribution of business and trade circulars, and it is possible that in this way the gain of a million pounds, say to postal revenue may mean the loss of ten million pounds' worth of trade orders. This may be a gross exaggeration, but it is an argument for cheap postage, quite irrespective of its results in the Department itself.

—

Indianization in the Post-Office

Sir G. R. Clarke's opinion on Indianisation in the Post-Office is worth quoting. Says he:—

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There is, as you are aware, a persistent and natural demand in India to indianize the services. In the Post-Office indianization began many years ago, and there has never been any distinction of race in the matter of promotion to the higher appointments. In fact, most of these are at present held by Indians, and very efficient and trustworthy officers they have proved. I think it is purely due to this elimination of race distinction both in the matter of appointment and pay that the Department has been able to work so smoothly in troubled times.

—

Prohibition in America

We read in the *Review of Religions*:

Mr. Irving Fisher, Professor of Economics, Yale University, says:—"Prohibition has accomplished much good, hygienically, economically, and socially." There is a decrease, he says, in the first offenders from 24 per 10,000 of the population in 1914 to 6 per 10000 in 1925. Amongst Students he says, "It is not debatable that there has been a very substantial reduction in arrests for drunkenness." The cases of profanity dealt with in New York City have fall from 4,350 in 1919 to 1,695 in 1924.

Charles C. Clarke, Professor of Romance Languages who is not a prohibitionist, says:—"I will admit, however, that the effect of prohibition at Yale has been good. I know whereof I speak, for I have been a Member of the Committee of Discipline from a time dating back many years before prohibition. I do not pretend that the students are prohibitionists, or are not drinking, but the change has been simply revolutionary. In other days our Committee was continually busy with cases involving intoxication and the disorders arising from it. Now we have practically no business of the kind to transact."

—

A Chinese Story

Chuang Tzu writes in *Message of the East*:—

In Lu there was a Wang Thai (Taoist saint) who had lost both his feet; while his disciples who followed and went about with him were as numerous as those of Chungni (Confucius). Chang Chi asked Chung-ni about him, saying, "Though Wang Thai is a cripple, the disciples who follow him about divide Lu equally with you, Master. When he stands, he does not teach them; when he sits, he does not discourse to them. But they go to him empty, and come back full. Is there indeed such a thing as instruction without words? and while the body is imperfect, may the mind be complete? What sort of man is he?"

Chung-ni replied, "This master is a sage. I have only been too late in going to him. I will make him my teacher; and how much more should those do so who are not equal to me; Why should only the State of Lu follow him? I will lead on all under heaven with me to do so." Chang Chi rejoined, "He is a man who has lost his feet, and yet he is known as the venerable Wang; he must be very different from ordinary men. What is the peculiar way in which he employs his mind?" The reply was, "Death and life are great considerations but they could work no change in him. Though heaven and earth were to be overturned and fall, they would occasion him no loss. His judgment is fixed regarding that in which there is no element of falsehood; and while other things change, he changes not. The transformations of things are to him the developments prescribed for them, and he keeps fast hold of the Author of them."

—

The Teaching of Literature

M. U. Moore asserts in the *Island Review* of Ceylon "with a fair degree of confidence, that literature cannot be taught at all".

Literature was written not to be studied but to be enjoyed. What *passes* for the teaching of literature is *the history of literature*, which is quite another thing; and as a recent writer remarks "about as irrelevant to its appreciation as a knowledge of the origin of our breakast sausage would be to our enjoyment of it." The teaching, in fact resolves itself into a mere chatter about sources and origins, entirely worthless from an educational point of view. What we should notice in this connection is that we are here confronted with a feature of academic teaching viz, a *subordination of substance (or life to form.* This can be seen even more clearly by another instance. Anybody who has any knowledge of literary text-books for students of the present-day will recognize that the work itself, which is the subject matter, occupies but an insignificant part of the text-book. A play of Shakespeare's "edited" by some academic light, consists of its lengthy introductions, going into minute details of origin and the date when it was written, and concluding with voluminous notes of a pedantic character, glossary of terms and so on. Here is a complete subordination of substance to form, a mere encumbering of the mind with futile facts which, it is to be hoped, are forgotten as soon as learnt. And the result of this concentration on the part of academic lecturers on this mechanism of literature, This taking of the machine to pieces, as it were and seeing how it works, not only causes a fictitious interest in the machinery, but usurps the rightful interest in literature as such. Take a thing of beauty to pieces and you destroy the beauty; vivisect a genius and the genius escapes you.

—

Britain and League Mandates Commission

The *Living Age* writes:—

The British Foreign Office has seen fit to address a letter to the Secretary-General of the League of Nations politely protesting against the care with which the Permanent Mandates Commission is inquiring into the government of the colonies and countries entrusted to the administration of the Powers. The Commission's questionnaire is very exhaustive, comprising as it does over two hundred

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and thirty questions extending to every detail of government and administration'. The *New Statesman* deplores Mr. Chamberlain's action, because it makes the British Government appear as a leader in a fight against the Commission, 'a body of unquestioned integrity and ability, whose authority must be maintained if the mandate system is to have the confidence of the world.' It argues that if Great Britain is doing its duty fairly to the inhabitants of the countries placed in its care, there is nothing to fear, and that as a trustee it cannot set up as sole judge of what is necessary or unnecessary in respect of the rights of its *cestui que trust*. The mandated territories are not colonies.'

—

A Japanese Medical Researcher

"A distinguished English surgeon" gave in a private letter to a scientific friend in Tokyo an account of a professional visit to some of the leading medical centres of America which was published in the *Japan Advertiser*. The following extract from the letter relates to a Japanese Medical researcher:—

I spent an afternoon with Noguchi. He is a tiger for work, and, in one way, impressed me more than any of them. He showed me the spirillum of yellow fever alive in culture and the similar spirillum in the sap of the plant milkweed. He may be coming to Egypt this winter to study trachoma, leishmaniasis, and Kala-azar. He has his research workers all over the world. He determines the cause of obscure South American diseases in his laboratory in New York. Blood and other specimens are sent to him by collectors, and he does his work in the quiet atmosphere of his laboratory.

Have we any such researchers? Noguchi should have come to Assam and Bengal to study Kala-azar.

—

China and Great Britain

The New Republic (January 5) thinks,

In regard to China Great Britain has at last seen the handwriting on the wall. Having failed to win the support of Japan and the United States for a policy of using force she has now decided to try conciliation. The official memorandam made public on Christmas Day practically promises to recognize the Canton government if it continues to succeed. Great Britain nowapproves the levying of the so-called "Washington surtaxes" by China—a decision which is raesonable since the Cantonese are levying whatever taxes they please and no one can ston them. The British also declare that they have wanted to adopt their present attitude ever since last May, but refrained from doing so in order to continue the unanimity of the great powers. That the English should be the leaders in a movement of pacification is turning the tables with a vengeance. It is a characteristic example of opportunist British policy, a fact which, however, does not make it any the less desirable.

—

The Mandates and Self-righteous Britain

The New Republic observes:—

The weakest point in the machinery of the League of Nations is the mandate system. Originally it was established to accord with the new respectability whihc the advent of the League was supposed to bring into the relationship between the great powers and the "backward peoples"; but its practical workings have differed little from the older form of colonial holdings. The case of the Syrian mandate, held by France, is the most notorious illustration of this. The efforts of the Syrians to bring their case before the world were thwarted by the policy of permitting complaints from the subject people to come to the Leogue's attention only through the mandatory power—which is about like the army rule that a private can only complain of injustice by a lieutenant through asking the lieutenant himself to speak to the captain about it. The injustice of this has at last become so apparent that the Mandates Commission has itself proposed that in future representatives of the inhabitants of the mandated territory should be allowed to appear in person and state their grievances.

To this suggestion the reply of the British government has just been published. It rejects the suggestion in terms of coldest disapproval. It regards the existing machinery as entirely adequate. "The view of His Mejesty's government," it adds, "is that there are the gravest objections to the grant of any form of audience by an advissory Commission of the League to petitioners who are either themselves inhabitants of a territory administered by his Majesty's government under mandate or are petitioning on behalf of inhabitants of such territories. It has never been found necessary to grant audiences to petitioners either for the purpose of considering their petitions or for the purpose of elucidating the matters with which any petition deals. It would appear that in any case in which after examination of a written petition the mandates commission finds itself unable to make a definite recommendation to the Council its proper course would be to request the mandatory power concerned to furnish or to obtain from the petitioners such further information as it requires." In other words, let the League ask France to find out from the Syrians whether she has been acting with unexampled cruelty and injustice in their country, and if so, report to that effect. We submit that this policy is unworthy of the British government, or any honest government. It is a continuation of the "damned nigger" theory of dealing with the inhabitants of the mandated territory; and the longer it is continued, the more troublesome it will be.

—

Importance of Date of Emancipation

British politicians in their selfishness think that it is of no importance to fix a date

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on which India is to have responsible self-government, ignoring the fact that a vague promise made to unborn generations is no promise at all;—the promise must be fulfilled within the life-time of the foremost political workers of India. It is in this belief that the New Republic suggests with reference to the Philippines :—

Let the United States agree to give the Islands their independence at a fixed date some years in the future provided that at a plebiscite held not many years befo.e that time the inhabitants signify their desire that this be done. Then let them have an increasing degree of autonomy from year to year in the meantime, and let the final economic arrangement with the United States, whatever it may be, come into effect gradually over a long period.

—

Relations between Orientals and Occidentals

Haridas T. Mazumdar, Chairman, Oriental Students' Conference, writes in the *Philippine-American Herald*:

Is our society, I mean our world-society, so organized as to ensure peace and plenty to every individual and to every nation? Is every nation organized for peace or for war? What is the basis of our international relations? By international relations I do not mean the sorry mess of the European situation; international relations cover a wider and broader field than that. By international relations I have in mind particularly the relations between the two culture groups, the Orient and the Occident. Can we, either as Orientals or as Occidentals, be proud of the relations that exist between ourselves? Do you of the Occident know our culture sufficiently to condemn us as your inferior? Do we of the Orient know your culture sufficiently to adjudge you as the pariahs risen to power because of the perversity of the Iron Age? Citizens of the Occident, let me impress upon you the significance of our problem: it is not merely that markets and money and investments are at stake—our stakes are of vastly greater import. Much as we resent and suffer from your political domination from your economic imperialism, from your "white man's burthen," we feel that the greater issue lies in our mutual misunderstanding of each other's cultural values. Such is the opinion of the Orient and it is this that we tried to thresh out at our Conference.

—

Women Workers for Peace

Many of greatest workers for international peace in America are women. Recently problems of peace were discussed there by nine women's organisations at a conference on the cause and cure of war, about which we read in the *Woman Citizen*:

"Believing as I do," said Mrs. Catt firmly, "that compulsory arbitration treaties are the real solution of the war problem—" and the pedal note of the second Conference on the Cause and Cure of War was struck, to hold throughout five mornings, afternoons and evenings of lecture, discussion and debate.

It was nearly two years ago that a committee composed of the presidents of nine of the Great national women's organizations, called the first Conference. That time the subjects were literally causes and cures, analyzed, dissected, discussed from every angle. Out of that Conference came certain "findings," which during the past two years, have acted as a basis for study programs, summer conferences and individual lectures on various phases of international relations. Whenever a missonary society packed a barrel, whenever a woman's club devoted an afternoon to foreign affairs, wherever an American Association of University Women chapter discussed the international scholarship it was aiding, right there was apt to be heard an echo from the hard study of the conference.

So that the six hundred delegates who met this year in the gilded Hall of nations during the snowy, sloppy week of December fifth, had back of them the most authoritative information about why peoples went to war and how conflict could be avoided. They also had two years in which they had digested that information. They had tried it out on other people, tested its validity in this case and that. Problems of peace had been in their minds, and their minds had sloughed off prejudice and gained limberness.

The result was an added ease in discussion, a clarity of background, and an increased willingness to listen to very controversial discussion. The Conference devoted half its time to economic and historic consideration of such fundamental causes and cures as the need for security, trade rivalries, general arbitration and progressive disarmament. Then they went on to the more prickly discussion of our present foreign relations with other countries.

—

Opium More Dangerous than Alcohol

Sir Richard M. Dane asserts in the *Journal of the East India Association*:—

The abuse of opium is, of course, a serious evil, but the abuse of alcohol is also a serious evil. The two habits are comparable. Opium appears to have a special attraction for some races and alcohol for others. The abuse of alcohol is a more serious evil for the individual and for the persons with whom he is brought in contact, but opium, even when used in moderation, has an enervating tendency and is, therefore, for a nation a more dangerous thing.

—

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Italy Under Mussolini

The bulletin of the Association Internationale des Travailleurs publishes a letter from a correspondent about Italy which begins thus:—

The conditions in Italy remind one of the worst days of popery, Bourbonnism or feudalism. The attempt to kill the Duce put into execution by a youth of Bologna has given handle to a regime of terror unparalelled in history. The great courage of Mussolini so much advertised is a direct lie. It is not true that, immediately after the shot was fired, he gave order to stop the automobile and keep quiet. On the contrary, he became pale like a corpse and ordered increased speed and did not even turn once backwards to look. When he came to the station, he was still shivering and could not control his excitedness. This was told to me a few days later by a Fascist of note. He told me also that the would-be assassin Zamboni was condemned to be shot by his friends and fellow conspirators. I cannot vouch for the truth of this latter statements. Young Zamboni was a child of Fascism and his brother made the march to Rome. It must be concluded, therefore, that he was commanded by the renegade Fascists to carry out the assassination. In any case, everyone in Italy wants an explanation and many thousand suppositions are suggested in the Fascist camp itself. It is not, therefore, easy to sift all these, and Truth is as rare in Italy as Freedom. All opposition papers have not only been suspended but forbidden The Fascist papers themselves can only publish what the Duce wants.

It is said that the Italian nation is agreed with the Fascist politics. Who can deny it? Whoever dares to express another opinion is immediately prosecuted and is doomed to certain conviction. That itself would be luck! For, whoever is surprised when he expresses a few words of murmur in a public place or on the streets runs the risk of being lynched. Not even in the confidential circle of one's relatives can one express his opinions freely. In every house there are some spies who are lurking upon every suspected family. The doorkeepers of houses must observe and report the suspected families. They must watch their correspondence and denounce them to the police.

—

Church Attendance in England

Professor J. Takakusu writes in the *Young East*:—

During ten years which I spent in Europe in my student days, I rarely missed attending church services on Sunday. To speak the truth, at first I went to the church rather reluctantly, because I had no other way of spending Sunday than doing so. By degrees, however, I began to take interest in church-activities and went even a long way to hear sermons by eminent preachers. I visited Europe four times after I had finished my studies and returned home, but every time I went there I never failed to visit the church on Sunday and to observe with a critical eye how matters were going on therein. From these experiences, I can say that within the past twenty or thirty years Europe has gone through a great, even a sweeping, change in the domain of thought.

When more than thirty years ago I first visited England as a student, Christinity appeared to be in the heyday of prosperity. No boarding house would tolerate a student who would stay at home and continue his studies on Sunday. He was, therefore, obliged to quit his books on that day and go out for a walk. Neither sports nor any other amusements were available, and as he could scarcely walk all day, he was obliged to go to the church. It was in such circumstances that I attended church services every Sunday. In those days, every church was filled to capacity and the sentiment of the people at large towards the church was exceedingly reverential. I also found missionary zeal to be very intense, the popular sympathy for heathens being of such depth that many earnest young men and women went out as missionaries to pagan countries and money was always liberally given for their support. After the Russo-Japanese War, from which Japan emerged victorious some great change was observed in the sentiment of the English Christians towards the Japanese. Before that war, they had made it one of their cherished objects to convert the whole of the Japanese people to Christianity in fifty years, as a Bishop of Tokyo once spoke at Oxford. After the war, however, opinion appeared among them that it was waste of both labour and money to try to propagate Christianity among the Japanese, who already possessed Buddhism of advanced form as their religion, and that missionary efforts should be concentrated to irreligious and uncivilised regions such as Africa. In fact, a certain denomination discontinued sending missionaries to Japan. Nevertheless, the religious sentiment of the English people, and of other European peoples for that matter, was still very strong.

All this has been upset by the Great War. On my last visit to England, I was amazed to find church attendance so poor that it appeared to have dwindled to one-tenth of that of the pre-war days. Lest I might fall into error in my judgment, I visited a goodly number of churches and those of different denominations. Not only that, I inspected conditions prevailing in churches and chapels in cities as well as in the country. It was the same everywhere.

—

Publication of Abhidharmakosha Vyakhya in Russia

The same magazine is responsible for the announcement that:

The copy of Abhidharmakosa Vyakhya by Yosomitra, which was collated by Dr. Unrai Wogihara with years' painstaking efforts will shortly be published in the capital of Soviet Russia. The revised copy was sent to Dr. Serge d'Oldenbourg at the beginning of the World War to be published in the Bibliotheca Buddhica series of the Russian Academy, but nothing as to its fate has been heard since the outbreak of the great revolution by the Soviet faction. To our pleasant surprise, however, it has been reported recently by Professor

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Stzervatskol of the University of Leningrad that the valuable Buddhist manuscript has been kept in perfect condition inspite of the great revolution, which wrought havocs throughout the country, and will be published early this year.

—

The World's Population

Some figures relating to the world's population were given by Sir Charles Close in his presidential address to the Royal Geographical Society. The following are quoted from them as published in the London *Inquirer* :

The population of the globe, estimated at about 1,859 millions in 1924, was increasing at the rate of about 20 millions a year, so that in 1927 it would be about 1,957 millions. Omitting the forzen and desert places, the present density of population for the whole world was 38 per square mile, or 14.6 per square kilometre. The densities of the countries differed greatly, England and Wales having 251 persons per square kilometre, Belgium 245, Italy 130, Germany 127, France 71, Scotland 63, Irish Free State 46, Spain 42, Russia 24, and Norway 8. The density of the population of England at once leapt to the eye.

—

Alcohol and Opium in India

Dr. Sudhindra Bose writes in the *Scholastic* (Pittsburgh, Penn. U. S. A.)

Before its contact with Europe, India was one of the most temperate countries of the world. Drinking was considered a social vice, a religious crime. In comparatively modern times, drinking of spirituous liquor has been introduced in India along with other gifts of Western civilization. Today the British Government in India is in the liquor business ; it is the saloon-keeper of the nation. The liquor traffic is one of the most deeply entrenched foreign interests, but the will of the nation has declared itself in no unmistakable terms. Judging by the innumerable local and provincial referenda, India is undoubtedly for hundred per cent prohibition. And could India be free of the British control today, it is no exaggeration to say that India would go dry tomorrow.

Closely connected with the temperance question is the opium traffic, which has become a great national peril. The medical authorities of America say that for all scientific and medicinal purposes of the whole world, we need only three and a half tons of opium a year. India alone produces a thousand tons of the drug annually, enough to poison the whole human race a dozen times. In India, the opium traffic is established by law. It is the monopoly of the government. Just as the little boys and girls in the United States can go to a shop and buy all the candy they desire, much in the same way the little boys and girls in India can go to an opium den and buy unlimited "dope." There are seven thousand government licensed opium dens operating in India, open daily the year round.

The various anti-narcotic societies in India are ever active in their crusade against the drug. They point to the fact that Japan has already banished opium from its possession, Korea and Formosas. They demand that India should be allowed to suppress opium as a measure of social well-being. As a result of these campaigns, there has been of late marked diminution of the opium evil in certain areas.

—

Foreigners in China

The New Republic Comments on the Chinese situation as follows.

The situation in China is daily growing more dangerous. At any moment it is possible that foreigners may be killed in the course of riots, and hostilities started the outcome of which it is impossible to predict. The British concession at Hankow has been seized and there and at other points the feeling against foreigners is running high. Five American destroyers have been sent to Shanghai, and other naval forces are in readiness to protect the lives of foreigners. The use of military and naval strength in this way has plenty of precedents and it is not surprising that it should be resorted to. At the same time we agree with Mr. Grover Clark, editor and the publisher of the Peking leader, who warns that it is more likely to bring about danger to foreigners than to prevent it. The Cantonese government, Mr. Clark pointed out in a recent interview in the New York Times, is seeking by every possible means to avoid any harm to foreigners, knowing what the probable results will be. But the presence of armed forces is itself an incitement to the mob to resort to violence. It plays into the hands of the radicals and seems to justify the propaganda of Soviet Russia regarding the sinister purposes of the power. Mr. Clark, who as an observer of Chinese affairs is second to none in experience and ability, believes it is of the greatest importance that the United States should immedietly make an unequivocal gesture of friendliness toward the Chinese people. He believes this should be done regardless of any action of the other power and that if it is postponed even a few weeks it may be too late. Mr. Stephen Porter, Chairman of the Foreign Affairs Committee of the House of Representatives, has introduced a resolution which would do much in this direction. It calls for the United states to undertake immediate treaty revision, regardless of the action of the other powers. It ought to pass, and at once.

—

Britains Aftermath of War

We take the following from the *Literary Digest.*

What this has been may be partially appreciated from a survey of the activities of the Joint Council of the Order of St. John of Jerusalem in England and the British Red Cross Society, which

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has just issued its sixth annual report. Says *The Lancet*, London), in a review of this document :

"The rurely after-war activities of the Council, as set forth in the report, are many and extend to all ranks of the Services, but perhaps the most important of them are those undertaken by the Auxiliary Hospitals for Officers' Department which seeks to relieve ex-officers suffering from sickness or disablement attributable to, or aggravated by, their service in the war. More than 17,500 of such cases have been helped during the last six years, and it is melancholy to have a record that the majority of them have been tuberculosis cases. The Department puts them into hospitals at Brighton, assists them to go to Switzerland or the Reviera, helps them with the cost of the treatment while their cases are being officially investigated, and does not pass over unnoticed those whose applications have been rejected by the Appeal Tribunal. There are, unhappily, still many ex-officers who require surgical, medical or convalescent treatment for disabilities for which the Ministry of Pensions could not accept liability, but are unable to pay operation and nursing home fees. Here the hospital steps in with its inestimable boons and removes much bodily suffering and mental anxiety. As regards mere extent however, the activities of the Emergency Help Committee stand at the head of all these works of mercy. Last year 17,535 cases were helped, and half a million dollars a year is being spent, mainly in grants of a fixt amount, for some specific purpose calculated to confer permanent benefit. Very often the money is eventually refunded, and many men, their physical handicaps notwithstanding have thus been enabled to become self-supporting. In addition to all this, money is found for materials and training for bedside occupations, for drives and entertainments and for Christmas gifts. The report makes a splendid record of public service, most of it performed voluntarily by helpers whose patience and sympathy provide the human touch that lights up so many lives upon which the shadow of war has fallen. never entirely to be removed."

MANAGEMENT OF WOMEN'S EDUCATION IN BENGAL

By RENUKA ROY, B. sc. (Econ. London)

RECENTLY a proposal has been set afoot by some of our pioneer women educationists to move Government for the creation of a separate board for women's secondary and intermediate education, consisting mainly of women and a small number of able men in the nature of experts. This board is to set up a separate school final in accordance with the proposals of the Saddler Commission report. The Saddler Commission has shown us, that there is a great waste of time due to the low standard of the present school leaving examination of the Calcutta University. Time is at this stage of education, even more precious in the case of girls than boys, and the reason is, that only a few girls go in for higher education, the great majority getting married at the completion of their school-life. If their school final is on a higher level, they would at least be ensured of a better and more complete education before leaving school. The board would also be useful in introducing new subjects for girls, such as domestic science and social hygiene. Its advocates want the board to have the recognition of the University and its co-operation in its creation ; but they maintain, that the board must be created even if University help is not forthcoming. The usefulness of such a board is unquestionable. It would give women a much greater power in the administration of girls' education. But it is essential that this board, though a separate entity, should have connection with the University. This could be secured by a few of the members of the board being members of the University Senate or *vice versa*. As a matter of fact, the University which contains so many of our most intellectual men should be brought to realise the necessity of co-operating with educated Indian women, and of rendering them every aid in the formation of this women's board.

In matters educational, centralisation is necessary in order to obtain co-ordination of policy, but there is need for a good deal, of regional devolution, for its actual administration.

This devolution could be effected by the formation of District Women's Councils which would be supervised by the Central Board of women's education. These district councils would be concerned with, both primary and secondary as well as the zenana education of women in the districts. At present they would have to consist of quite a number of

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men and only a few women. The number of women would gradually increase as the social conditions in the districts improved. The wives of officials and other educated women in the districts should be induced upon to manage the boards and to train up interested resident ladies to take up the work. This is most important to preserve continuity in action. Although men would have to form the majority on these district councils under present circumstances, yet these councils would form a training ground for women in the districts and would also be under the control and influence of a Central Board, where women would predominate. Herein lies their superiority over local bodies such as municipalities which would have to consist wholly of men for a much longer time to come, as a long period will elapse before women are either able or willing to join them.

The Inspectress of schools would be an ex-officio member of the central board, and the District Inspectress, if appointed, would be ex-officio member of the district councils and could play a large part in making the councils a success. However, the whole power should not be vested in their hands. Ultimate control should be kept in the hands of independent men and women who have not to be accountable to Government for their action, as Inspectresses naturally would be. Initiative and new ideas can only be introduced by those who are free from the trammels of officialdom.

Of course, the time will come for these district councils to be established after the Central Board is brought nearer materialisation. Recently the Government have urged upon the University the necessity of forming a separate board for secondary and intermediate education for both boys and girls. If such a board is formed and women are given their due importance, then educated women would have no quarrel with the project. But it is most deplorable that the Government proposals to the University include only one woman on this board. All things considered it would be best for women to have a separate board, but it must work in co-operation with the University if it is to be a success. The formation of this board would by no means make it unnecessary for women to establish their claims to fellowship on the body of the University. Higher education will be controlled there and it is essential for us to have a hand in the guidance of the higher education of Indian women.

Surely with the urgent need for the spread of women's education and an even greater need to improve the type of education given, we should count on the help of all fair-minded and liberal men. But we must not forget that it is on women that ultimate responsibility lies. It is for them, not only to insist on their rights but make use of them. If we do not understand the very essence of citizenship, and are not prepared to do our utmost in furthering the cause of women's education, all the help and all the sympathy that we obtain from our menfolk would be of no avail whatsoever. It is a women's problem and it is for women to solve it. We who owe our freedom and education to a handful of enthusiastic reformers, and are the inheritors of all the pioneers have done, owe it to them and to our less fortunate sisters, to do all in our power to improve the condition of the vast majority of our country women.

MARCH OF ANTI-ASIANISM AND THE PAN-ASIAN UNION

A special cable to the *New York Times* gives the following significant news-item:

"Panama; Oct. 23.—President Chiari has approved the immigration law which he had vetoed and returned to the National Assembly, suggesting amendments, not all of which were included in the revised law finally passed.

The law prohibits absolutely the immigration of Chinese, Japanese, Turks, Syrians, East Indians, Dravidians and Negroes of the West Indies and Guiana whose original language is not Spanish.

"This qualification makes possible the exception of Latin-Americans of negro blood. The law expressly excepts employees of the Panama Canal and auxiliaries of whatever race, in accordance with the existing treaty agreements with the United States.

"It is estimated that 5,000 West Indian negroes

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4000 Chinese and a few hundred Japanese and other excluded races are now resident in Panama."

The above news-item is the clearest and most significant proof of the spread of anti-Asianism among the nations of the world, particularly among the nations which are directly or indirectly co-operating with Great Britain and her dominions and the United States of America, in their anti-Asian immigration and world policies.

Panama is a very insignificant nation, when compared with Japan, China, Turkey or India; yet Panama deliberately enacts a humiliating and discriminatory law against the nationals of the Asian states. Those who are familiar with the actual status of Panama internationally will agree with us that although Panama is regarded as an independent nation, but in actuality from the very day of its creation it has been nothing but a dependency of the United States of America. When Columbia refused to concede to the demands of the United States, regarding the concessions, necessary for the building of the Panama Canal, a Revolution broke out in the province of Panama, which was then a part of Columbia. It is a notorious fact, that the United States was so intensely interested in the revolution and its success that the Wahsington Government, under the direction of the great American Theodore Roosevelt, recognized the independence of Panama within less than forty-eight hours. Of course, the Panama Government gladly acceded to the demands (granting of a concession) of the United States which in return promised to guarantee Panama's independence.

It does not take great intelligence to divine that Panama's anti-Asiatic Immigration policy is the echo of the wishes of the United States of America. The United States used the Chinese and Japanese labourers whom the people of the country invited then to help them in building their railroads. But Asiatics are excluded from the great Republic. The Panama Canal was also dug by the Asiatics and the Negroes, so far as the hard work was concerned, and now they are not wanted. *The far-reaching significance of Panama's policy of anti-Asianism becomes evident to us, when we consider that there are influential American statesmen who think that all members of the Pan-American union should adopt a common policy of "American solidarity", by co-operating and adopting a similar international policy for the American continents, such as exclusion of the Asiatics from the American continents.*

It is notorious that the American Government is in accord with the Canadian authorities regarding the virtual exclusion of the Chinese, Japanese and Hindus. The American Government does not like the idea of the Japanese, Hindus or Chinese immigrating into Mexico. It is now known that one of the things Japan had to agree to, before the famous Gentlenem's Agreement between the United States and Japan was signed, (which has been recently repudiated by the United States Government), was that the Japanese Government would voluntarily restrict Japanese Immigration to Mexico. Even today absolutely false stories are being spread occasionally in American papers to the effect that the Japanese are plotting to secure a naval base or coaling station in Mexico, which might be used against the United States. Since the acquisition of the Philippines by the United States, the Chinese are excluded from that Asian country and the nationals of other Asian states are neither very welcome by the Americans, who control the destiny of the nation. The position of the Asiatic people in Cuba is similar to that of the Phillipine Islands. It is very evident that Haiti, Nicaragua, and other Central American states will possibly follow the foot-steps of Canada, Panama and the United States of America in discriminating against the Asiatics.

The Asiatics are excluded from a large portion of the African continent which is dominated by the British Empire. The continent of Australia, to uphold the doctrine of "White Australia", excludes the Asiatics. Canada, the United States of America and other countries like Panama are determinedly opposed to Asiatic Immigration. Discriminations against the Asiatics in certain parts of Asia are also now in force. These facts establish precedents for further movements for the spread of anti-Asian legislations in other countries. It is known to all who read foreign news carefully that Japanese efforts to colonise in Brazil and other South American countries have been adversely criticised in the American press, as undermining the spirit of the Monroe Doctrine. It is not too much to foretell that, unless something extraordinary happens, with the increase of Anglo-American financial influence in South American countries, anti-Asian legislations will make further headway.

The anti-Asian Legislation of the Panama Republic is not in itself a very serious

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thing : When we take the whole question into consideration, we find it to be but an expression of a very dangerous symptom of discrimination against more than nine hundred millions of people who are by no means a negligible factor in world politics and world peace. *Enactment of discriminatory Immigration laws against the Asiatics, definitely affects the property-rights, commercial rights, and "equal opportunity" for the nationals of the Asiatic countries.* If the Asiatic peoples begin to adopt measures reciprocating against the discriminatory legislations, affecting personal, commercial and property-rights of various western nations, it would not be a source of spreading good will among nations. There are indications that some of the Asian states are going to enact retaliatory measures. The following Associated Press despatch from Tokio, October 29th, published in the *New York Times* throws some light on the possible development :—

"The Cabinet voted today to make enforcement of Japan's alien land law effective on Nov. 10. Under this law all aliens who are subjects of countries granting similiar privileges to Japanese can own land in Japan. Modification of the law by imperial decree made it possible to discriminate against citizens of States or political sub-divisions of a nation because of the fact that such States or subdivisions might deny Japanese the right to own land."

The problem that is facing Young Asia is to find a way out by which Asians will not be discriminated against in any part of the world. The only programme that may lead to the solution of the difficulty existing now is the enforcement of an international understanding which will call *for absolute Racial Equality.* All Asia can co-operate on this programme, as Dr. Wellington Koo, as the Chinese Representative at the Versailles Peace Conference, co-operated with Baron Makino of Japan, who asked for the inclusion of the creed of Racial Equality, in the Covenant of the League of Nations. Baron Makino's proposition for Racial Equality was as follows :—

"The equality of nations being a basic principle of the League of Nations, the High Contracting Parties agree to accord, as soon as possible, to all aliens, nationals of States, members of the League, equal and just treatment in every respect, making no distinction either in law or in fact on account of their race or nationality."

Because of the opposition of the Anglo-American statesmen, particularly Hughes of Australia and Woodrow Wilson and Llyod George, Baron Makino's proposal failed. However he added :—

"I feel it my duty to declare clearly on this occasion that the Japanese Government and people feel poignant regret at the failure of the Commission to approve of their just demand for laying down a principle aiming at the adjustment of this long-standing grievance, the demand that is based upon a deep-rooted national conviction. They will continue in their insistence for the adoption of this principle by the League in future."

Japan, Turkey, Persia, Siam and other countries have got rid of the unequal treaties granting "extra-territorial jurisdiction" for various nations ; and China is trying to recover her full sovereignty in her internal matters. But the greater problem that is facing all-Asia is to secure Racial Equality for the peoples of Asia all over the world. All-Asia must act in concert to prevent any and all discriminatory legislations against the Asian peoples in any part of the world. *Asian Independence and Racial Equality and World Peace should be the guiding principles for the Pan-Asian Union.* The first meeting of the Pan-Asian Union was held in 1926 in Nagasaki, Japan. It is expected that the next Pan-Asian Congress will be held in Peking during this year. Let us hope that India will be, not only, adequately represented there, but the Indian statesmen and educators will arrange, so that the 1928 session of Pan-Asian Congress be held in Calcutta, when Asian scholars from various lands will gather to discuss problems of mutual interest and to devise means for closer co-operation among Asian peoples to protect their birth-rights as human beings.

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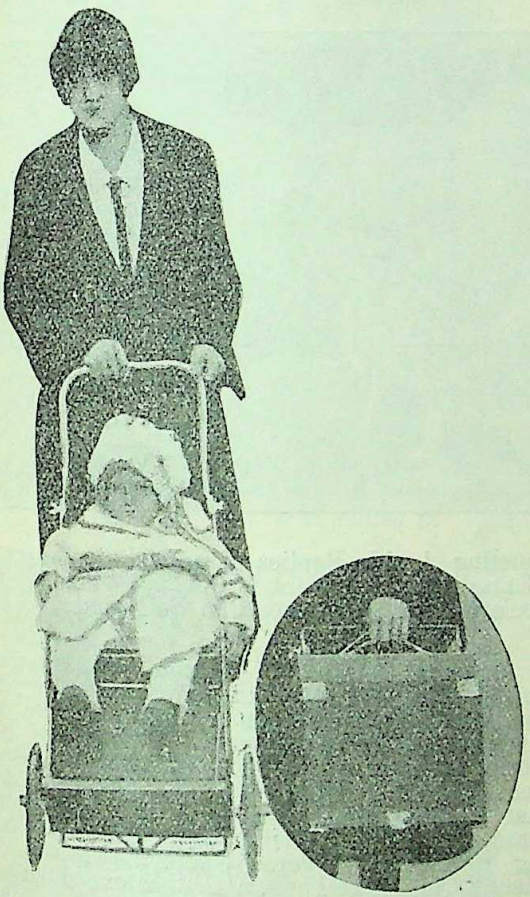
GLEANINGS

Baby Cart That Folds up Carried As Handbag

Weighing only fourteen pounds, a collapsible cart for the baby is folded up in the form of a handbag for carrying. Saving of storage space and ease in going up and down stairs are among the advantages claimed for it, while comfort and safety are assured the infant when the carriage is in use.



Gocart, Unfolded and Collapsed. Showing How It Can Be Carried as a Handbag

—

Butterflies Turned into Jewelry

It is a long way from the fashionable shops of London to the wilds of New Guinea, from which come the beautifully colored butterfly wings now being fashioned into exquisite jewelry. A single sample of the rare Paradise butterfly, tailed and with wings of black, green and satiny gold is valued at from $150 to $200.

In the uplands of New Guinea, the climate is cold, while the plains burn in torrid heat. The butterflies fly very high, and one species can be caught only by fixing a dead specimen on a leaf in the sun with wings outspread. The insects fly down to it, just as parrots do to a wounded mate. Acetylene flares are hooked on branches in the mountain country to lure other butterflies after dark, and they are also attracted by great bonfires made in the forests. Native Papuans and the cannibals of the Solomon islands are known to catch them in nets made of a web which trapped spiders will spin around sticks.

A Locket; the Natural Bright Colors Are Carefully Blended

Designs Done with Butterfly Wings—a Picture to Illustrate a Fairy Story

At the mouth of the Amazon river, stand a tower carrying a platform just beyond the tree

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tops. It is a moth and butterfly station where these insects are caught for the leading museums. At night a powerful electric light attracts them and soon they literally envelop the platfrom in a fluttering cloud tinged with every color of the rainbow.

At an altitude of 2,900 feet, an English collector and naturalist, H. S. Landor, saw a vast number of splendid butterflies, one of which followed him for some days,attracted by the scent of some toilet soap.

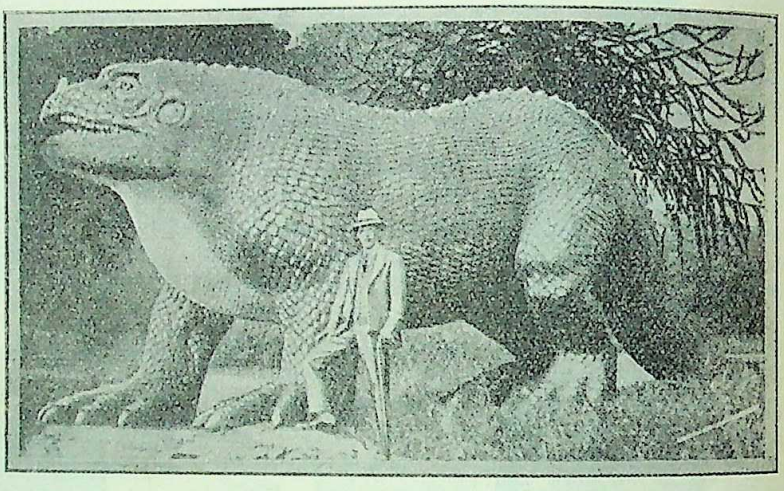
Gold miners and ore prospectors vary the monotony of digging by exploring the woods around their claims, on the hunt for gorgeous butterflies. Wood cutters and "balata bleeders, roaming hundreds of miles in the vast forests of Guiana to tap the juice of the bal ta gum, collect butterflies for museums, private collectors and jewelers.

The uses of the butterflies wings in art and industry will surprise many. The skilful jeweler can incorporate the lovely wings into rings and necklets, and in dainty brushes, mirrors and combs. A few months ago, an English artist exhibited a picture of Catherine of Aragon looking through a cathedral window. All the colors of the rainbow illumine this window, which is about five feet square, and is composed of 1,800 tropical butterfly wings.

—

Living Monsters Are Sought In Wilds of Congo

To Complete the Crinoline-Girl Design 120 Wings Were Fitted in the Costume of the Persian Maiden



Col. Fenn Is Standing beside Replica of prehistoric Beast. Such as His Expedition Will Hunt in Congo, Where Natives Declare Huge Creatures Can Be Found

Veins of the Wings Represent Folds of the Cloth : Butterflies from Equatorial Regions Were Used

Africa is a land of secrets, and one that has engaged the thought of explorers for many years is the possibility that in some of the remote wilds, huge beasts, long extinct in other parts of the world, are still in existence. Most of these suppositions are based on the tales of natives who declare that they have seen animals of enormous size and strange shapes in the jungles and lowlands bordering the Congo river. Under the leadership of Lieut. Col. H. F. Fenn, a British expedition plans a trip through the wildest sections of the Belgian Congo in search of monsters that may have survived in these fastnesses.

—

Artists Turn to Ironwork To Express Ideas

Handwrought ironwork, including chimney pots, weather vanes, fire screens and lanterns are being produced by members of the American art colony in Paris who have given up paints and the sculptor's chisel for forge and anvil. Their work has attracted so much attention that recently a number of American artists deserted the annual salon and organized a purely American exhibition. Some of the works, such as the combination of wolfhound

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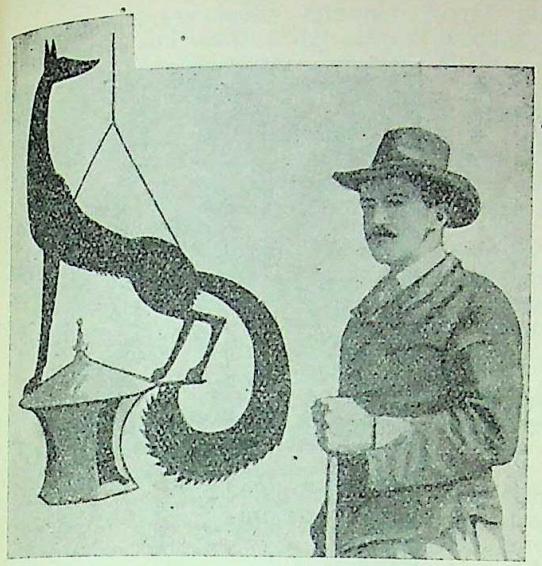


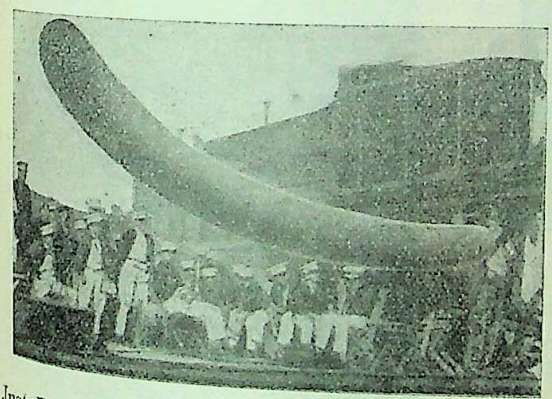
Chimney Pot with Wolfhound Vane Done by American Artist in Wrought Iron

weather vane with a revolving chimney pot, shewed unusual originality,

—

Strength Of Lungs Tested Blowing Up Tube

The blowing championship of Nebraska was awarded to a young farmer of that state after he had inflated an inner tube to a length of twenty



Just Before It Burst: the Inflated Inner Tube After the Champion Had Puffed at It for Eighty Minutes

feet and a circumference of fifty-six inches wholly by his lungs. Shortly after, the tube burst. It took eighty minutes of puffing to fill the tube.

—

Floats Propelled By Feet At Six Miles An Hour

Driven by a propeller worked by the feet of the user, a novel craft was demonstrated in France. It consisted of two floats fitted to a framework on which the operator rests in a swimming position. Steering is done by the front float and a rudder.

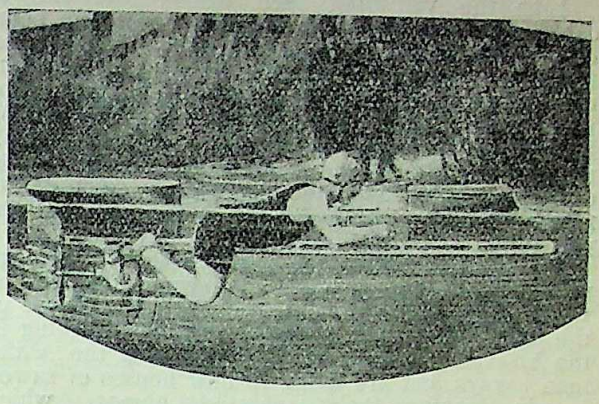
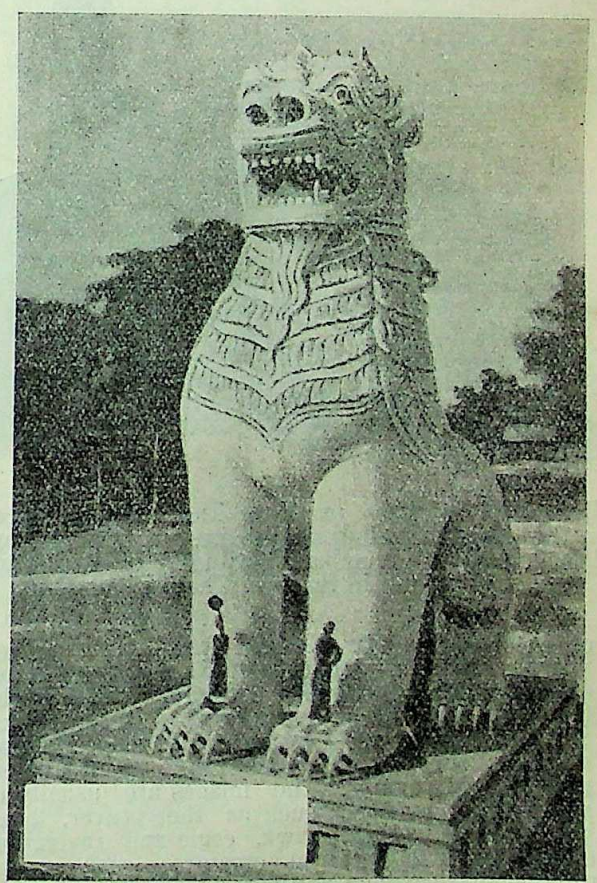


Photo-Diagram of the Foot-Propelled Float

A speed of slightly more than six miles an hour is said to have been attained without difficulty.

—

How Evil Spirits Are Banished In The Orient



Guardian Dragon in Mandalay, Burma, with Two Burmans Standing on Its Huge Claws; the Burmese Art Is Entirely Original, and Not Copied from Abroad

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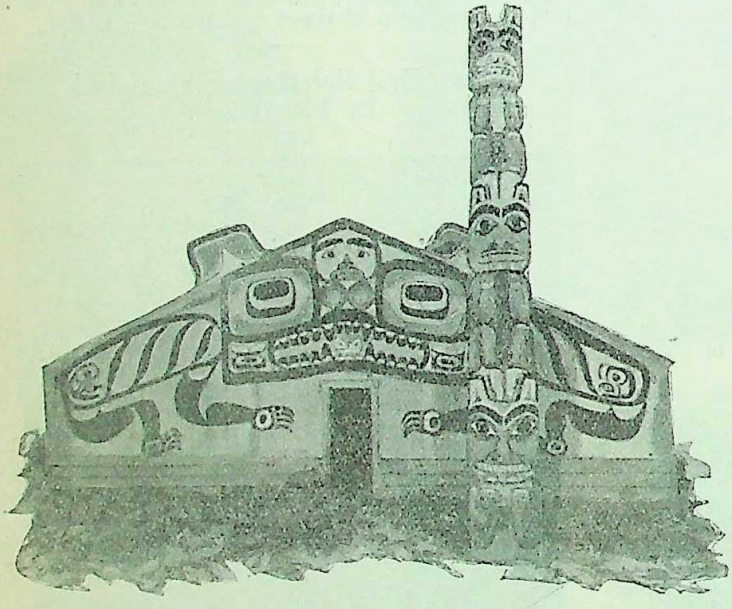
Totems Reveal Vivid Picture of Vanishing Race

Like the vanishing race whose rare skill at carving has made them possible, the totem poles of the Alaskan Indians are rapidly disappearing through neglect and decay, and even outright destruction, and science seems unable to prevent it. This is the disclosure made by Dr. Herbert W. Krieger, of the Smithsonian Institution, in a lengthy report prepared for the government on the results of his efforts last summer to preserve some of the rarest products of totemic art in the southeastern parts of Alaska.

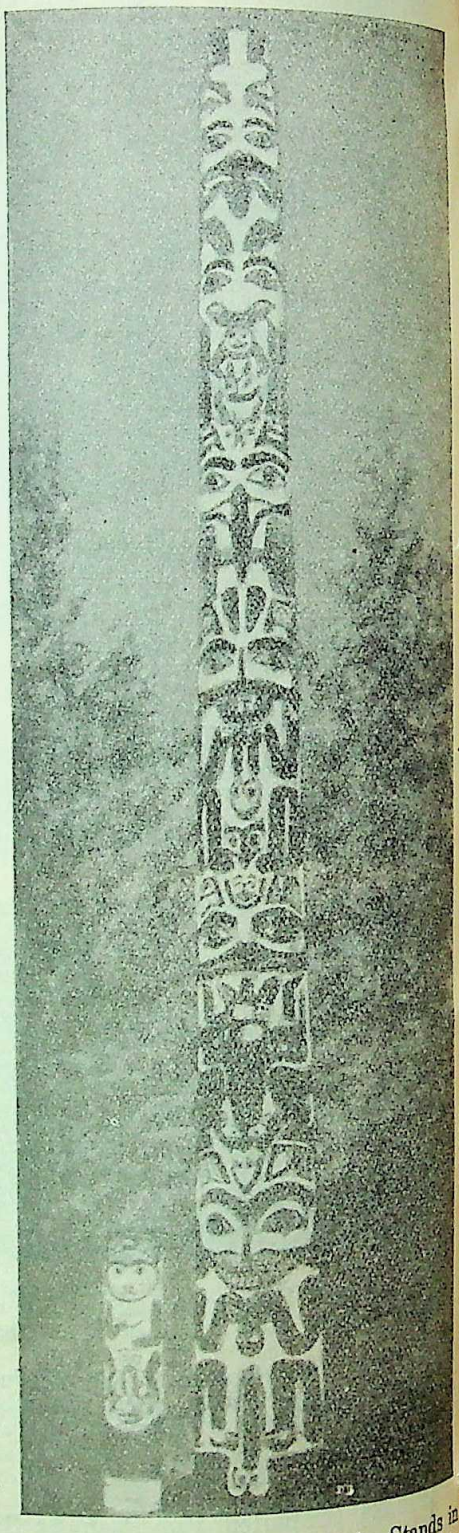
Dr. Krieger states that many of the villages are no longer occupied by their former inhabitants, while others show evidences of neglect because of the absence of their owners, who are working in the Alaskan canneries or are imitating the white man's ways and are living in new houses of sawed boards, leaving their ancestral homes, which represent the highest skill of the northwest coast Indian, to fall into decay. The wood carver's art



Houses Grow Ears to Grace Their Highly Decorated Fronts in the Kwakiutl Indian Villages of Albert Bay, Vancouver Island, British Columbia : Totem Art Is Carried to its Highest Peak in Some of These Decorations

of these tribes, Dr. Krieger says, has aroused wonder and admiration from the time of their discovery by the Russian explorer Behring, who first landed at what is now known as Sitka, Alaska, in 1741. Nowhere else in the world may one find a similar type of art, representing for the most part carved figures. The images are usually of well-known animals, such as the beaver, bear, killer whale, shark, hawk, eagle and raven, but there are also mythical creatures, such as the thunder bird, which is reputed to make lightning by the flash of its eyes and thunder by the clapping of its wings.

These carved figures find expression on the tall



Alaska's Most Elaborate Totem Pole, Stands in the Memorial Park at Sitka ; It Came from the Village of Kasaan

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wooden totem poles chiefly, although house posts, dugout canoes and many other objects of daily use form subjects for carvings. The most striking bits of artistic efforts of the natives are on the tall columns of cedar wood, which are really memorials erected in honor of the male relative whose property the builder had inherited. These totem poles, some giantlike in height, generally occupy the place of honor at the center of the gable end of the owner's house.

Among the Tlingit and certain other of the coast tribes the totem pole has a hollowed cavity in the rear in which are placed the cremated remains of the one in whose honor the memorial was erected. Nearly all the poles standing at the present time have such cavities. Among the Tlingit the name for totem pole is the word meaning "coffin" its use and significance would make it, according to our notions, the equivalent for tombstone or memorial column.

Dr. Krieger found that the totem pole which once stood proudly before the house of a family or clan, and showed by its carvings the lineage and personal achievements of the residents, is fast succumbing to decay and ill use, Since the coming of white men, the Indians have lost their pride in tradition. One native cut down some finely carved poles to make a sidewalk. On the west coast of Prince of Wales island is the village of Kowkan, with fifty good totems intact, but this is far from the course of white men's travels and is uninhabited. Tongass village also has some unique totems. Three of these have the carved emblem declared by natives to represent Captain Cook, the first white man seen by their ancestors. One pole has a very fair likeness of Abraham Lincoln carved among its bears and eagles and ravens. The natives think probably that the chief who made it had seen a white man, an event worthy of preservation in native history, and had acquired a picture of Lincoln which he copied on his totem. It is also possible that the carver sought to record the purchase of Alaska by the United States, since one earlier totem has been found with what was probably a portrait of the Czar of Russia.

Any unusual experience in the life of the individual may be incorporated in the carvings on the totem pole. One has the carved figure of a ship under full sail, Dr. Krieger said. This pole belonged to a woman who was the first of her village to see such a vessel and the white men who landed at Sitka. A curved figure on another pole represents the experience of an Indian at Tongas village who once acted as a host to a former secretary of the interior on his visit to Alaska. The secretary was asked to sit on a pile of fine furs in the Indian's house. At the close of the interview he was told that he was forgetting his furs. "It is the custom of our people," said the Indian, "that what a visitor sits upon is his."

When the totem pole was erected later by his nephew, the former secretary of the interior was represented on it dressed in a frock coat, silk hat and checked trousers.

"Totem pole art," Dr. Krieger says, "is largely a representation of animals. These usually refer to the role played by certain animals as actors in native myths. The curved beak of the hawk is invariably represented as touching the mouth on the underside, while the thunder bird, which wears a cloud hat, has a larger beak. The raven has a long straight beak, while that of the eagle is short and curved. Birds, even when they take human form, are to be recognized by a beak added to an otherwise human face. The beaver usually is biting a stick, which it holds between its paws. Certain mythical water monsters may take on a variety of forms. Animal representations have erect ears placed above the eyes, but are otherwise hard to distinguish from human figures.

"The most important thing in the life of the Indian is his crest or totem. Representations of this animal crest are placed on every conceivable object of daily use ; they are even tattooed on his arms and body and are painted on his face. The inheritance of a proper kind of crest determines an individual's chances of success and standing in his community."

THE PRESENT STATE OF PRIMARY EDUCATION IN BENGAL

SOME SUGGESTIONS TO BRING IT WITHIN THE REACH OF EVERY CHILD

BY LADY ABALA BOSE

IN the present stage of world's progress wide-spread primary education has come to be regarded as an essential condition for a nation's efficient existence. In the judicious exercise of franchise, in an intelligent struggle for economic advancement and in the multiform pursuits for intellectual and aesthetic enjoyment, primary education among the masses of the people is supposed to have a chastening and uplifting influence. The range of women's activity in these fields is more or less circumscribed in all countries, but in the special spheres of work which has been assigned to women in India by the tradition and customs of different societies, a systematic course of primary education has proved by its results to be of inestimable benfit. It has enabled women to run

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their homes and take care of their husband and children in more intelligent ways and to earn their livelihood where necessary with greater ease. Their position in society has become more important and useful.

In Bengal, unfortunately, the results of primary education in enriching the lives of women have not been so pronounced. Several causes are responsible for this, but the most important ones are worth pointing out.

It should be remembered that of the total number of girls in the different educational institutions of Bengal, nearly 95 per cent are in the primary grade, the remaining 5 per cent being distributed in the middle and high schools and the colleges for general or professional studies. So the problem of female education in Bengal is mainly the problem of primary education.

The scheme of primary education now in vogue was designed primarily for the requirements of boys with slight modifications here and there to meet the needs of girls. In other societies where co-education is sanctioned or where boys and girls or men and women come in more frequent and intimate contact with each other, the difficulties and anomalies of a uniform system for boys and girls alike, may not be so perceptible, but in our society, men and women move in spheres that seldom overlap, so an educational system that aims at preparing the pupils for the respective parts they are to play in after life, should take into account their divergent needs. The prejudices that still remain in some quarters against female education in general, and the criticisms that are now and then levelled against the educated girls, will be found in the last analysis to be a protest against this maladjusted education.

The custom of early marriage has put a limitation on the number of years that can be utilised for primary education. So the results that are possible in countries where a girl spends eight years on elementary education, cannot be expected in our society, where a girl finishes her educational career before she is 12 and begins her married life within a year or two after this.

The combined effect of these and allied causes is that although Bengal can boast of about 12,000 primary schools for girls with about two lacs and seventy-eight thousand of pupils—these being, by the way, the highest figures of all the provinces in India—it is only the fringe of the vast problem of primary education that has been touched; because, among the girls of school-going age, only 7½ per cent ever join any school at all, the rest of them remaining beyond the reach of all educational influence. It will not be out of place to mention here my own experiences in starting an association called the *Nari Shikha Samti* whose principal object is to start primary schools in Bengal villages. This question of popularising primary education and the impetus to be given to this movement so that more girls could receive the benefits of education, has therefore been to me a matter of very great interest.

The problem is full of serious difficulties. At the outset we notice that sufficient funds are not available for the initial expenditure over new schools, or for improving the training and salary of the poor and ill-paid teachers. Vast areas have to be covered with a net-work of schools in order that no girl may complain that there was no school within her reach. Gradually the principle of compulsory education will have to be realised into practice.

These are administrative problems on which experts are concentrating their experience and energy with varying degrees of success. To supplement these efforts there should be something like a systematic propaganda in order to accelerate the progress. This the *Nari Sikha Samiti* has been trying to do. As this side of the problem has not received the amount of attention its importance demands, I would specify certain important aspects of the subject.

No educational system can be said to have satisfactorily discharged its functions by mere establishment of schools or improving the pay and prospects of teachers, unless it has been able to create in the community a conscious demand for the benefits of education or an appreciation of the benefits in those who have received it. People should feel that education is not a luxury which they can do without if they like, but is as necessary to life as food and water.

In this respect non-official agencies can do a great deal of real service by organising lectures, discussions, demonstrations and exhibitions. The prejudices and apathy that still linger in the minds of some parents and guardians regarding the blessings of education, should be removed by lectures, accompanied by magic lantern illustrations if possible, reiterating what education can do and has actually done in other countries as well as amongst us. Persistent discussion on the subject in the periodicals slowly percolates down the almost impervious strata of society. Demonstration by girl students in the shape of musical entertainments, recitals, simple dramatic performances, may occasionally be organised for propaganda work. Exhibitions of women's handiwork cannot but enlist the sympathy of those who are still doubting whether their girls require any education or not.

I am afraid, we have hitherto neglected to take full advantage of the educational advances that have already been made. Women who have had some education in their early lives may be counted upon to be on the side of all attempts made for the furtherance of education, provided we approach them in the right spirit and ask of them the service they can easily render in the midst of their present environment. They are the living examples of the fruits of education and under normal conditions may be expected to encourage the education of their own children and the children of their relatives and neighbours. Whatever they say or do carries some weight and they can easily assume positions of importance. An exemple will illustrate this point; a representative of the *Nari Shiksha Samity* once went to a village for propaganda work. Among the visitors who came to him was an old lady, who had brought with her a newly-married daughter-in-law and said, "This my *bouma* learnt her lessons before her marriage in your school in the neighbouring village. She has now been a source of consolation in my closing days. When the day's work is finished the women of the neighbourhood assemble in my room and she reads to us Krittibas's Ramayan". It seems that no better propaganda work could be done in that village.

But a danger has got to be guarded against. We must not shut our eyes to the fact that the primary education our girls are receiving is of such poor

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quality that it seldom produces a distinctive type of women who can serve as an example of education. On the other hand, until this state of things is improved, the angle of vision of society will not materially change and education will not find more favour than now. This appears now to be moving in a circle, but a way out of this may perhaps be found in an organisation for continued education after the primary education in the schools is to all intents and purposes finished. The custom of early marriage puts a limit to the number of years that becomes available for school education. But after the girls have left the school and have settled down as married women, some of them are eager to continue their education, in a leisurely way of course, if opportunities suited to the conditions of life they are leading are given to them. Zenana education—not of the primary but of post-primary type—correspondence school, a widespread library movement, are some of the forms in which such opportunities may be offered. The success of adult education movement in other countries shows that if a problem be seriously taken up, solutions are not difficult to find.

What I wish to emphasise is that if by these means we can attract even a small percentage of those who had primary education thereby enabling them to attain to a higher degree of enlightenment, the example will not be lost upon the public and the cause of education will receive a great impetus. This will perhaps be thought of as a round-about way, but I have no doubt about its efficacy.

In some very backward localities, offer of scholarship in small amounts may be made not only to induce the girls to join the school but to make the parents feel that school-going is economically advantageous. In villages a rupeee or two per month is not inconsiderable and may be a decisive factor in favour of education.

As an example, I may mention that in the early days of women's education in Bengal, the cause was promoted by Non-Official District Associations who made a syllabus of books for different standards and held annual examinations on which they offered prizes of books and money. Mothers-in-law at that time who were dead against education and whose one word of ridicule was to ask if she was going to earn were astonished when these daughters-in-law got Rs. 3 or Rs. 5 a month after passing one of these examinations and thus it is that East Bengal where such organisations exist is educationally more advanced than West Bengal. In all the schools started by *Nari Shiksha Samity* in East Bengal the teachers are women. We have great difficulty in establishing schools in West Bengal villages on account of lack of women teachers and the work is done by Pundits.

We have continued demand from East Bengal for opening schools, and many of the widows in our *Nari Shiksha Samity* widow's home are women sent by the East Bengal village schools to be trained as teachers. It may be mentioned here for those who are not acquainted with the early movement of women's education that when the Bethune School was first established, the girls were not only educated free, but were fetched in Buses free of charge and received gold ornaments as prizes for only learning the three Rs. That was about 50 years ago. The present advance of high education among women in Bengal owes its start from such pioneer work initiated half a century ago.

So in order to spread primary education in the villages we shall have in the beginning in addition to the methods mentioned above which will have a real parmanent value, try to attract the pupils by encouraging them with small prizes.

From the point of view of the pupils, any step calculated to lessen the rigors and dryness of schooling, will help in popularising the education.

Finally, I venture to lay great stress on the point that primary education should be left to the initiative of non-official organisations national in character, subject of course, to Government supervision. Official organisation must necessarily be rigid, inelastic and unable to adjust itself to varying circumstances. *

* A paper read before the Bengal Women's Education Conference.

BINDU'S SON

By SARAT CHANDRA CHATTERJEE

3

JUST as two offsprings may cling to and grow up round their common mother, these two mothers passed the next six years, centering their life and love on this one child which was jointly theirs. Amulya was now grown-up, he was a student in the second class of the local Entrance School. There was a tutor appointed to coach him at home....When he left Chandi after the morning's work, Amulya went out to play. It was Sunday and there was no School.

Annapurna entered the room and asked, "Tell me, Chhotobou, what should I do?"

Bindu had emptied the Almirah on the floor and was selecting clothes for Amulya out of the pile. He was going with his uncle to keep an invitation at the house of a rich client. Bindu answered without looking "About what didi?"

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She was not in an excellent mood. Annapurna was dazzled by the variety of the clothes displayed and did not notice the expression on Bindu's face. She remained silent for a while, then digressed and asked, "Do all these clothes belong to Amulya ?"

Bindu said, "Yes."

Annapurna commented, "You do waste money ! You must have spent more money on each one of these than would be required to clothe a poor man's son the whole year round !"

Bindu was displeased. But she answered in an easy tone, "Quite so ! But there is always a little difference between the rich and the poor ; and it is no good mourning over that fact."

Annapurna pressed the point, "Very good, let him be rich ; but you always overdo things."

Bindu looked up. She said, "Why don't you say what you have come to say ?" I have no time now."

"When is it that you have abundant time, Chhotobou ?" So saying Annapurna went away in anger.

Bhairab had been to fetch Amulya ; he returned after an hour with him.

Bindu asked, "Where had you been so long ?"

Amulya remained silent.

Bhairab gave her the necessary information, "He was playing Danda-gooli* with the peasant boys in that quarter."

Bindu considered this game to be dangerous. She had therefore forbidden Amulya to play it. She asked, "Haven't I asked you not to play Danda-gooli ?"

Amulya went blue in the face with fear and stammered, "I was standing there, they made me....."

"Made you play by force ! All right, you are going to the invitation now, go ; you will be attended to later on." She began to dress him.

Amulya had been given the holy-thread† about a couple of months before this ; he objected to don a brocade cap on his clean shaven crown. But Bindu would not yield, she clapped it on his head by force. Amulya stood crying with the brocade cap on his shaven head. Madhab asked as he entered the room, "How much more delay will you make ?"

The next moment his eyes fell on Amulya and he laughed out. "Charming !" He cried, "As if Krishnachandra (the god Krishna) has been crowned King of Mathura." (where Krishna passed his childhood).

Amulya flung the cap to one corner in shame and threw himself face downward on the bed.

Bindu got very much annoyed. She said, "The poor child is crying ; as if that isn't enough, so you....."

Madhab said gravely, "Don't cry Amulya, get up and come along. If people call anybody mad, it will be me."

The same insinuation had been made once previously and Bindu had resented it strongly. This probing of the old wound drove her furious. She cried" "I do every thing like an insane person, do I?" She jumped up, got hold of a palm leaf fan and hit Amulya several times with it. Then she began to tear off his costly velvet garments one by one.

Madhab went out timidly and informed Annapurna, "She is possessed, go and see."

Annapurna entered the room and found Amulya completely undressed and in the process of being clothed in an ordinary garment. He was silent and blanched with fear.

Annapurna said, "But it was quite nice why did you undress him ?"

Bindu left Amulya, put the end of her Sari round her neck * and said with folded palms, "I prostrate myself before you, Bara Ginni : do go away from before me : your mediatorship will merely cause him to be thrashed all the more."

Annapurna stood speechless.

Bindu caught Amulya by one ear, dragged him to a corner of the room and made him stand there. Then she cried, "Serve you right for being a wicked boy. You must be punished accordingly. Remain locked up here the whole day. Didi, come out, I shall shut the door. She put up the chain-fastener from outside."

It was nearly One in the afternoon. Annapurna could stand it no longer and

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* A game similar to the English game Tip-Cat.

† The ceremony of giving the holy-thread to Brahmin boys comes off when they attain the age of ten or thereabouts. Having gone through this ceremony the boys are considered twice-born or *Dwija*. On the physical side the ceremony involves the piercing of the ear lobes and the shaving of the head.

* Gesture of humiliation.

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asked, "But Chhotobou, are you really going to starve him the whole day? Is the whole house going to starve with him?"

Bindu answered, "Just as the whole house likes"

Annapurna said, "This is unfair, Chhotabou. He is the only child in the household. If he goes without his meal, let alone ourselves, how could even the servants find heart to swallow food?"

Bindu insisted, "Well, I don't know that."

Annapurna saw that argument would yield no good. She entreated, "I am requesting you, do listen to your elder sister? Pardon him this once. Moreover, if he falls ill, it will be you who will suffer".

The lateness of the hour had already softened Bindu. She called Kadam and ordered, "Go and fetch him out. But let me tell you Didi if in future any of you meddle with my affairs, it won't lead to any good."

The trouble ended there for the time being.

Since his younger brother made good at the bar Jadab had given up his job and was attending to their own property. He had also doubled the ten thousand that Bindu had brought as dowry by judicious lending. With a portion of that money and depending on Madhab's income, he had commenced the year before, to construct a house about half-a-mile away from their present dwelling. It had been finished about ten days ago. It had also been decided that they would shift over to the new house on an auspicious day after the Durga Puja festival. So, one day while having his meal Jadab said to Chhotabou (Bindu), "Your house is finished little mother, now you should go and inspect it one day and see if anything has been left unfinished."

It was Bindu's habit to stand behind the door * every day while her Bhasur (husband's elder brother) was having his meal. She would neglect all else to do this; for she revered her Bhasur like a God—everybody else did the same. She answered, "No, nothing has been left over."

Jadab smiled and said, "Giving the judgment without a hearing! Well, that's very good. There is, however, another matter. It is my desire, to invite all our relations, then, to go over to the other house and propitiate the family-god by offerings; what do you say mother?"

Bindu answered in an undertone, "Let me ask Didi, it will be as she decides."

Jadab said, "Yes, do. But you are the Lakshmi (goddess of fortune) in this house! Things must be done according to your wishes."

Annapurna was sitting at a little distance. She smiled and said, "Only if your Lakshmi had been a little more peace-loving."

Jadab disagreed, "Peaceful, what is peaceful? My mother is the goddess Jagatdhatri, she can scatter boons as well as wield the Khanda* if necessary, and that is what I want. Since my mother came, we have had no sorrows in our home.

Annapurna said, "That is quite true. Even the memory of the days before her arrival is dreadful!"

Bindu felt very shy over this new development and said, "No, no, please invite everybody. Our new house is large enough to hold all of them. They can even stay on for a few months if they like."

Jadab answered, "Let it be so, mother. I shall arrange to bring them over tomorrow."

4

Their cousin Elokeshi, the daughter of their father's sister, was not very well-off. Jadab used to help her with money frequently. She had been corresponding with these people for sometime to arrange to lodge her son Narendra with them for his studies; now she suddenly came over with her son from Uttarpara. Her husband Priyanath who was engaged there in some work the nature of which was unknown to everybody, followed her in a day or two. Naren† was about sixteen or seventeen years of age. He used to dress himself in dhoties with fairly wide borders and was in the habit of combing his hair nine or ten times in the course of the day. The way he parted and dressed his hair was indeed something of a sight. This evening they were all seated on the Varandah bordering the kitchen and Elokeshi was entertaining all and sundry with thrilling tales of her son's physical charms and intellectual attainments.

Bindu asked, "In what class are you now, Naren?"

* The system of Purdah does not allow younger brothers' wives to come out freely before the elder brothers of their husbands.

* The sacrificial sword.

† Abreviated form of Narendra.

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Naren answered, "Fourth Class. Royal Reader, Grammar, Geography, Arithmetic, a lot of other things, Decimal, this, that—things you will not understand, Mamima". *

Elokeshi looked proudly once at her gallant son's face then, said to Bindu "Not one book or a few, Chhotabou! A mountain of books! Do bring all your books out of the box dear, and show them to your aunts."

Naren condescended and said, "All right, I shall show them the books."

Bindu commented, "It will yet be some time before he passes his examination."

Elokeshi cried, "It wouldn't have been; there would have been no delay. He would have got through not one but four examinations by now. Only that Mukh-Pora (burnt-face)† teacher stands in the way. May he be cursed! I don't know why he is so venomous over my darling. He simply wouldn't promote him! He wouldn't. Through sheer heart burning he keeps him year after year in the same class."

Bindu was astonished, "But, really, such things don't happen!" she exclaimed.

Elokeshi said, "Why not? They *are* happening! All those teachers have come together to earn bribes; but I am poor, where could I find money to bribe them?"

Bindu kept quiet. Annapurna felt really sorry and said, "People should not harass any one like this. It is not good. But we have no such things here. Our Amulya gets prizes every year, we don't have to bribe anybody."

At this stage Amulya came in slowly and going upto his Chhotoma (Bindu) sat on her lap. He whispered into her ear, "Tomorrow is Sunday Chhotoma, do ask Master mashaya § to go away!"

Bindu smiled and said to Elokeshi, "This boy you know Thakurjhi,** is one for gossip. He would not budge now that he has found us talking—Kadam, tell Master Mashaya that he could go, Amulya would not have any lessons to-day."

Naren was surprised. He said, "How funny; Amulya, you are such a big boy, you still sit on women's laps!"

Bindu laughed and said, "Not only that. At night he still—"

Amulya covered her mouth with his hand and entreated, "Don't, Chhotoma, please don't tell them!"

Bindu did not but Annapurna gave out his secret. She said, "He still sleeps with his Chhotoma."

Bindu added, "Not merely sleep; he clings to me the whole night like a bat would to the branch of a tree."

Amulya hid his face in the folds of Bindu's Sari in shame.

Naren cried, "Shame, shame! What a funny thing you are! Do you read English?"

Annapurna said, "Of course, he reads English at school."

Naren doubted that and said, "Indeed Does he really read English? All right let him spell 'Engine.' He could never do that."

Elokeshi came to the rescue and said, "Oh, those are difficult words; you cannot expect a child to spell such words."

Annapurna exhorted the boy, "Spell it. Why don't you spell it?"

But Amulya would not uncover his face

Bindu hugged him tight to her breast and said, "But if all of you join in making him shy, how could he spell?"

Then she turned to Elokeshi, and observed, "He will pass his examination next year and get a scholarship of twenty rupees. His teacher has said so."

Though true the statement was received with laughter by everybody.

Elokeshi said, as if in answer to Bindu, "My Narendra is not only good in his studies he acts so well in theatricals that the audience can hardly resist tears. That part you did of Sita; do let your aunts hear you do that, dear!"

Narendra at once knelt down, folded his palms in an attitude of entreaty and began in a high nasal falsetto, "King of my life, on what inaupicious a moment did thy handmaiden—"

Bindu cried, "Stop, stop, don't make such a row; Bara Thakur is upstairs, he may hear you."

Naren was startled into silence.

Annapurna had been completely melted by the little she had seen and heard. She argued, "Well, let him hear, what does it.

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* Maternal uncle's wife.

† Term of abuse, meaning a shameless scoundrel. Also associates one so called with the Hanuman-monkey which has a black face on a brown body.

§ Mr. Teacher. Mashaya is added to a name as singifying respect e. g., Pandit Mashaya, Guru Mashsya, Naib Mashaya etc.

**Husband's sister.

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matter if he heard things dealing with the gods ?" *

Bindu was displeased. She said, "Well then listen to the godly things, I am going away."

Naren was accommodating. He said, "All right, I shall do the part of Savitri † then."

Bindu said, "No."

Her tone brought Annapurna to her senses. She knew that things had already gone far enough and were not likely to stop there. Elokeshi was a new arrival, she could not get into the full meaning of the situation. She, therefore, said, "Never mind. Stop it now. We shall have it on some afternoon when the men will be out. And music! He is not a beginner in music either. Sing that tearful song of Damayanti § some time dear, your aunts would not let you go once they hear it."

Naren asked, "Shall I sing it now ?"

Annapurna hurriedly said, "No, no, leave all that alone for the present."

Naren said, "All right, I shall teach that song to Amulya. I can also play. It is very difficult to play on the bayan and tabla ** correctly. Give me that brass pot, I shall show you how to play the tre-kete-tak"††

Bindu made a sign to Amulya asking him to get up. She said, "Go to your room Amulya, and do your lessons." Amulya was listening entranced. He did not want to leave the place. He whispered, "Stay a little longer, Chhotoma."

Bindu did not say anything. She picked him up and went to her room. Annapurna understood why she went away like that. It was because she feared that Amulya would be spoiled by the company of this vulgarly brought-up boy that Bindu left. Annapurna was afraid that after Naren's performance, Bindu would hardly care to have him stay on in the house. She felt upset over this and said to Naren, "Don't do your acting and all that before your Chotomami dear. She has a bad temper and does not care for such things."

Elokeshi was surprised. She asked, "She does not care for such things. Is that why she left like that ?"

Annapurna said, "May be. Another thing, dear, you should attend to your studies, have your meals at regular hours and try in every way to make your mother happier. Don't mix much with Amulya. He is much younger than you are."

Elokeshi did not like this. She said in a level tone, "That is quite true. He is the son of a poor man and he should live like one of his position. But when you have raised the point Barabou, let me ask you, is your Amulya such a baby after all and is my Naren overburdened with age ? A difference of one or two years does not call for such words. And has he never seen any rich men's sons before he came here ? They have many who are sons of Rajahs in their theatrical club !"

Annapurna was put into a false position. She said, "No, no, Thakurjhi, I never meant that, what I said was—"

"What more could you say Barabou ? We may be fools, but not fool enough to miss your point. It was only because Dada * asked me to send Naren here for his studies that we came over. Not that we were starving over there."

Annapurna was dying with shame. She said, "God witness Thakurjhi, I never meant anything like what you have understood. I only asked your son to try to make his mother happier and—"

Elokeshi said, "All right, it is so, it is so. Naren, go and stay in the outer rooms, don't try to mix with the rich man's son. "So saying she pushed up her son and went away."

Annapurna entered Bindu's room like a miniature cyclone and cried in a tear-choked voice, "Must we give up all our relations for you ? What a way to leave the presence of a guest !"

Bindu answered quite easily, "Why should you give up your relations ? Stick to them as fast as you like and live happily ever after. Only I am going away with my son."

"And where will you go, may I know ?"

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* Sita, the queen of Ramchandra is considered to have been an incarnation of the goddess Lakshmi and Ramchandra, an incarnation of the god Vishnu.

† Savitri is a mythological character in whom we find the manifestation of perfect womanly virtue. She brought her husband Satyaban, who had died, back to life by the force of her virtue and persuasiveness as shown in her arguments with Yama, the god of death.

§ Damayanti is another mythological character depicting womanly loyalty and single-minded devotion to the husband.

** Drum-like instruments played in accompaniment with songs, which add greatly to the rhythmic and sonorific value of a song.

†† A formula for the bayan-tabla player.

* Dada—Elder brother. Here Jadab.

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Bindu replied, "Oh, I shall leave my address behind when I go. Don't worry about that."

Annapurna said, "Yes, I know that. Would you lose a chance to make things such as would prevent us from showing our face in public! I am simply tortured and harassed to death by this bou!" (Wife of any member of a family). She was going out after this when she saw Madhab coming in and was whipped into fury afresh by his sight. She cried, "No, no, Thakurpo (husband's younger brother) you go away with Chhatobou and live separately, or send that bou away! I will not live with her, I tell you frankly." She swept out of the room.

Madhab asked his wife in surprise. "What's up now?"

Bindu said, "I don't know. You have got your orders from Bara Ginni, send us away."

Madhab did not say anything more. He picked up the day's paper from the table and went out into the quiet of the outer rooms.*

To be continued.

* Indian Houses are generally divided into two sections. The inner section is meant for the ladies.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editors The Modern Review.]

Raison De'tre of "the League of Nation"

Please permit me to make two observations on an article, entitled "Raison de'tre of the League of Nations" published in the last issue of your Review.

I. It is inaccurate in naming the disputants over the sovereignty of Aaland Islands. The quarrel was not between Norway and Finland, but between Finland and Sweden.

II. The writer takes pains to exhaust the list of the League's failures; but of its successes he gives only two (viz. Bulgarian frontier and Aaland Islands) and says that these are all the chief ones. He leaves out, inspite of its uniqueness, the case of Albania, the solitary occasion on which the League has vindicated the territorial integrity of a state.

There had been a scheme among interested powers to partition this country, but it failed to execute through the exertions of the League.

NIRMAL CHANDRA MOITRA

—

Pro. Radhakrishnan on Civilisation

With reference to the reprint of a report of my address on Civilisation at New York City, reprinted from the *Hindusthani Student* in the February number of the Modern Review, (p. 247), may I state that the report is inaccurate and that I do not hold the opinions attributed to me, about Jesus Christ, for whom I, as a Hindu, have profound reverence.

S. RADHAKRISHNAN

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BEETHOVEN CENTENARY

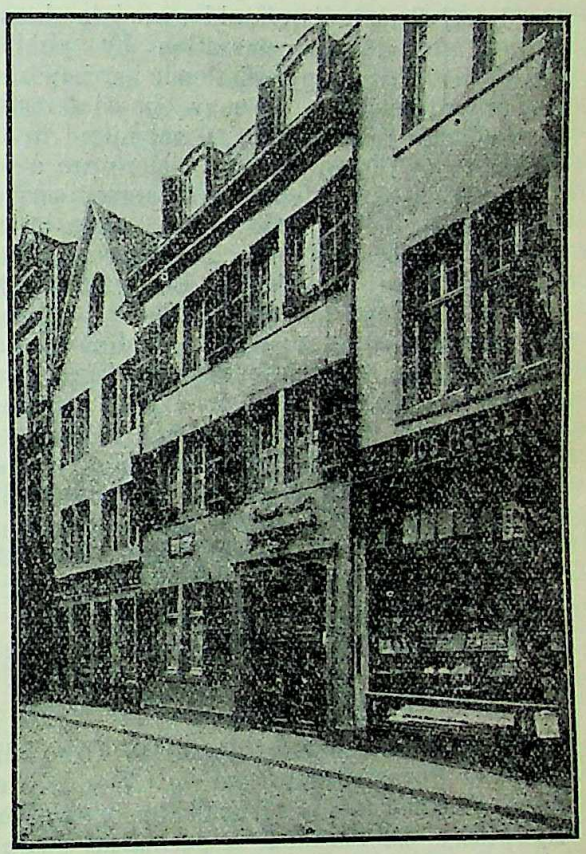
(1827—1927)

By DR. KALIDAS NAG, M. A., D. LITT. (*Paris*)

LUDWIG van Beethoven passed away at a quarter to six P. M. on the 26th of March, 1827 during a thunderstorm and was buried at the Wahringer Friedhof outside Vienna. He was born at Bonn on the 16th of December 1770 and was, therefore, barely 57 when he bade adieu to this world, which he used as a sonorous lyre in order to evoke the sublimest songs of Joy and Sorrow and the richest harmonies of Love and Death, winning the proud title, Beethoven the *Shakespeare of Music.*

Beethoven at the age of 16. His earliest Portrait in silhouette by Neesen of Bonn

What a rare privilege to be reminded of this fact by the greatest living interpreter of Beethoven and one of his "Doubles" in the world of novels—by Mon. Romain Rolland, the Beethoven of modern romance, who, through his immortal Jean Christophe, has given us the epic improvisation on the deep and mystic life of Beethoven unknown to his official biographers. Mon. Rolland writes :



Beethoven's Home in Bonn, Germany

ROMAIN ROLLAND ON BEETHOVEN FESTIVAL

"On the 26th of March, 1927, a hundred years will be completed since the death in Vienna of the Hero of music—Beethoven. The whole world would unite in celebrating the event. In all the countries we hear about the announcement of the solemn commemoration and even the enemy governments would unite in participating in the ceremony."

Thus having impressed upon us the universal character of the interest in Beethoven's life, Mon. Rolland communicates to his Indian friends a few facts and some literary fragments. These curious and precious

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documents would explain how the master spirits of the last century, e.g., Goethe and Beethoven, Schopenhauer and Tolstoy, felt a sort of family attraction towards India. We are profoundly thankful to Mon. Rolland for hunting up these valuable documents from the Beethoven archive and we publish the texts together with the prefatory note of Mon. Rolland.

India and Beethoven

"I feel that India should associate herself in that international celebration by publishing a few words of appreciation in her important papers and reviews. It may be interesting to remember that Beethoven submitted to the attraction of Indian thought. Here are a few documents which might be of some service. These are the actual copies made by me, of the *manuscripts* of Beethoven. These passages were copied by Beethoven in his own hands; these are *translations* (published or unpublished) of some Indian poems adapted to the European spirit. The exact sources of these texts have not yet been traced, except fragment III, which is supposed to have been borrowed from the 4th or 5th act of Sakuntala in the translation of Forster. The fragment No. II, the Hymn, seems also to be the version of a Sanskrit hymn translated into English by H. Th. Colebrooke.

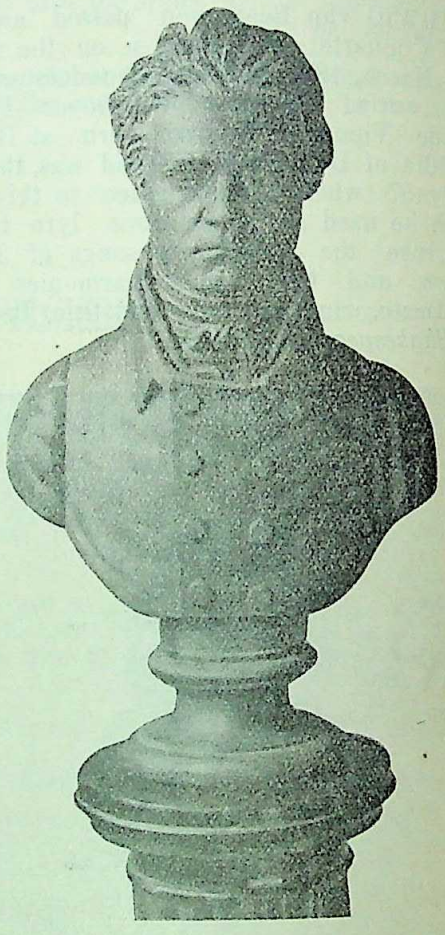
"I send you herewith a few items of biographical information also:

How Beethoven came to know India

"In 1808 the famous Austrian Orientalist, Hammer-Purgstall returned to Vienna from Asia. Thanks to his friendship with Count Ryewusky he founded a periodical with a view to make oriental literature better known to Europe. This was named *Fundgruben des Orient* and its first number appeared on the 6th of January, 1809.

"Beethoven was then in Vienna and was in the plenitude of his genius and glory. He had produced during those years the Symphony in Ut minor and the Pastoral. He entered into relation with the Austrian Orientalist. Two letters, luckily preserved, show that Hammer-Purgstall admired Beethoven and "communicated some unknown treasures in manuscript" to Beethoven, who thanked him profusely.

"But there was something more. Hammer had written for Beethoven an operatic poem of Indian inspiration which Beethoven styled as "herrliches," (magnificent) and the great musician was very happy to talk on the subject with the orientalist and to learn something about Indian music. But he fell ill and the project was defered. Other circumstances also intervened, blocking the execution of the project later on. Only we find amongst the papers of Hammer, a "*Memnons Dreiklang*,



Beethoven at the age of 42. Bust by Franz Klein of Vienna, 1812

nachgeklungen in Dewajani, einem indischen Schaferspiel"—an Indian Pastoral based on the Devajani story—which was no doubt the poem meant for Beethoven.

"But Beethoven seemed then to have been more attracted by the religious thoughts of India than by her poetry, and we find in his letters and his notes (1809-1816) traces of assiduous studies and translations of Hammer. The fragments enclosed herewith are a few of the specimens conserved.

"It is important to note this awakening of curiosity in and the passionate attraction of European Genius for the thoughts of

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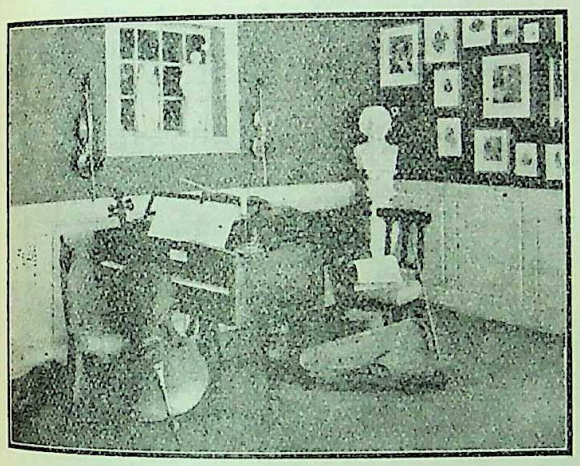
Asia. This was to be manifested a few years after, in 1819, by the publication of the poetic mesterpiece of Goethe, *Westostlicher Divan*, which captivated Beethoven. The same process is found translated in the formation of the soul of Schopenhauer.

"I send these fragments of Beethoven to you in original German. Their value is not so much in what they express as in the orientation, which they prove to have taken place in the genius of Beethoven in maturity, towards the thoughts of Asia.

"These facts are known to the German musicologists who are specialists in the study of Beethoven. But the larger public know nothing about them and I hope that Indians would be very glad to know them,"



Beethoven's chamber. The instruments are those actually used by the Master

Historical Importance of the Fragments

These fragments have an additional significance to students of Indology in as much as they are land-marks in the history of the rapproachement of the spirit of the Orient and the Occident, long before the formal enfranchisement of oriental studies in the academic circles of Europe. We cannot forget that if Beethoven was anticipated by Sir William Jones (the translator of Sakuntala), Wilkins (the translator of Bhagavad Gita) and Colebrooke (the pioneer in the study of the Vedas and Indian philosophy), yet Beethoven was the precursor of Burnouf and Bopp, of Goethe and Schopenhauer so far as the discovery of Indian genius was concerned.

Translations From The Original Manuscript Fragments of Beethoven (1815)

I. Adaptations From the Upanishads

God is Spirit (no-matter), and therefore, he is beyond all conceptual definition ; as he is invisible, therefore he cannot have any shape. But from all that we know of his works, we can conclude that he is eternal, all-powerful, all-knowing and omnipresent. He alone is the powerful being who is free from all appetites and desires. There is no one greater than he, the Brahma—his spirit is self-conlemptating. The all-powerful one is present in every part of Space. His all-knowingness is the result of his self-meditation and his ideas include those of all others. Of all his many-sided qualities the greatest is his all-knowingness ; for him there exists no threefold states of being, he is independent of them all.

O God, thou art the true, the eternally holy, unchangeable light of all ages and spaces, th ne wisdom knows of thousands and more than thousands of laws, but all thy acts are in perfect freedom and redound to thy glory. Thou art above all things that we honour ; we all praise thee and pray to thee. Thou alone art the truly blessed (Bhagavan). Thou art the truth in all laws, the incarnation of all wisdom. Thine all-permeating presence in the universe upholds all things, Sun, Ether,—Brahma !

II Hymn

Spirit of spirit ! Thou hath permeated every Space and endless Time, and, rising above all limitations of the rebellious thoughts by mastering them, hast brought Beauty and Order. Thou . wert before the Heavens (world). Thou wert alone, even before the spheres above and below began to revolve, before the earth began to swim in the heavenly ether, till through thy inscrutable Love, everything which was not, sprang into existence, and sang thankful praise to Thee ! What impelled thee to exercise thy powers ? O Goodness without limit, what shinning light guided thy strength ? Wisdom without measure ! what created wisdom in the beginning ? Oh lead my spirit, raise it out of its abysmal depth, so that through thy strength carried beyond, it can, without fear, soar upwards in fiery

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rhythm. For Thou alone knowest how to inspire.

III

Out of God has emanated everything pure and unsullied. If I am ever blinded by passion to evil ways, then I can return again after many penances and purifications to the sublime and pure source—to thee, O God! and to thine Art. No egotism inspires thee here—and it is so at all times. The trees are bent down by the exuberence of its fruits, the clouds lower themselves when filled with beneficial rain and the benefactors of mankind do not boast of their riches.

If under the beautiful eye-lashes the welling tears lurk, resist with fixed determination their first effort to break through. On your wanderings over the earth, when the way goes sometimes up and sometimes down and the right path is seldom recognisable, the trace of your foot-steps will not always be uniform ; but righteousness will always lead you along the straight paths.

IV

Adaptations from Geeta

Blessed is he, who has suppressed all passions and then with courage fulfils all the duties of life, untroubled about success. Let the motive of your action be in the deed and not in the result. Be not amongst those whose incentive to action is the hope of reward Do not allow your life to pass in inactivity. Be active, fulfil your duty, banish all thoughts of the consequence and of the result—which may be good or evil; for such serenity is the criterion of spiritual values. Seek then to find in Wisdom alone a refuge, for unhappy and miserable are they who attain success in material things. For the truly wise do not trouble themselves over the good or the evil in this world. Strive always therefore to keep in use your Reason, for that discipline is a rare art in life.

V

Enveloped in the shadows of eternal loneliness, in the impenetrable darkness of the groves, inscrutable, unapproachable, immeasurable, infinitely extended is He. His breath was there even before spirits were breathed into. His eyes looked into his creation just as mortal eyes (to compare an infinite with a finite object) gaze into a clear mirror.

VI

Jottings From Indian Literature Dated 1816.

There are specimens of Indian Architecture, temples made of the rocks of India, which are old 9000 years old.

* * *

Indian musical notes and tones : sa, ri, ga, ma, pa, dha, ni, sa.

* * *

An aspirant Brahmana has to go through five years of silence in cloisters.

* * *

With God there is no time.

* * *

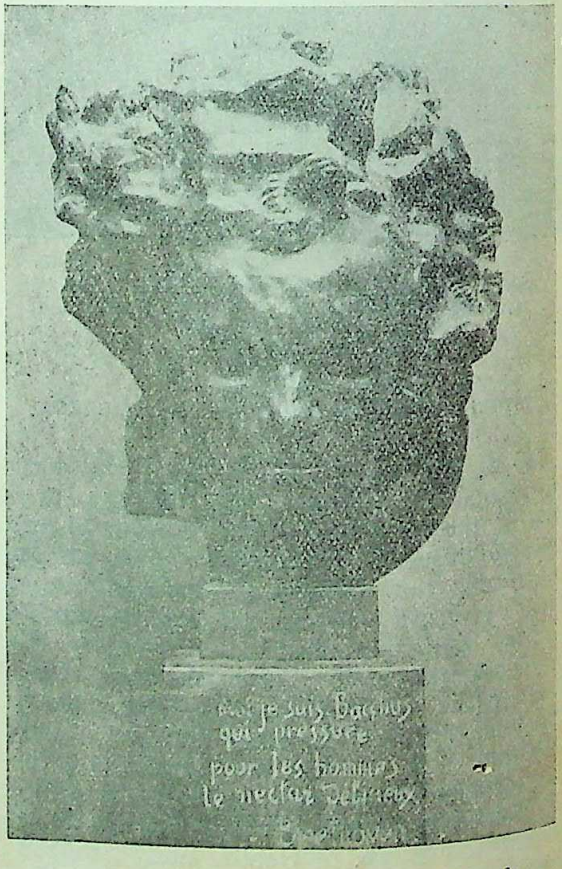
To one whom the representation of lingam caused offence, the Brahmin replied, whether the same God, who had shaped the eyes, was also not the author of the rest of the human limbs.

* * *

Amongst the Hindus, one of the classes rules the rest.

* * *

Hunting and Agriculture make the body agile and strong.



A study of Beethoven by the French sculptor Bourdelle

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COMPOSING IN SILENCE

BEETHOVEN AT HOME

Prabasi Press, Calcutta

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The Soul of Beethoven

The fragments of Indian religious texts which were found amongst the manuscripts of Beethoven are partly translations and partly adaptations of the sublime philosophies of the *Upanishads* and of the *Bhagavad Gita* containing the quintessence of Hindu spiritual realisations. We are not sure if Beethoven himself or his orientalist friend was responsible for the final selection of these profound texts. Most probably it was Beethoven who sifted the various translations made by his friend and copied out with his own hands those utterances of Indian sages which responded to his spiritual strivings. For we find in the text not only selection of the original Indian thought-melodies, but the very improvisations on them by some master-spirit who is like Beethoven, deeply religious and hence a cousin germain of the Indian seers, who were also musicians from the very beginning—who called their scripture *Rik*, songs, and *Chandas*, rhythms, and who were responsible for the apotheosis of the musical sound : *Sabda Brahma*. So we may not be far from the truth if we surmise that the rhapsodic commentaries or apostrophisings which follow the Indian aphorisms, are Beethoven's own and as such, they have a rare value.

Every biographer of Beethoven asserts that the art and life of Beethoven are surcharged with religious inspiration :

"A more deeply religious mind never existed. In every trial his thoughts flew upwards and his note-books are full of most passionate ejaculations. God was to him the most solemn and intimate Reality whom he saw and welcomed through all aspects of Nature and in every mood of Joy and Sorrow." (Sir George Grove).

"Sacrifice, sacrifice always the inanities, the fooleries of life, to Art. ! God above all—O Gott uber alles !"

These were his perenninal cries and his greatest interpreter, Mon. Romain Rolland, has also proved it in his "Vie de Beethoven."

Romain Rolland on Beethoven

"All his life may be compared to a day of terrific storm. At the beginning a limpid youthful morning—only here and there a gust of weariness. But in the immobile atmosphere one scents a secret menace, a heavy presentiment. Suddenly we find the passing of the gigantic shadows, the tragic rumblings, the terrible and growling silences—the furious rush of storm in the *Heroic* and in the *Symphony of Ut Minor*. However, the transparent purity of the air is not as yet blotted out. Joy is still joy and Sorrow nurses always the child of Hope. But after 1810 the equilibrium of the soul is upset.

"A strange light seemed to emerge from his works henceforward. From the clearest of his musical thoughts one can see a misty something slowly coming up ; the mists dissipate, gather again and seem to darken our

With his eyes open he looked inward

hearts with their capricious and melancholic uneasiness ; often the musical idea seems to be lost altogether ; it comes out of the haze once or twice and then seems to have been swamped; it jumps out by fits and starts only at the end of the composition. Even the gaiety of Beethoven of this epoch assumed a severe and savage colouring. In all his sentiments we scent some fever, some poison. In a letter of 2nd May 1810, to his friend Wegeler we read the piercing lines : "Oh ! so beautiful is Life... but mine is poisoned for ever !" The storm clouds gather as the night descends and suddenly the heavy clouds, dark like the night surcharged with lightning and bursting with tempest—the beginning of the Ninth Symphony. Suddenly

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with the bursting of the tornado, the curtain of darkness is torn asunder. the night is chased out of heaven and by the sheer impact of the will the radiant day emerges in all serenity.

"What conquest of Bonaparte, what effulgence of the sun of Austerlitz may aspire to rival this glory, this superhuman effort, this victory, the most brilliant ever achieved by human spirit. A poor diseased lonely unfortunate creature—Suffering-made-Man—to whom the world had refused joy, creating Joy by his own will, in order to give it to the world! Truly Beethoven has created joy out of his misery, as he himself says in a few proud words which summerise his life and which should be the motto of all heroic souls—

"To Joy through Suffering!"
"Durch Leiden Freude!"

The profound truth underlying every word, every phrase of Mon. Rolland, would be realised by those who have the privilege to listen even once to that Homeric composition of the musical world, the Ninth Symphony which Beethoven created out of the depth of his soul, which was the battle-ground of Joy and Sorrow.

Hymn to Joy.

From the year 1793 when he was a young man of 23 only, he dreamed of singing for once a supreme hymn to Joy which would be the crowning piece of all his works. All his life he hesitated about the exact form of the hymn and about the place which he would assign to it. Finally in the year 1823, at the fag end of his life, he took up the sublime Ode to Joy by his great contemporary Schiller, and wrote a musical superstructure which would ever remain as a marvel and a despair of musical art. Beethoven was a pioneer in introducing the chorus at the end of the symphony and in the choral hymn to Joy at the end of the Ninth Symphony we feel—as I felt in the course of one the great symphony-concerts of Germany—that the human soul in its sublime despair to express itself through man-made instruments, suddenly cries out directly to God, the Master Musician, through the human voice. Beethoven's hymn to Joy has all the grandeur and the directness of the Vedic hymns which also culminated in the supreme philosophy of Joy—*Anandam.*

आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते

Pilgrimage of Pain.

"This unique realisation of Joy and through Joy, of Immortality was not the prize of easy philosophising but of awful suffering, of tireless endurance and deathless Faith. This would be proved by Beethoven himself. Hence we conclude this fragmentary tribute to the great Hero of music, by offering to our readers the Testament of Beethoven, which requires no commentary. From this unique document we feel how his whole life was, as he intuitively felt it to be, nothing but a pilgrimage of Pain. This was written in Heiligenstadt, Vienna, as early as 1802 when Beethoven was barely 32.

The Testament of Beethoven

For my brothers Charles and John Beethoven.

"Oh men who look upon me and consider me as a hateful mad misanthrope, how unjust you are to my poor self! You do not know the secret reason of my appearing to be so. My heart and my spirit were inclined from my infancy to all the sentiments of Goodness, nay more, I was always disposed to do good things, noble things. But just consider how frightful was my condition ever since I was a child of six years,—diseased, made worse through the treatment of thoughtless doctors, cheated from year to year with the hope of recovery and finally flung at the prospect of a prolonged malady, the cure of which would require years if it was not actually incurable.

"Born with a temperament enthusiastic and active, enjoying the distractions and amenities of Seciety, I was forced at an early age to get myself separated from all and to pass a solitary life. Even if I could rise above these things, how cruelly was I hurt by the sad experience of my infirmity renewed from day to day. It was not possible for me to say: "Speak londer, shout, for I am deaf!" Oh how could it be posible for me to reveal my weakness in that organ which should have been in my case more perfect than in that of others, a sense which I used to possess in the state of almost perfection, a perfection which few of my vocation ever pessessed! Oh I simply could'nt speak about it.

"Pardon me then if you have seen me to avoid you, for you know how I wished to mingle in your company. My misfortune

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is doubly painful to me because I ought to have been a stranger to it. How it stands in the way of my finding consolation in the company of men, in delicate conversations, in the reciprocal outpourings of souls! Alone, quite alone! I never risk going out into the world except when I am driven by necessity. I must live like a proscribed soul! If I approch human society I am torn by a devouring anguish through fear of being detected, of people noticing my condition.

"That is why I am spending five months in the country. My learned doctor has advised me to spare my ears as much as possible! He solemnly overrules my own humble aspirations! How many times tempted by my weakness for human company I have allowed myself to be capivated! But what a humiliation! Here are so many near me hearing the flute from a distance and I nothing; or that they can hear the shepherd singing and that I nothing, always nothing! These experiences are sufficient to fling me to absolute despair and it is a wonder that I did not cut short my life myself. It was Art alone that held me back. Oh, it seemed impossible for me to quit this world before having accomplished all that I felt myself to be charged with. That is why I allowed the prolongation of this miserable life—miserable indeed, with a body so irritable that the least change flings me into a state of worst confusion. *Patience*! so people advise me. I should chose Patience as my guide from now. I shall have patience I hope. My resolution to resist should be strong till the time comes for inexorable Fate to cut the thread of my life. It may or may not be good, but I am ready. To be forced to be a philosopher at the age of 28—not an easy affair! It is more cruel in the case of an Artist than in that of any other men.

"My God, you see from high into the depth of my heart; you understand, you know that love of mankind and the desire to do good are in my soul. Oh fellow mortals! if you read some day this document, remember how you have been unjust to me; and may the unfortunate find consolation in discovering another unfortunate here like him who, inspite of all the obstacles of nature had done all that lay in his power to be admitted to the rank of the Elect, of the Artists.

"You my brothers, Charles and John, remember, as soon as I am dead and if Prof. Schmidt lives still, please request him in my mame that he should describe the case and join to the history of my malady this letter which you find herewith, so that after my death the world may get reconciled with me as much as possible. At the same time I admit you both as the inheritors of my humble fortune—if one can call it so. Divide the same amongst yourselves loyally, try to live in agreement and to help one another. The wrongs that you have done to me which you know, have been pardoned by me long ago. Brother Charles, to you I address my special thanks for the attachment which you have shown lately. I pray and I bless you so that you may have a life a little freer from anxiety and a little happier then mine. Enjoin one thing above all upon your children—*Virtue*. It is she that gives happiness, not wealth. I speak from experience. It is virtue which sustained me in my misery. It is to her and to my Art that I am grateful for not having terminated my life by suicide. Adieu! Love one another. I thank all my friends and particularly Prince Lichnowsky and Prof. Schmidt. I hope that the instruments of the prince might be kept in the homes of either of you, but may it not raise any quarrel between you. If you think it better, sell the instruments if it serves your purpose better. How happy should I be if I can be of any service to you in my tomb.

"Even as I am, I shall fly to Death with joy. If death comes before I had the chance of developing my artistic faculties inspite of my cruel fate, if she comes thus too early for me and I wish to retard—but even then I shall be content. Would not Death deliver me from this state of endless suffering! Come whenever you wish, O Death! I shall face you bravely. Adieu, and don't forget me in death. I deserve to be remembered by you, for I have remembered you in my life to make you happy. Be happy!"

LUDWIG VAN BEETHOVEN.
6th October, 1802.

"P. S.

"For my brothers Charles and John. To be read and executed after my death.

HEILIGENSTADT,
10th October, 1802

"Thus I take leave of you—certainly in sorrow. Yes! the fond hope of being

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cured at least partially must now abandon me completely. Like the leaves of Autumn that drop and dry up, my hopes also have withered. I go out almost as I came in. The high courage which often sustained me in the bright days of my life, has vanished. Oh Providence ! make me live a day, a single day of Joy. It is for such a long, long period that I have been a stranger to the profound resonance of real Joy. When, Oh when my God ! may I feel Joy again in the temple of Nature and Humanity ! Never ? No—that would be too cruel !

'B'.

"Suffering-made-Man"

"Woltuen wo man kann,
Freiheit uber alles lieben,
Wahrheit nie, auch sogar am
Throne nicht verleugnen"

"To do good to the utmost of power,
To love Freedom above everything,
And, even for a throne,
Never to betray Truth !"

Beethoven

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LETTERS FROM THE EDITOR

VI.

FROM London as my head quarters, as it were, I went to see Cambridge one day, and Oxford the next. I could spend only a few hours each at these far-famed University towns. Starting on both days from the metropolis early after breakfast, I returned in the evening. I visited both the Universities during a long vacation, and hence I had no opportunity to observe their life and activities. That was a great disadvantage, but it could not be helped. My original plan was to pay a second and longer visit to Great Britain in November (1926), but it was not to be.

I went to Cambridge first. It derives its importance almost entirely from the University and Colleges situated there. Cambridge railway station is not at all impressive and does not fill the visitor's mind with any hope of seeing things worthy of a visit. But in this case, the actuality happens to be far better than the promise. When approaching Oxford the traveller is beckoned from afar by the glitter of spires. In the case of Cambridge it is not distance that lends enchantment to the view but rather a close acquaintance with it. The lure of Oxford also is intimate, and its charms grow on one with closer acquaintance.

The river Cam, on the banks of which Queen's, King's, Clare, Trinity Hall, Trinity, and St. John's are situated, is not a broad river with a large volume of waters rolling majestically on. It is a very small river. But its clear waters moving slowly on; small boats floating on their surface, some occupied, others not; the green sward running down to the waters' edge with the overhanging branches of the willow almost touching the waters; and the many bridges crossing the stream, leave a very pleasant and abiding impression on the visitor's mind.

Before beginning his round of the Colleges the visitor may well decide to follow the American motto, "Go on till you're stopped." He need not fear to cross the portals of the Colleges. When in doubt, one should ask the porter of the College, who is generally to be found at the gate, for guidance and direction.

I will not describe any College in detail nor even mention all the Colloges, but will make brief references to some of them.

Of the Colleges Peterhouse, sometimes irreverently called Pothouse, is the earliest foundation. Some of its primitive thirteenth century buildings still remain. It is the only College in Cambridge to possess a deer park—though a small one.

Nearby is the churchyard of St. Mary the Less, which was perhaps the inspiration of Gray's *Elegy Written in a Country Churchyard*. For it was as a fellow-commoner of Peterhouse that Gray resided in chambers overlooking that churchyard. The story is still current of a prank played on the poet by some mischievous undergraduates. He, it seems, had a great dread of the College being set fire to. Outside the window of his bedroom there may still be seen the iron rail to which, in case of fire, the poet could attach the rope ladder which he always kept in readiness. One dark night some students raised a false alarm of fire and so lured the frightened bard to descend his ladder —into a tub of cold water! The poet's migration to Pembroke College is traditionally ascribed to his annoyance at this prank, and in that College, just across the street, so Dr. Stokes relates in *The Cambridge Scene*, "he was awaked one night to find the opposite rooms actually in flames!"

Pembroke, known as Pema, is now one of the largest Colleges in Cambridge. At the time of my visit it was undergoing some repairs. I passed through some of the rooms in which the students reside. Pembroke is rich in literary and historical associations. Spenser, the poet of the *Faerie Queene*, and Gray were in residence there. William Pitt was one of its students. The martyr Dr. Nicholas Ridley was one of its members.

The University Printing Press, known as the Pitt Press, stands opposite to Pembroke. It looks like a church, and looking at it I thought it was really one. That being so, "in merrier and less sophisticated days it was not uncommon on the first Sunday

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morning in the October term to see a group of freshmen, correctly capped and gowned, patiently waiting outside this building for the doors to open. Undergraduates who were older (and ought to have known better) had told them that this was the University Church at which attendance on their first Sunday was compulsory !"

When St. Catherine's College was pointed out to me, I was also told that in 'Varsity parlance it is known as Cat's !

Of the Colleges for women I had time to see only Newnham, and was very glad that I saw it. Its bronze entrance gates were presented in memory of Miss Clough, the first head of the College (1875-1892), by students who had resided at Newnham during her headship. The library is exceedingly handsome and well stocked. It was given to the College in 1897 by Mr. and Mrs. Henry Yates Thompson. The Hall, where the students dine, looked very bright, clean and comfortable. The porter who showed us round the buildings led us into the garden also, where I saw hammocks hanging from the branches of some of the trees. He said that in summer students would sometimes spend part of the evenings reclining there. I was also shown some of the rooms in which the students lived. These were very tidy and comfortable. Unlike the men's Colleges, Newnham gave its undergraduates one room each.

The foundation stone of King's College was laid in 1446 by Henry VI, founder of the College, but many kings and many years passed away before its completion. It has a great lawn and a famous chapel. The Indian student who accompanied me pointed out to me the rooms in which resided Mr. Bhupati Mohan Sen, India's first Smith's prizeman. That part of the building was at the time undergoing some alteration. The inside of King's College chapel impressed me very much. The chapel has all the splendour of variety enshrined in unity. It is generally considered the finest example of perpendicular architecture in England. "It is world famous for the early sixteenth century coloured glass in its vast area of window space, for its wonderful stone-roof with its fan tracery", and for its magnificent organ. It is renowned for the exquisite music of its services, to hear which enthusiasts have been known to travel from London on Sunday afternoons. Henry VI, founder of King's, obtained from the University, some special privileges for his college, one of which is said to be that its members can or could "play marbles on the steps of the Senate House !" Other students are strictly forbidden to do so. In 1851 the College abandoned the greater number of its special privileges, though to this day King's graduates are presented first in the Senate House, and the Proctors of the University have no official right to enter the gates of the College.

Like the British Museum and the Bodleian Library at Oxford, the Cambridge University Library is entitled to a copy of every book published in Great Britain. Near it is the Senate House, the parliament-house of the University. "Here the average under-graduate comes once in a life-time to receive his own degree and three or four times perhaps to cheer or jeer at the degrees given to others."

It was convenient for me now to see Gonville and Caius College, briefly styled "Keez" College, founded in 1348. If one wishes to see the most picturesque part of this ancient foundation, one should make his entrance by the old Gate of Honour. The main entrance to the College is in Trinity Street, and is modern ; formerly the site was occupied by a narrow door-way Called the Gate of Humility. "Through this portal arrived the eager mediaeval schoolboy and walked along a shaded path (now flanked by chambers) till he arrived at a second and more resplendent archway, the Gate of Virtue, which still stands. Through this he passed to take up his residence in the room allotted to him, and leading the virtuous life on which he had entered, he ultimately passed out of the College by the Gate of Honour to take his Degree at the Senate House. Founded by a doctor, Caius has always been a home of medical learning, and among those who once passed through the *Porta Honoris* (the Gate of Honour) was the great William Harvey, who discovered the circulation of the blood." The names of the different Gates show that Dr. Caius had a passion for symbolism.

I am somewhat personally interested in Caius College ; as, when my second son could not enter any other college, owing to want of accommodation, my friend the late Dr. J. D. Anderson, who was a member of this college, obtained admission for him here. And it was from this College that he got his

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degree. I wanted to see the rooms in which he lived. So enquiry was made at the porter's whether they remembered a young man, Chatterjee by name. The porter was not at home at the time of my visit. After a few seconds' pause, the old dame (the porter's wife) said, "Yes", and began to describe my son's appearance, in order to be sure that her memory was not at fault. The description was correct. She proceeded to ask whether he played hockey. I said, "Yes." Then the question was put to me, "Did he belong to the Crocodile Group ?" That was perhaps the name of some athletic set. I laughed at the fantastic name chosen, and said, "I don't know." The identification was, however, now practically complete, and I was told, "Chatterjee occupied rooms number 1 and 2, staircase F." So I walked into those rooms, and also saw the four rooms assigned to one of the tutors. These college porters, and it seems their wives also, have wonderful memories. When at Geneva I was narrating the above incident to Pandit Jawahar Lal Nehru, who is a Trinity man, he said, "Caius is a comparatively small college. But even at Trinity, which is a very big one, having hundreds of students, the porter asks the names of the students only once when they are admitted—it is bad form to ask again, and these are correctly remembered ever afterwards."

Trinity has a great Gate and a great Court. The spaciousness of the court causes not a little astonishment. There is a beautiful fountain almost in the centre of the court, of which no two sides are alike, and none of the angles at which they meet are right angles Sir Isaac Newton, Lord Macaulay and Thackeray were students of this college. Here I saw the statues of Newton, Macaulay, Byron, Bacon and Tennysen. The statue of Byron by Thorwaldson was declined by St. Paul's and Westminster Abbey and at last found its resting place in the poet's own college. Can it be proved that *all* the men whose statues or other memorials are kept in Westminster Abbey were quite saintly and led more correct lives than Lord Byron ? There is also a portrait of Tennyson by G. F. Watts. These statues and paintings have an ennobling and stimulating influence on successive generations of undergraduates.

After Trinity I strolled along the pleasant and extensive grounds of St. John's. Wordsworth was an undergraduate of this college. I crossed the Cam by the high covered bridge called "The Bridge of Sighs", after the famous bridge of that name which links the Doge's palace to the prison in Venice. The name alone appears to be the only point of resemblance between the two bridges.

As I have said before, I had no time to see Girton. But I should mention one noteworthy fact about it. It owes its origin to no one wealthy donor, but to the movement for the higher education of women during the eighteen-sixties. Funds have been gradually raised from the public, until now the college is well equipped with Hall, Chapel, Library, Lecture Rooms, Laboratories, and a swimming bath, while the grounds alone cover 33 acres.

Christ's College, the college of Milton, contains a portrait of the poet. I saw there also a portrait of Darwin. It is curious to note that the great scientist came to Christ's with the original intention of going into the church! This college has a special interest for Indians, as the late Mr. A. M. Bose (India's first Cambridge wrangler and a high one, too) and Sir J. C. Bose took their degrees from here.

I took a walk through the parklike grounds on the side of the Cam opposite to that occupied by some of the colleges and appreciated their shady character and the absence of all bustle and noise. Of course, during Terms, they cannot be so quiet.

I must not forget to mention my visit to the far-famed Cavendish Laboratory. On the spot I could bring to mind some far more imposing laboratory buildings which I had seen in India, whose scientific achievement is either nil or quite insignificant. While not at all underestimating the value of proper equipment, I could not but resist here the thought that it is the *mind* which works in a laboratory which matters most. Intellect we have here in India, but it has to be freed, and encouraged and given opportunities, though some few intellectuals among us have overcome obstacles and made their own opportunities. When I had just finished having my look at the rooms and apparatus at the Cavendish Laboratory there was a heavy downpour of rain, which lasted for 10 or 15 minutes. It was the only heavy downpour that I saw during the whole of my stay in Europe.

I lunched at a restaurant in Cambridge and found the service and food good. I visited the Cambridge Union, and after washing my hands, had a drink of

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good cool water, and took rest for some time in its library.

Unlike Cambridge, Oxford has a place in history apart from the life of the University. But I will not dwell on its history. I will only mention the fact that during the Civil War it was the Royalist headquarters.

Just as in the case of Cambridge, so in that of Oxford, I shall have something to say on some of the Colleges and some other institutions, but not according to any fixed plan. Intending visitors will receive little help from this letter of mine, if they want to economise time and also want to see all that is most worthy of seeing. They had better follow some guide-book.

When approaching Oxford from London by rail, one catches an alluring glimpse of turrets, domes and spires. The exit from the station, however, is far from alluring.

Christ Church is a magnificent college, founded by Cardinal Wolsey, and having one of the most magnificent college Halls in Great Britain. Its Library is also remarkable and contains some 80,000 volumes, together with a fine collection of coins. It is rather curious that among the special features of this college is the extremely massive Kitchen. That it took precedence of other buildings was the source of a good deal of badinage at Wolsey's expense. Of Magdalen College also the Kitchen is a special feature. There are numerous fine portraits on the walls of the Hall of this College, many being by famous artists. Owing to the overcrowding of the walls portraiture is now occupying the windows, on which there are portraits of Wolsey, More and Erasmus. On the north wall by the west entrance to the Cathredral is a Roll of Honour as a war memorial. There are such rolls of honor elsewhere too in college chapels. It has seemed to me that such memorials of the great world war are an incongruity in places of worship—nay, they desecrate them. It is sometimes recorded, no doubt, that those whose names are there died fighting for God, King and Country. But I do not believe that anybody fought for God, not that God requires anybody to shed blood for Him.

Of the Colleges at Cambridge and Oxford, each may claim to have produced a number of notabilities—some more, some less. Christ Church claims to have produced 5 archbishops of Canterbury, 9 archbishops of York, 5 bishops of London, 8 bishops of Durham, 4 bishops of Winchester, 10 prime ministers, and 8 Governor-Generals of India.

When I saw Magdalen College, I strolled along Addison's Walk, named after Addison, who was a demy or half fellow of that college. It is on the left bank of the Cherwell. Its solitude adds to the charm of its avenue of trees.

New College is not at all new, as it was founded under Royal Charter in 1379 and opened in April, 1386. Oxford and Cambridge colleges have generally a monastic appearance. Walking along the cloisters of New College, I felt as if I were in a mediaeval monastery. When the old colleges in these universities are repaired or restored the work is so done as to leave intact the ancient appearance of the buildings.

Manchester College differs other from Oxford Colleges in many respects. It was originally founded in 1786 at Manchester as the Manchester Academy, and dedicated to Truth, Liberty and Religion. It was then removed to York in 1803, brought back to Manchester in 1840 and removed to London in 1858. Finally it was removed to Oxford in 1889, and formally opened in 1893 by that great philosopher and theologian, Doctor James Martineau. It is a free Theological College open to all denominations, no doctrinal subscription being required either from teachers or students. The British and Foreign Unitarian Association has, for some years past, been providing a Brahmo Samaj student with a scholarship to enable him to pursue theological studies here. Several such students have been trained here. The College contains a statue of Dr. Martineau.

Ruskin College, is a working man's college, giving opportunity for study similar to those afforded by other Colleges.

Of Colleges for women, Lady Margaret Hall is a strictly Church College, and Somerville College (originally Somerville Hall) is undenominational. In other respects the two institutions are like each other. Among other institutions for women are St. Hugh's College and St. Hilda's Hall. As my younger daughter-in-law was educated at St. Hilda's, I was naturally interested in it. That being so I asked the chauffeur of the taxi to drive to that College. Arriving there, I found the gate closed with a notice stuck to it, "Closed to visitors for the vacation." But having come so far to see the College, the Indian student who was with me urged that we should ring for admission. So the

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button was pressed, and in a minute a maid came and opened the gate. But she told us immediately that it being vacation time, we could not be shown round. But when it was explained to her that I had come specially to see my daughter-in-law's College and her maiden name was mentioned, the maid smiled and agreed to show us all that we wanted to see. So we saw the Library, the Hall, the rooms where the students resided, and also the garden. I bought a picture postcard and posted it the same day at Oxford to my daughter-in-law. In the beautiful garden I found a gardener weeding some flower-beds. Finding a very small stream with limpid waters bordering the garden I asked him its name. "It is the Cherwell, Sir," said he. The prospect from the college was quite charming.

I do not find it practicable to say something about each of the bigger Oxford Colleges even, for which I hope to be excused by the collegians of all the colleges which I have not mentioned. Of Balliol men in particular I beg pardon, as it is related that one such, on being asked to what college he belonged, said, "Is there any other than Balliol?"

The far-famed Clarendon Press I saw from the outside, it being closed at the time of my visit. It was built with money raised by the sale of *The History of the Great Rebellion*, by Edward Hyde, Earl of Clarendon, the copyright of which, rendered perpetual by Act of Parliament, was bestowed by his son on the University.

The Sheldonian Theatre is not a theatre in the ordinary sense. It is a building in which is held Commemoration, which means the annual ceremony which commemorates the opening of the theatre. It is at Commemoration that all Honorary Degrees are conferred. When I visited the building I recollected that the most recent Indian recipient of an honorary Oxford degree was Dr. Sir Nilratan Sircar, ex-Vice Chancellor of Calcutta University. There is a book kept in the building in which visitors write their names, the date of their visit, and the place they come from. I also did so. The old English woman who was the caretaker complimented me by observing that my countrymen always put down these items in the proper columns! In appreciation of her great compliment, I observed that as we *had* to learn English almost from infancy, we became equal to the difficult task of perceiving which column was meant for which item. She also accepted a tip in return for her above mentioned recognition of the scholary attainments of Indian visitors! Outside the Sheldonian Theatre runs a railing decorated at intervals with stone busts, now so weather-worn that the sages they represent cannot be identified. Elsewhere, too, in Oxford I found some sculptures similarly weatherworn, due perhaps to the nature of the stone used. As regards the Sheldonian Theatre railing busts, I have also heard that once upon a time some mischievous under-graduates had smeared their faces overnight with some highly adhesive paint, in trying to remove which the busts had become still further disfigured.

It is best to mention the Bodleian Library and the Radcliffe Camera together, as the latter is the reading room of the former. The "Camera" is a tower-like building, from the gallery at the base of whose dome a magnificent view of the towers and spires of Oxford and of the country round about can be obtained. The array of tall thick volumes which constitute the catalogue of the Bodleian is quite imposing. It is one of the libraries in Great Britain and Ireland which are entitled according to the Copyright Act to a copy of every new work published in those countries, not being an unaltered reprint. The treasures of this library are numerous. The picture gallery contains busts and portraits of sundry celebrities, interesting relics and so on. In a glass case I saw the manuscript of that book of Shelley's on the "necessity of atheism" for writing which in his teens he was expelled from Oxford, as also some other small things belonging to him. The whirligig of time brings on strange revenges. The University which expelled the boy now treasures these belongings of his as precious relics!

In Oxford Thursday, not Saturday, is the early closing day, on which shops close at 1 p. m. On ordniary days most of the shops close at 6 p. m.

As in Cambridge, so in Oxford, I went into a restaurant for lunch and had some vegetarian dishes. Not being accustomed to the European style of cooking, I did not quite appreciate most of the dishes during my two voyages and in the countries of Europe to which I paid short visits. But as regards attention, cleanliness, and freshness

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of the meals served the Oxford restaurant was quite as good as any other.

I am not qualified to dwell on the respective special characteristics of Cambridge and Oxford, nor to decide which is the better university, taking everything into consideration. The old-world atmosphere of these universities appealed to my mind. At the same time I found that they were well-equipped or modern scientific and other studies. They also afford facilities for manly games and for keeping in touch with public life and affairs. The college chapels, with their beautiful interiors, the splendid stained glass windows, and the "dim religious light" within, are very favourable for quiet contemplation and devotional exercises.

At the time of my visit to England, Sir J. C. Bose was spending some days at Great Missenden, a village in Buckinghamshire. I went to see him and Lady Bose one day. The village being situated at some distance from the Railway station, Lady Bose very kindly came to the station, thinking perhaps that I might otherwise have some difficulty in discovering their whereabouts. The great scientist was then engaged in writing a new book. He and Lady Bose resided in a house which formed part of a Garden School for girls which was then closed for the vacation. I found the village scenery quite delightful. I enjoyed a walk through a pine wood in the morning, Lady Bose showing Sir J. C. Bose and myself the way. I had intended to return to London the same day, but as I was asked to stay for a day, I, as an old student of the great professor, felt bound to obey. One of the women teachers of the school explained to us the method and system of education followed in the school and showed us some of the painting and literary work done by the girls as well as the geological and other scientific collections made by them. The girls' work, all done by them without their teachers' help was quite remarkable. Professor Bose also showed and explained to me his new instrument.

When the teacher of the school was showing us the pupils' work, one of the pupils came to the door on horse-back from her neighbouring village home. On seeing her approaching, the teacher rose, exclaiming, "O Mary!" But for this exclamation, I could not have perceived at once that the rider was a girl. For she wore what seemed to me like male riding costume and rode like a man with her two legs on the two sides of the saddle. Her hair, too, was cut short. On nearer view, of course, and probably helped by the name Mary, I found something in her looks which would not be found in a boy of the same age. The sanitary arrangements in this school in a small village are as up-to-date as in town houses in England. The day of my return to London being a Sunday, no 'bus or other conveyance was available in that small village by which I could go to the railway station. I did not also know the way to the station. So Sir J. C. Bose and Lady Bose very kindly walked with me to that place in the hot sun for about three quarters of an hour. This they did of their own accord, it being impossible for me to make any such request. As soon as I had reached the gate of the station, a train to London left it. I was, however, told by the station-master that I should have another in 21 minutes, which I did. In the compartment of the train in which I was, there were at first two young Englishmen; subsequently a number of little schoolboys entered. While in it some papers happened to fall from my hands on the floor of my carriage. Immediately one of the young men picked it up and gave it to me, for which I thanked him. I mention this trifling incident, because in India few Englishmen or Anglo-Indians, however young or old, would think of being obliging to an unknown Indian, or, for that matter, to the best known Indian. I have heard that Indian students in some British Universities and other Indians elsewhere in Great Britain do not always receive just and polite treatment. That is quite probable.

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INDIANS ABROAD

The South African Settlement

AFTER days of suspense and suspicion, the terms of the settlement of the Indian question in South Africa as decided upon at the Round Table Conference at Capetown between the Government of the Union of South Africa and the Government of India Deputation have at last been published. The main points of the terms of compromise include 1. Abandonment of the humiliating Class Areas Bill 2. A scheme of 'assisted emigration', 3. Entry of wives and minor children, 4. Fixing western standard of life for the Indian community, and 5. Appointment of an Agent in South Africa by the Government of India to look after Indian interests.

The Rt. Hon'ble Srinivasa Sastri is reported to have said at Capetown at the City Hall under the auspices of the Cape British Council, held after the Conference, that :

"The Deputation had now every hope that, as a result of the Round Table Conference with the Union Government, a basis of perfect understanding had been reached of which, if they of the Deputation might not see the full fruition, many there who would be blessed with the length of days would see it. They left with hopes practically fulfilled and with expectations raised still more"

Mr. C. F. Andrews was also no less optimistic. He summed up the results of the Conference as follows :

"Firstly, India's dignity is now unstintedly recognised; Secondly, her social status is upheld; Thirdly, a friendly atmosphere is now regarded as normal; anti-Asiatic outbursts discredited; and Fourthly, a determination has been reached to settle everything in future by Conference and not force. These all appear essential gains whatever else has been agreed upon in camera besides."

And he has now given his whole-hearted support to the compromise, which he describes to be "honourable to both parties."

We are not yet informed what the Rt. Hon. Sastri would say now when the actual points of the Compromise have been published but the South African Indians, cables Mr. Andrews, "do not seem to be elated with the agreement." Thus the *Natal Mercury* gauged the situation correctly when it declared just after the closing of the deliberations of the Conference that it was mysteriously disappointing.

"We receive no indication wherein the perfect basis of understanding lies. Natal, which is peculiarly interested, has a right to know how matters stand. Here mystery won't do. Every one is left in suspense. Mr. Sastri's jubilation is bound to cause serious apprehension. Does he imply that some form of Indian Franchise has been agreed upon ?

Whether the Rt. Hon. Mr. Sastri implied anything like this, it is difficult to say, but it is sufficiently clear that no such provision has been agreed upon in the Compromise; nor is there any express or implied understanding equivalent to the "determination to settle everything in the future by Conference and not by force"

Mahatma Gandhi has characterised the Compromise as 'honourable' to both the parties, but he does not fail to say that

"it is not the best that could be conceived but it is the best that was possible. A perusal of the settlement warrants satisfaction but like all Compromises this one is not without its danger points. Dropping of the Class Areas Bill is balanced by Repatriation re-emerging as re-emigration. If the name is more dignified it is also more dangerous. Repatriation could only be to India. Re-emigration can be to any country. This assisted emigration to other countries I hold to be dangerous, for there is no knowing what may happen to poor ignorant men going to an unknown land where they would be utter strangers. Such countries as would take them would only be either Fiji or British Guiana. Neither has a good name in India. It is decidedly a disadvantage to have been a party to assisted emigration to any other part of the world. It is a good point that whereas before the settlement repatriates lost their domicile, the re-emigrants now retain it and lose it only if they absent themselves so long as to warrant the inference that there is no intention to return to South Africa. How many assisted emigrants can hope to refund the assistance money they might have received or how many can hope to return with their families is a different question. The non-forfeiture clause is clearly designed not so much to guarantee a substantial right as not to hurt national self-respect."

There are also other points is the Compromise 'fraught with grave danger.' One to which Mahatmaji directs attention is the following :

"The Union Government is 'to take special steps under the Public Health Act for an investigation into sanitary and housing conditions in and ar und Durban which will include the question of limitation of sale of municipal lands subject to restrictive conditions.' I don't know what is aimed at in this paragraph, but my suspecting mind (and my suspicion is based upon previous bitter

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experience of interpretations, warranted and unwarranted, that a strong party places upon agreements with a weak party to the latter's advantage) ever conjures up all kinds of frightful consequences arising from this proposed committee and limitation. Already the Durban Corporation has been invested with powers which it has utilised for the suppression of its Indian citizens. So far as I know, a committee can bring to light nothing that is not known to Corporation or Government. Appointment of advisory committee of Indians may be a simple padding. The Health Committee may bring in a hysterical report as a previous committe, to my knowledge, has done, and limitation may be put upon the purchase of municipal lands by Indians, which may cramp the Indian community residing in Durban. Nor do I like the paragraph which seems to imply that Provincial Governments are at liberty to take any action they might against Indian settlers without reference to the Central Government."

But he thinks the Compromise to be acceptable inspite of the dangers referred to, not so much for what has been actually achieved, 'as for the almost sudden transformation of atmosphere in South Africa from one of remorseless hostility towards Indians to that of a generous toleration, and from complete social ostracism to that of admission of Indians to social functions.' Regarding the appointment of an Indian Commissioner in South Africa, Mahatma Gandhi insists on the Commissioner being an Indian and suggests that the Rt. Hon'ble Srinivasa Sastri is the fittest person available at the present moment.

Quite naturally Indian public opinion is divided over this important question.

Mrs. Sarojini Naidu, President of the South African Indian Congress, characterises the agreement as "a memorable and indeed a marvellous performance", but cannot disguise from herself

"the liveliest apprehension in regard to the scheme that tends to encourage migration to other parts of the Empire and in the unfettered liberty of executive action afforded to the Provincial Governments in their dealings with the Indian community without reference to any central authority."

Sir Sivaswamy Aiyar, the accredited liberal leader of Madras, asks the following pertinent questions in connection with the Malan-Habibullah agreement:

(1) What is exactly intended to be denoted by "Western standard of life?" (2) In the case of Indians domiciled in the Union who desire to conform to the Western standard of life but are not provided with means, or have not been equipped with education necessary to enable them to attain such conformity, what does the Union Government propose to do? Are they to be trained an equipped by the Union Government or is pressure to be exercised upon them, and, if so, in what shape, for the purpose of compelling or inducing them to emigrate? (3) Will Indians be allowed to compete with Whites in the market for labour, both skilled and unskilled? Will Indians be admitted into Trade Unions along with Whites? (4) In the case of Indians who possess the necessary education, means and desire to conform to the Western standard of life, will they be subjected to restrictions in regard to occupations and residential areas, or will they enjoy the same freedom as the Whites? (5) "Is there any chance of trade licensing laws being so revised that racial considerations shall be allowed directly or indirectly to influence a decision? (6) Will Indians domiciled in the Union and possessed of the necessary qualifications for conforming to Western standards of life, be allowed to acquire landed property in towns and elsewhere free of restrictions? (7) Is there any likelihood of political and municipal franchise being conferred on Indians domiciled in the Union in cases where they do not now possess any such franchise?"

The Indian Government have hurriedly ratified the compromise document without consulting the the legislatures and the people and Mrs. Naidu rightly complains that the

"Indian Government committed a serious indiscretion in ratifying a document of such grave importance and significance without the previous counsel or consent of the Central Legislature."

The Council of State, at the instance of Sir Dinshaw Wacha, however, have come to the rescue of the Government of India by indirectly approving the procedure of the Government.

But while the British Press is rejoicing over the agreement "as a notable triumph of imperial statesmanship" and Indian publicists are dreaming of a bright future, a storm is brewing in South Africa. The following Press messages from Mr. Andrews speak for themselves.

CAPETOWN, FEB. 23.

AN anti-Asiatic attack has now begun against the Malan settlement from Natal politicians, but up to the present there has been no public demonstration.

Everything points towards a quiet acceptance after much grumbling. One Provincial Councillor publishes the following sentiment: "The whole thing is a wash-out. Dr. Malan has been beaten."

DURBAN, FEB. 24

A PARLIAMENTARY correspondent at Capetown telegraphs to the effect that the Transvaal Nationalists are following Mr. Tielman Roos (Minister of Justice) in a bitter objection to the Indian agreement, declaring that Dr. F. S. Malan has been outwitted. They have threatened to attack Dr. Malan politically by joining hands with the Natal members.

Despite the support accorded by the Press, Dr. Malan is likely to have a hard time for what is regarded as a weak concession.

The storm is brewing everywhere slowly against the settlement.

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Will the storm of opposition subside or sweep off everything before it ?

East Africa

While a 'compromise' has been sought to be effected in South Africa, the seeds of evil are still being sown in East Africa. A communication from Mombasa to the "Indians Abroad" states :

"The Economic Commission Report that was published in 1919 was the most damaging document which, without a shadow of fear, emitted pure and undiluted venom against the Indian settlement and Indian emigration on the so-called Economic reasons. It endeavoured its level best to put a permanent check on the Asiatic hordes supposed to be marching to these shores. The white man's supremacy is disturbed in the way even of waking up of the Natives of the soil who are detribalised, because there exists the intermediary, the Indian race. The report has entirely ignored the fact that it was the Indian traders and the Indian craftsmen that were responsible with their constructive genius for building up the colony of East Africa as it is today. And yet the rising tide of colour seems to have no ebbing"

Of pledges broken and promises unfulfilled there are instances innumerable to cite. The same communication states:

"The white paper of 1923 deprived the Indian Community of the right of common franchise, of immigration and the right of buying in the Highlands, throwing only some crumbs in the form of non-segregation in residential areas. But the Government of the colony dominated by the will of the white settlers have thrown this written pledge overboard and have proposed to sell residential plots on Mombasa island to Europeans only, thus debarring the Indian Community to buy or to reside in the buildings erected thereon. The site chosen for the Indian Hospital at Nairobi has been abandoned under the threat of European Citizen's petition. The Local Government Commission is collecting materials probably to prove that Indians do not deserve to have municipal franchise owing to their insanitary ways of daily life. Thus the various forces bred up by the white race have been working hard to sap the very foundation of the Indian life in East Africa."

Nor is this all. The scourge of the white supremacy is noticeable in every walk of life.

"The land and the labour policy of this Government is daily becoming uniformly consistent with a view that the Native will not be spared of his limbs as he is not spared of his land. Compulsion in labour, open or secret, there is to be ; for South Africa's note of warning in the question of imported labour is predominantly listened to. And because the Indian intervenes in the onerous burden of the white man of uplifting the native by forced labour, the white race has found it necessary to whip secret scorpions upon the peaceful and settled Indian community. Here is the latest stunt."

Colonial Indians

Mr. J. A. Luckoo, K.C., Bar-at-Law, writes an article on "The East Indians in British Guiana" :

"There is a great tendency among our brethren to imitate Europeans in their ways of life. It must be confessed that Europeanism has certain attractions which are quite irresistible to the uneducated. The higher strata of Indian society in this colony have shown a tendency to follow them on these lines. It need hardly be said that the education which they receive strongly predisposes them to such a defection from Hindu tradition.

"The fault is not entirely his. The Colonial Indian who thus merges himself in the vast ocean of inferior classes is more often than otherwise a victim of circumstances. His condition is the direct result of the unsolved difficulties in the question of Indian education in which alone lies the remedy for these conditions."

Is there any chance of the difficulties in the question of Indian Education being solved for the betterment of colonial Indians in the near future?

Indian Education

The problem of Indian Education in the Colonies calls for immediate solution but constant appeal and agitation have failed to rouse the colonial authorities to action. In East Africa the Editor of the *Tanganyika Opinion* interviewed the Director of Education, who promised to make a move in the direction provided the Indian Community was ready to contribute its quota, to which a satisfactory response was not very late in coming. But the Government has not yet done anything, writes the *African Comrade* :

"to perform its own part, that is, to finance Indian Education during the last six years of its establishment in the Country. Any one who is conversant with facts can say, without hesitation, that it has done nothing practically so far, not a single Indian School has been in receipt of a red cent.

True, the Government has been showing a sympethetic attitude for the last few months by interesting itself in the matter. But that is a lip sympathy only."

* *

"If the Government wishes that the above belief should disappear it must take a right course. That course is immediate commencement of work of the proposed building with the sum of £ 3000 that is still lying unused. The sincerity of the Indian Community is evident from its readiness to hand the Government what has been collected up till now and from its determination to continue collecting further contributions. If the Government is serious and desires to prove its sincerity not only by lip-sympathy but by doing something practically, then it must pursue the above suggested course."

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Kenya and British Labour Party

In the course of an article entitled "Empire Makers or Profit Makers ?" published recently in the "*New Leader*," a well known Labour weekly Mr. H. Snell, M. P. says.

"In regard to Kenya, the British Labour movement can truthfully assert that its hands are clean, that it has never ceased to demand for the humblest black native living in the British Empire decent, just and generous treatment, and that even if we were in the position of South Africa the great eternal principle of justice would not be altered. Discussing labour problems in South Africa the writer makes the following remarkable suggestion.

The remedy would appear to be in the hands of South Africa herself. Let the white employer refrain from taking a mean advantage over these backward, unorganised, and defenceless people by paying them a wage on which men of his own blood cannot live, and the end of the immediate problem will be in sight. The factories of South Africa are stuffed with law-paid native labour, simply because it is cheap. The white employer cares little or nothing for the needs of his own race. He is a profit-maker not an Empire-maker, and by his avarice he produces both racial hatred and political insecurity. If the black man, when called upon to do a white man's job, were paid as he should be white mans' price for it, the white boy would get his chance in life, and the most troublesome racial difficulty in South Africa would be solved."

Indians In Panama.

We reproduce the following extract from the *Indians Overseas* supplement to the *Indian Social Reformer*

"Mahatma Gandhi refers in a recent issue of *Young India* to the Immigration Restrictions Act passed by the Legislative Assembly of the Republic of Panama. There are only about 30 Sindhi Indian merchants of fancy goods settled there and it cannot be said for a moment that their presence there is a menace to the Republic. The Act applies with retrospective effect to them and only those who can show a continuous residence of 10 years can be exempted from the operation of the Act, which condition Mahatma Gandhi points out, not even a few can fulfil. The matter seems to be now before the Colonial Office and on its decision rests the fate of our countrymen already in the Republic as well as of those who may emigrate there to earn their honest livelihood,"

Indians in Australia

From the same journal we gather that by Acts which have recently been passed by the Commonwealth Parliament, British Indians in Australia

"have been admitted to the benefits of invalid and old age pensions and maternity allowances. The old age pension is payable to men above 65 years of age or above 60 years if they are permanently incapacitated for work and to women above 60 years, provided such persons are of good character and have resided continuously in Australia for at least 20 years. The invalid pension is obtainable by persons who being above 16 years of age, and not in receipt of an old age pension have, whilst in Australia, become permanently incapacitated for work by reason of an accident or by reason of being an invalid or blind, provided they have resided continuously in Australia for at least five years. The maternity allowance, which has been extended to Asiatic mothers in Australia who are British subjects, amounts to £5 and is given to a woman, for every child to which she gives birth in Australia, provided the child is born alive and the woman is an inhabitant of the Commonwealth or intends to settle therein. The improved position of Indians in Australia is in no small measure due to the impression created by the Right Hon. Srinivasa Sastri during his tour in Australia."

NOTES

The South African Settlement

There is no doubt that Mahatma Gandhi, Mr. C. F. Andrews, Mr. Srinivasa Sastri and Mrs. Sarojini Naidu know more about the South African situation than ourselves. So that when one or more of such persons say that the South African settlement is the best that could be had in the circumstances, we cannot but accept any such opinion as indisputable. Nevertheless it may be permissible for us to give expression to some thoughts suggested by the terms of the settlement.

We are not convinced that hostility to the presence of the Indians in South Africa has disappeared. The mailed fist is still there; the only change that has taken place is that the Boers and the Britishers in South Africa have learnt to greater perfection the diplomatic art of wearing the velvet glove to conceal the mailed fist.

It is clear that the Indians are still considered either a nuisance or a menace:

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otherwise there would not be, as there is, any provision for "assisted re-emigration." The Boers and the Britishers must have agreed to part with some of their money to assist the re-emigration of Indians, in order to get rid of this nuisance or menace.

The Indians being thus expressly or by implication declared to be unwelcome aliens, we cannot consider the settlement "honorable" to us. The predominant partner evidently considers the Indians racially inferior.

After a visit to South Africa, Bishop Fisher stated more than once in the clearest possible language that the hostility of the European settlers in South Africa to the Indians settled there was due to the fact that the Indians were more intelligent, more sober, more thrifty and more honest than the South African whites. As the Bishop is an American, a Christian and a white man, there is no reason why he should be prejudiced against his white co-religionists in South Africa. His estimate of the intellectual and moral worth of the Indians there may, therefore, be considered correct. On that assumption one may be allowed to hold that the Indians in South Africa are not inferior in morals and intelligence to their white neighbours. Therefore, when it is proposed to elevate the Indians to the Western standard, it cannot have any reference to the morals or intelligence of the Indians. The reference is probably to their style and cost of living, the sanitary or insanitary condition of their dwellings, the amount of literary or other knowledge they possess, etc. But if the Indians be given equal opportunities with the whites to follow all professions and vocations and equal facilities for education, they can easily earn sufficient money and acquire sufficient knowledge to live in comfort in healthy homes. But under present conditions, their earnings cannot equal those of the whites, nor have they got equal educational facilities. For these reasons, the proposed elevation to Western standards is misleading. An unmerited slur on oriental civilisation is also implied in it.

But supposing the Indians are an inferior people, when they have been made as "superior" as the whites, will they be given equal political and other rights with the whites? The settlement is silent on this point.

The success or failure of the experiment of raising the standard of the Indians depends principally on what facilities the South African Government may provide for the purpose. Considering its attitude and that of the nationalist Boers, it cannot be expected that the facilities would be provided on a generous or even on a barely adequate scale. The experiment, therefore, seems bound to fail. What will then happen?

—

League of Nations Bound to Maintain Status Quo

The Articles of the Covenant of the League of Nations nowhere say that the League will undertake to liberate subject peoples or raise their political status. What is stated in Article 10 of the Covenant practically amounts to a determination on the part of the League to maintain the *status quo*. It runs as follows:

"The Members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the League. In case of any such aggression or in case of any threat or danger of such aggression, the Council shall advise upon the means by which this obligation shall be fulfilled."

As India does not possess any independence, the League's burden of preserving the independence of its members has been reduced to some extent! But as it is bound to preserve the territorial integrity of all member States, and as India is part of the territories of the British Empire, the League can do nothing to free India from the British yoke. In the case of other countries also, it is bound to preserve the *status quo*. Let us see what the *status quo* really means.

The area of the continents is shown below.

Continents.	Area in square miles.
Asia	16310000
Africa	11090000
North America	7620000
South America	6860000
Europe	3670000
Australia	3010000

Except for a small strip of land round about Constantinople the whole of Europe is inhabited and ruled by peoples speaking European languages. Australia is mainly inhabited and entirely ruled by people of European extraction, speaking some European language. Similar is the case with North America and South America, the difference in the case of South America and that of in some parts of North America being that there the

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people who speak European languages mainly are following of mixed European descent. In Asia the following countries may be considered independent :—

Countries	Area in Square miles
Japan	236000
China	4300000
Persia	630000
Afghanistan	246000
Siam	200000
Nepal	54000
Total	5666000

Deducting the total area of these countries from that of Asia, we find that 10704000 square miles of Asiatic territory are in some sort of subjection or other to European peoples. That means that the major portion of Asia is in an enslaved condition.

Coming to Africa one finds that only the following countries may be considered free, that is, not ruled by people of non-African descent, though Egypt is not completely free :—

Countries	Area in square miles.
Abyssinia	350000
Egypt	363181
Liberia	40000
Total	753181

Deducting the total area of these countries from the area of Africa, we find that the greater portion of Africa, comprising 10336819 square miles, is under the dominion of peoples of European descent speaking European languages.

It is clear from this survey that at present almost the whole of the habitable surface of the earth is ruled by peoples of pure or mixed European descent speaking European languages. In North aad South America and in Australia these peoples have no political opponents in subjection worth speaking of, seeking to be free, because the aborigines inhabiting these vast regions have been almost totally exterminated. This reminds us of the story told of a notorious duellist who, being convicted of murder, was ordered to be executed. He was visited in prison by a priest, who exhorted him to make his peace with God by forgiving his enemies. Thereupon the man said, "I have no enemies." The priest was astonished, and exclaimed, "You are such a notorious duellist, and yet you have no enemies!" "Sire," replied the prisoner, "I have killed all of them." That the ruling peoples of North and South America and Australia have now no political opponents seeking to be free is the result of a similar process.

It is rather unfortunate that in Asia and Africa, which are by far the biggest continents, the indigenous inhabitants continue to exist and multiply. What is equally or more inconvenient, they want to be relieved of the white man's yoke. But Article 10 of the Covenant of the League of Nations declares in effect that they must not aspire to be free.

That is what the preservation of the *status quo* amounts to.

Verily the late world war was fought for democracy and freedom of the world!

—

Romain Rolland on Beethoven

Our readers will be glad to learn that an article on Beethoven by Mon. Romain Rolland will appear in the next issue of this Review. It arrived too late, on the 28th of February, for publication in the present issue.

—

Switzerland's Interest in Indian Anthropology.

In the last issue of the MODERN REVIEW an account was given of the visit of Professor Wehrli of the University of Zurich to collect ethnographical objects from India. Another Swiss anthropologist, Dr. P. Wirz of the University of Basle, is now on tour in India. For many years Dr. Wirz has been carrying on researches in the Melanesian islands. His work entitled "Die Marindanim Von Hollandisch-Sud-Neu-Guinea" (Bands I and II, Hamburg, 1922) on the primitive tribes of Dutch Southern New Guinea, has for the first time revealed facts of utmost importance relating to the material and social institutions of these interesting peoples. Besides discovering many new factors, Dr. Wirz's enquiries have thrown a great deal of light on the composite culture of the Melanesian people, specially with reference to their relationship with Indonesia and Southern Asia. Dr. Wirz's Indian visit is mainly in connection with this latter object and he is at present in the Naga Hills trying to trace the source of some of the important culture traits of the inhabitants of Southern New Guinea.

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When is India going to show a little of the interest that Switzerland is taking in the institutions of her own people?

—

Bengal Women's Educational Conference

For the first time in the history of Bengal a representative gathering of women from all parts of the province met in the hall of the Y. W. C. A. to discuss the steps that should be taken to spread and improve education among all sections of our women. The conference lasted from the 16th to the 19th of February with a daily average attendance of about 300 women On the first day, the morning session was presided over by Her Highness the Maharani of Mayurbhanj and the subject of Primary Education was taken up. Lady Bose, who opened the discussion with an excellent paper (published in this issue of the Modern Review), made some important suggestions as to how the rudiments of knowledge could be brought within easy reach of every girl in Bengal. Miss A. L. Baker, who has many years' experience of teaching in Calcutta, gave an account of the existing facilities for primary education among girls in and around this city and suggested that the first steps towards compulsory free primary education of girls could be taken of by establishing a board of sympathetic and understanding men and women and arranging voluntary teaching work by girl students during their holidays. Later on local schools might be started staffed by by local educated person as far as possible, from funds raised by subscriptions from private individuals and public bodies, and if necessary special taxation for educational purposes should be resorted to.

The scope of the curriculum in the primary schools was discussed by Miss Shome and Miss Hussain of the Sakhawat Memorial Girls' School. In the afternoon session Mrs. P. K. Ray presided and the subject discussed was the representation of women in administrative and educational bodies. In her paper Mrs. Kumudini Basu showed the present unsatisfactory condition of educational bodies from the woman's point of view and suggested that a much larger number of qualified women should be included in these bodies, as without them the requirements for women could never be fully apprehended and sympathetically considered by men, however honest their intention might be.

On the second day the discussion was on secondary education for girls. Miss G. M Wright, Principal of the Bethune College, presided over the morning session. In a very able paper Mrs. P. K. Ray said that to improve the present unsatisfactory condition of girl's education in High Schools the existing curricula must be changed and that the Government should be asked to create a Special Secondary Board for girls composed of qualified man and women with at least 8 schools under its management to start with. The subject next discussed was the Home and its relation to the School and the University. In the interesting discussion on this subject Mrs. P. Chaudhuri, Mrs. Latika Basu and Begum Sakina Munwayyidzada (the first Moslem lady who took her Master's degree from the Calcutta University) took part. Mrs. Latika Basu suggested that one way of establishing a closer contact between home and school or college would be by teaching Domestic Science, Hygiene, Child Psychology and Citizenship along with other subjects. A great deal could also be done in this line by women's organisations through social gatherings, lectures to purdanashin women etc, Begum Sakina Munwayidzada spoke of the evil effects of the Purdah system and said that in its present form it was not sanctioned by Islam. She urged that Moslem women themselves should initiate a campaign against it, for until it was removed no progress could be made with the education of Moslem women.

The afternoon session was presided over by Mrs. Sarala Devi and the question of the training of women teachers was taken up. In a very interesting paper Miss R. Ghose showed the inadequacy of the existing arrangements for the training of women teachers and suggested that a separate college for women should be started by the Government. Miss Hiranmayi Sen, discussing the causes of dissatisfaction in the teaching professsion, pointed out that unless more leisure and better remuneration could be given it would be difficult to make the teaching profession more attractive for women. In her opinion facilities for sports and games and better social intercourse are urgently required if the dull monotonous life of women teachers is to be changed.

On the third day University education among women was discussed. In the

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morning session the chair was taken by Mrs P. Chaudhuri and two very important papers were read by Mrs Rajkumari Das and Miss Theodora Wright on the essentials of academic study. Mrs. Das showed that owing to the inadequate provisions in the existing girls' Colleges the choice of subjects was very limited for girls and she suggested that more science subjects should be included. A great deal of the defects of the present educational system could be remedied if Arts and Crafts schools for girls were opened.

Miss Wright also spoke of the inadequacy of the existing college curriculum for girls and suggested that more attention should be paid to utilitarian subjects and in her opinion Geography and the study of the Human Race should most certainly be taken up by College girls. In the discussion that followed Miss G. M. Wright, Mrs. B. M. Sen and Mrs. P. Chaudhuri took part and the questions of raising the standard and of the medium of instruction were discussed.

The Conference next considered the subject of teaching Religion in schools and colleges and two papers were read by Miss Helen Rowlands and Mrs. Sarala Devi. The latter rightly pointed out that the teaching of religion should not be merely academic but rather the idea of social service should be fostered. Mrs. P. Chaudhuri gave a timely warning against mechanical religious teaching and suggested that the spirit and not the dogma of religion should be taught,

In the afternoon session the president was Miss Stella Kramrisch. The subjects discussed were physical training and medical inspection in schools and Art and Handiwark in Schools. In the absence of (Mrs.) Dr. B. C. Ghose Dr. Stapleton urged the introduction of systematic medical inspection in the girls' schools, as the present physical condition of girls is very unsatisfactory. Like the imparting of knowledge, the responsibility to look after the health of the students equally rests with the school authorities. Miss Carlswell and Dr. Miss Bose took part in this discussion and a scheme to provide adequate facilities for sports, including swiming baths in schools and colleges was adopted.

The Conference then discussed the subject of arts and handicrafts in girls' schools. Mrs. Percy Brown urged the introduction of training in music, Indian embroidery, etc. Miss Hanley, Mrs. Taylor and Dr. Kramrisch spoke on the importance of art and artistic outlook in everyday life in decorating and arranging the house and furniture and making one's own dress, etc.

The last day was occupied in giving a resume of the previous days' proceedings in Bengali, after which the conference came to a close. Much of the success of the conference was due to the initiative and active part taken by Mrs. Lindsay (the organiser of the Conference), who, as Mrs P. K. Ray put it, "very cleverly and tactfully pulled the wires from behind", as well as the enthusiasm and earnestness shown by the large number of college women taking part in it and the interest shown by such prominent persons as Lady Bose, Mrs. Sarala Devi, Mrs. P. K. Ray, Mrs. P. Chaudhuri, Mrs. Rajkumari Das, Miss Wright, etc.

Among the most important resolutions adopted in the conference are the following—

(1) The establishment of a special training college for women by the Government.

(2) The necessity for a higher standard in the medium of instruction in the schools.

(3) Recognition of physical culture as an essential part in the girl's education and that Government be urged to establish a centre of physical culture for women.

(4) The traditional arts and crafts of India should be encouraged and systematic teaching of drawing should be introduced in every school.

—

The Case of the Detenus

On Wednesday, February 23, 1927, Mr. Bijay Kumar Chatterjee moved the following resolution in the Bengal Legislative Council:—

"This Council recommends to the Government:—

(a) To take immediately necessary steps to release all persons belonging to Bengal who have been placed under personal restraint under the Bengal Regulation III of 1818; and

(b) to release all persons detained under the Bengal Criminal Law Amendment Act, 1925."

It need hardly be stated that what Mr. Chatterjee moved in the Council was supported by public opinion all over the country and was merely a demand for the barest of legal justice. What, Mr. Chatterjee said in support of his resolution fully bore out his sincerity of purpose in moving the same. It was a striking condemnation of the British political attitude towards a powerless people whose well-being and progress they declare to the world to be their special

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and God-given trust. He said in the course of his speech,

"The cases of Sj. Subhas Chandra Bose and Jitanlal Chatterjee and Purna Chandra Das among others and the incidents of the Insein Jail are enough to stagger humanity. I am almost tempted to put the words of Warren Hastings in the mouth of these rulers, when he said: 'Slaves I found them, and as slaves I have treated them.'

"I cannot conclude my speech without giving a note of warning to the Government. I do so because I owe a duty towards the Crown. The Government cannot defy the laws of justice and morality for all time to come. It can defy the Indians; it can defy humanity, it can defy morality for some time only. But a time will surely come when it will have to pay for its past sins.

"Do not disobey the tenets of morality, because the strength of the Government lies in the happiness of the people. Be the protector; be not the destroyer, as a kingdom cannot be permanent if based on injustice. The weak cannot be trampled under foot with impunity, because the strength of the weak is that of God himself."

Statements at once so true and so weak! We have slided down to such a pitiable state of impotent serfdom that the only way left to us to obtain justice from our masters is to quote ethical principles and seek the aid of Providence!

—

Mr. Moberly's Declaration

The Hon. Mr. A. N. Moberly followed up Mr. B. K. Chatterjee's speech with a lengthy statement in which he put the cart before the horse with such eloquent subtlety that one almost began to believe that his extravagant conclusions were logical automobiles which needed no well founded data to put life and usefulness into them. The Government he represented were standing charged with having imprisoned numerous innocent people without trial and on mere suspicion, and Mr. Moberly said:

"The Government have always made it clear, and I repeat to-day that *their sole object in keeping any man under restraint is to prevent terrorist outrages, and that they are prepared to release them the moment they are satisfied that their release would not defeat this object.*"

But we are not at all *sastified* as to the alleged complicity of the victims of the Government's suspicion in what Mr. Moberly calls terrorist outrages.

Let there be an open trial of these *innocent prisoners* and let Mr. Moberly display his eloquence in the open Court of Law as public prosecutor (if he is qualified to act in that capacity) instead of wasting it in the Council Chamber; for even if the Bengal Legislative Council believed (which fortunately they do not) in the guilt of the detenus, we should still consider them as innocent so long as they are not openly tried and convicted. The familiar argument of terrorist intimidation of witnesses (if they exist) is too feeble to deserve serious consideration. The Government have never in their life hesitated to use witnesses against either political or non-political criminals and, although intimidation is a constant factor in all trials which concern desperate people, few witnesses have ever suffered actually as a result of having given evidence against criminals. The case of Rai Bhupendranath Chatterjee, who was murdered in jail by some convicts does not prove any contention that it is necessary for the safety of witnesses to imprison persons without trial, nor does it prove the existence of a widespread conspiracy. Police officers are very often rough and insulting in their dealings with convicts and even accused persons. It is not therefore improbable for convicts, to murder an officer purely from motives of personal revenge. We do not say that Rai Bhupendranath Chatterjee ever kicked, abused or spat on prisoners in jail, far from it. He was murdered may be because he knew too much. What we want to point out is that his murder may prove of all sorts things but *it proves nothing against the detenus*, nor that there is a widespread conspiracy in Bengal. We ask Mr. Moberly, "It was no doubt a ghastly business, but what about it?" If some British soldiers in India commit some ghastly murders (as has been the case occasionally), should we therefore imprison without trial the President of the European Association and some European Clive Street merchants to protect the lives and honour of old women in cantonment stations? Relevancy is a great virtue, but it is not practised by Government officials.

Santi Lal Chakravarti was not an informer, says Mr. Moberly. Yet he cites the murder of the same Santi Lal Chakravarti as proving the danger of bringing out witnesses against the terrorists in the open court. "He was murdered," says the Hon. Mr. A. N. Moberly, "because he was suspected of having made a statement to the police." How does Mr. Moberly know? What grounds has he to say that Santi Lal Chakravarti was "suspected" of treachery by his terrorist friends (if he had any; for does not Mr. Moberly say that Santi Lal was acquitted

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after trial in connection with the Mirzapore street bomb outrage")? It must need great powers of thought-reading (of unknown men) to make such a statement. It would have been the truth to say that the motive of Santi Lal's murder has not been discovered. It is a peg on which Mr. Moberly surely cannot hang his pet theories of widespread terrorism and universal rising and what not. We are on the threshold of a bloody social upheaval, according to the Bengal Government. How is it that the country has felt no premonition of this and only Government officials are growing restless over thoughts (dreams)? of it?

—

Agents Provocateurs

There is an idea prevalent in Bengal that the so-called terrorists are only neurotic youths who have been excited into collecting ancient weapons and stray bottles of acid and writing bloodcurdling letters to similarly disposed friends, by *agents provocateurs* employed by police officials, who thus attempt to provide themselves with a *raison d'etre*. Nobody has probably been mad enough to suggest that these *agents provocateurs* are directly employed by the Government; for such things can be expected only of interested police officers who in one way or another would like high officials to believe that but for them the country would be plunged into anarchy. So that Mr. Moberly's answer to those who believed *the police* in Bengal to be guilty of employing *agents provocateurs* has missed its mark. If there are *agents provocateurs* in Bengal, they are not known to Mr. Moberly, nor to most officials. If they are receiving Government money, they are doing so indirectly, not as *agents provocateurs* but probably as ordinary spies or in some other capacity.

—

Startling Documents.

Mr. Moberly has also shown us how the terrorists think and feel and why they desire a revolutionary rising in Bengal. He gives us an extract from a letter written by a a terrorist to a fellow terrorist in whose house it was discovered by the police. The portion quoted by the Hon. Mr. Moberly runs as follows.

"Non-co-operation will not produce any good result now-a-days. The present condition of the country is not fit for that movement. The era that is coming is an era of bloodshed. That era is most terrible and you are the heroes of that age. Perhaps you can remain idle at the present moment, but a time will come when no one will be able to remain inactive. Therefore I say, prepare yourselves for that time. The day is near at hand. Acquire strength in your body, rid your mind of fear and awake the inner force within you. If freedom is ever achieved in India, it will come through bloodshed alone. India can never be independent without bloodshed. Why India alone? All dependent nations and countries have become independent through the path of blood. Terror must be instilled into the minds of the people, they will have to be shown that the Bengalis know how to die for their country and to shed their blood for it. When this fact can be driven into the bones of the people, then the country will blaze up in flames, such flames as none can extinguish."

This is exactly how one terrorist can be expected to write to another; but in its finish lies the weakness of the letter. It sounds too much like the composition of a literary terrorist writing specially for the press and not much like an extract from a letter. Can Mr. Moberly guarantee it to be a genuine extract from a genuine letter written by a genuine terrorist? It is also very surprising that such a letter should be left undestroyed by the terrorists for the police to discover.

An alleged statement made by a person arrested under the C. L. A. Act, contains the following:

"People have got no history of a general rising or guerrilla warfare in India, and so we thought of taking part in this. We know that Government would post military, oppress the innocent and hang many men and eventually crush the movement, but still we ventured to bring it upon the country, as the people would get some precedent to take part in this in future. Men become more bold by failures and oppressions and we wanted to create an atmosphere when people would be killed by hundreds. We wanted to see the blood of our countrymen flowing by torrents."

"*Men become more bold by failures*"; such nonsense can hardly be uttered even by a demented Sub-Inspector of police! Mr. Moberly wants us to believe that there are such fools among educated Bengalis as would say things like the above, and he would at the same time have us endorse his view that intellectual men of the stamp of Subhas Chandra Bose are the leaders of terrorist opinion in Bengal! His document conclusively proves that either there is no terrorist movement in Bengal or that the movement is restricted to the comparatively ill-educated and unenlightened. Then where is the occasion

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to imprison without trial the flower of Bengal's intelligentsia ?

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The Duty Of The Press

The leaders of public opinion and the Press were not denied a fare share of his valuable advice by Mr. Moberly. He said :

What I do urge is that the leaders of public opinion and the Press should unreservedly condemn the methods of terrorism, the cult of the revolver and the bomb, murder and dacoity, even though the object be political. I do not ask that the patriotism and enthusiasm of these men should be belittled. But I do ask those whose convictions will permit them to do so to strees the fact that in employing methods of terrorism these men are misguided and are misapplying their talents ; that far from advancing the cause of their country they are retarding it.

Give advice when there is a demand for it, is a good motto for those who are constantly obsessed by the thought of other people neglecting their duty. Since the dawn of the nationalist movement in India, the leaders and the Press have always advocated non-violence and exhorted the people to follow the path of peace. If some people are driven desperate by the empty promises of the British and by the continued restrictions put upon their elementary rights and liberties, it is probably Mr. Moberly's idea that the leaders and the Press should be to blame for it! Why does he not ask the Government to appoint an international and impartial Commission to enquire into and report on the causes of the present discontent and proceed to divide the honours of being at the root of the trouble among the Press, the Leaders and the Government after he has gone through the findings of the Commission ?

—

Very Near the Mark.

Mr. Moberly in the course of his speech said :—

I know that there are some who believe that the pronouncement of constitutional advance which was made in 1917 was extorted by the success of the former terrorist conspiracy: this is abundantly clear from the writings of the old revolutionaries. Such persons may believe that no further advance will be secured except by similar methods. But I do not think that they can complain if Government take measures to counter the methods which they advocate; all Governments are bound to accept and meet the challenge of violent coercion.

Instead of exhorting the Government to accept and meet the challenge he should have advised them to prove that such belief was unfounded, by granting further political boons without waiting for Indians to press the point, violently or otherwise.

—

Italy under Mussolini. and other European Countries.

An esteemed and distinguished European correspondent writes:—

"...In the last October issue of the *Modern Review* we find the remark to the effect that the tyranny of Mussolini is not very different from the tyranny prevailing at present in France, in England or in Germany.

"But at the very height of the war which suspended constitutional liberty, a Professor of the University, W. Foester could sustain publicly in Germany his ideas against war without being harassed by the Imperial powers of Germany and without even being deprived of his title and his professorial functions. During the very climax of the war-fever, E D. Morel, Bertrand Russel and several members of the British Parliament founded in England the *Union of Democratic Control*, grouping 800, 000 adherents against the war and the Government policy, and defending publicly the *conscientious objectors* ; they suffered no doubt in that political warfare a few months of prison but came out of it honoured and triumphant. E. D. Morel defeated in election the chief English imperialist minister Churchill.

"When war raged with the utmost fury, then Mon. Romain Rolland, while being insulted and calumniated by the press and by public opinion in France, was never for a single moment threatened by the French Government. When M. Rolland re-entered Paris, he came there as a free man, and if he had to suffer from *individual* intolerance he had, personally speaking, nothing to complain of against the State.

"In Italy of to-day, Deputy Matteotti, a pure-hearted hero who, during the war, was a conscientious objector denounced bravely in the Italian Parliament the lawlessness and the crimes of the Mussolini regime and for that he was assassinated after having been mutilated. There political assassinations are counted by hundreds ; the opponents of the government, men and women, are battered and their houses are ransacked; the Labour banks and the Labour universities are burnt

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down; the government servants, the professors, the intellectuals, etc., are held by oath to Fascism; for that mad tyranny is not content with mere submission and defeat, it demands even the adhesion of conscience, a thing which no species of European tyranny, excepting the mediaeval Roman Church, dared to exact. Those who think otherwise have no other alternative but to lie in public or to face complete ruin, nay even more, Death! From here I listen to the distressing cries of hundreds of the unfortunate who can neither come out of Italy; nor live in Italy, for all the means of living have been taken away from them. The non-fascist villagers are deported *en masse* to another end of the country, and their houses and property are given to the fascists. The history of Molinella by Salvamini bears this out. Hundreds of Italians escape at the risk of their very lives. The South of France, Paris, London are filled with these Italian *emigres*. The leaders of Italian socialism and the rare class of liberal officials who could escape, like Nitti, Turati, Modigliani, etc., have struggled to fight the evil till the last; they became voluntary exiles when all other means of fight was refused them. At the present hour (January 1927) *there is not a single Italian Journal* which is not in the hands of the Government. No other opinion but the Government one could be expressed. Hence the voice of *Free Italy* cannot possibly make itself heard except in foreign lands through the Italian journals founded in Paris, in Toulouse and in England and Germany. Never has such a monstrous yoke been imposed on a nation of Europe.

"Evidently such a regime would not have been possible in any other country of the Occident (possibly with the exception of Spain, where we should see if there are conscientious objectors more heroic.) Italy is a country which came very late into political life. Her nationhood dates only from 1859; the political unity there is hardly realised and civic education remains completely to be done in the future; the people are not yet interested in their liberties and their parliamentary rights. It took centuries for England to teach her citizens the use of their civic rights; France came into the field later than England and has probably just begun to appreciate them. Both England and France, specially the former have strong organisations to fight against any despotism that would try to get established and these organisations can appeal quickly to the enlightened public. Nothing similar to these exist in Italy and the country is given up to the hands of the Fascist bands by the shameful betrayal of the King, who, through fear of being dethroned, has joined the fascists and placed the army in their hands. Here the minority of liberals and the poor labourers find themselves divided, disarmed, strangled, without even the means of making their voice heard, for the entire Press is gagged.

"Where in the rest of Europe is the condition of things approaching that described above?..."

* * *

"I came to know later on that the *Modern Review* has published also an article on Matteotti and thus it has made another bell than that of Fascism heard, however feebly, through its pages.

"I would expect a journal when it enters the dangerous ground of political controversy, to publish the articles in the form of a "Free Tribune" where the opposing parties would be able to make themselves heard simultaneously, in the same issue if possible, so that the impartiality of the journal would be maintained."

* * *

Our "Comment and Criticism" section is meant to enable all our readers to show the other side of the medal. For lack of the necessary up-to-date documents and other sources of accurate and adequate information, we are not always able to present both sides of a question simultaneously in the same issue.

It may be mentioned here incidentally that the note entitled "Mussolini A Genius and Patriot" in the Modern Review for December 1926, pp. 694-5, was sent by a contributor whose initials were omitted through the inadvertence of the printer, the necessary correction being made on page 128 of the January number.

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The Work of the Calcutta Improvement Trust.

The paper read before the Indian Section of the Royal Society of Arts by Mr. C. H. Bompas. C. S. I. on the work of the Calcutta Improvement Trust, in so far as it relates to the work actually carried out by the Trust, is an admirable one, but the things that it

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leaves unsaid or lightly touched upon are the more important from the point of view of the ratepayers of Calcutta. The first point that strikes one in the paper is the initial arrangement by which the representatives of the ratepayers of Calcutta shall always be in a minority in the Board, though even at the outset the contribution of the ratepayers was nearly half.

1. In the last fourteen years the income of the Trust has nearly doubled, having increased from 20 lakhs to 35.66 lakhs.

2. The direct burden of the cost on the Calcutta ratepayer, which was estimated at eight lakhs, now amounts to 20.8 lakhs, which is in excess of the total original demand.

3. The percentage of the cost proposed to be borne direct by the Calcutta ratepayer has risen from 42½ p. c. to 58.3 p. c. whereas the jute trade new bears 31.3 p. c. in place of the 40 p. c proposed, the terminal tax only 6.2 in place of 10 p. c. and the provincial government 4.2 p. c. in place of 7.5 p. c.

4. The present annual income of the Trust, fourteen years after its inception, is 35.66 lakhs, the increase being 15½ lakhs in 14 years on an expected income of 20 lakhs. If the rate of increase in future be the same and there does not seem to be any reason why it should not be, the net capital sum available for expenditure should be nearer 30 crores than the estimated 7 crores.

If the above facts are kept in mind and then the work of the Trust reviewed in the light of the schemes and estimates prepared previously, one cannot help feeling some uneasiness when the Trust pleads want of finance as the cause of not pushing on with the improvement works already sanctioned.

As stated by Mr. Bompas, the estimated sum available for net capital expenditure was seven crores and Messrs. Maden & Shrosbree's estimate of expenditure, based on an inspection of every "property included" "and a separate estimate of its value", was 7½ crores gross and 3½ crores net on land plus 64 lakhs on engineering works for improvements in the city area and 1¾ crores for engineering works in the suburbs where land, it was estimated, would not cost any thing, the Trust being able to amply recoup all costs through sale of surplus lands.

We now find that the capital expenditure has already exceeded nine crores gross, whereas the major portion of the work set out in the report still remains untouched. The only reasons given by Mr. Bompas for this state of things are the high rate of interest at which four loans amounting to about 2 crores of rupees were floated during the years 1920 to 1924, the high cost of engineering materials during the same period, and the boom followed by a slump in land values. Considering the unexpected and abnormal increase in the income of the Trust, the first two out of the three stated above may safely be ignored. With regard to the third, the people are under the impression that it was the wrong policy of the Trust in trying to create a corner in land and force up values that have brought about this state of things prevailing at present and we should have very much liked to have more light on that aspect of the case.

Mr. Bompas seems to have been guilty of playing with words when he stated that no official representations were ever made to the Trust. The absence of official representations was only due to their futility: the Government being the ultimate arbiter the general feeling was, that they would always uphold the Trust and keep up their prestige. Numerous representations which might not have strictly complied with the terms of the Act and were not thus strictly official were however made by the Corporation. But as they also found their way ultimately into the waste paper baskets, even the Corporation ceased after a time to make these representations. Mr. Bompas has himself recognised that Calcutta opinion was not opposed to the improvements but to the drastic powers given to the Trust, and when the people found that all their requisitions and objections were cries in the wilderness, they naturally ceased to make these unavailing and unnecessary efforts.

Mr. Bompas, like many a better man every penny of whose savings and the cost of whese maintenance has come out of the Indian taxpayers' pockets, could not resist the temptation of having a dig at the Indians he has been associated with in his work here, but this is a phenomenon we are now so used to that we hardly need to take any notice of it.

It appears to us that the policy of the Trust is actuated by too much caution and very great timidity and the ratepayers of Calcutta are not getting value for their money. It is fourteen years since the Trust commenced operations and it is really astonishing to think that Burrabazar, the

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greatest plague spot in Calcutta, still remains absolutely untouched. It is no wonder that Mr. Bompas pays such a high tribute to the resignation, cheerfulness, good sense and good temper of the citizens. Other people sometimes call them by other names like apathy and helplessness, but that is merely a matter of opinion.

We were disappointed to find that though the Trust, the Corporation, the Housing and Transport Committee and practically each and every public institution in Calcutta has urged upon the authorities the greater need of facilities of quick transport, the Trust has so far done practically nothing beyond providing a few wide roads. It was in 1860 or thereabouts that the question of a railway with a central station in the city was first discussed and nearly seventy years later we are still discussing it. Heaven only knows when we shall get any further,

In conclusion we would like to say that as far as we can judge from available sources of information at the time of the British occupation, India was behind no other country in the world in point of civilization, prosperity or material development. After hundred fifty years of British occupation, we are possibly 300 years behind the advanced countries of the world. Progress now-a-days is so rapid that our only fear is that by the time we have finished our improvements other progressive cities might have gone on so much further that comparatively speaking we might be further behind them than we have ever been before.

L. M. S.

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The Mahabharata

The world of Orientalists is familiar with the mission given in 1918 by Shrimant Balasaheb Pant Pratinidhi, Chief of Aundh, to the Bhandarkar Oriental Research Institute to prepare a critical edition of the text of the Mahabharata. The work was inaugurated in April 1919 by the Nestor of Sanskrit research in India, the late Sir Ramkrishna Gopal Bhandarkar, who, alas! lived to see only the tentative edition of the Virataparvan, prepared under the scheme by Mr. N. B. Utgikar. The Secretary of the newly constituted Mahabharata Editorial Board, reporting further progress of the work, now announces that a fascicule containing the Parvanukramani and the Parvasamgraha, the first two Adhyayas of the Adiparvan, will be published very shortly.

The Board, we understand, has spared no pains to give to this edition the strictest scientific form and character. The constituted text is based on a comparison of fifty manuscripts, collected from different parts of India and written in the various Indian scripts. The critical apparatus includes collations from the important Kashmir version as also from a rare Maithili manuscript from the Kathmandu Library of Nepal, material lying buried in Indian libraries, hitherto totally unutilised. The editor has further made profitable use of the valuable commentaries of four scholiasts, Devabodha, Arjunamisra, Ratnagarbha and Nilakantha. The constituted text has been prepared by the General Editor, Dr. V. S Sukthankar, in collaboration with the Editorial Board comprising the following scholars: Prof. Vaijanath K. Rajvade; Mr. Vishvanath P. Vaidya, Bar-at-law; Rev. Dr. R. Zimmermann, S. J.; Prof. Dr. V. G. Paranjpe; and Mr. N. B. Utgikar. The fascicule, which will be accompanied by a coloured illustration prepared under the direction of the Chief of Aundh, is being printed at the Nirnaya Sagar Press, Bombay.

We do not doubt that this issue will fully justify the high expectations raised by the reputation of the scholars now in charge of the monumental work of editing critically the Great Epic of India.

J. M. P.

—

Calcutta University Convocation

The usual annual convocation of the Calcutta University was held this year on the 19th February. The most important item on the convocation programme has always been the addresses delivered by the Chancellor and the Vice-Chancellor. The Chancellor being the head of the Government, his address is always accepted as embodying the official views on University and allied matters. The Vice-Chancellor's address stands for the opinions of those non-official persons, who in co-operation with the Government, carry on the work of higher education in Bengal. It is in the Vice-Chancellor's address that we look every year for a resumé of the University affairs of the previous year. This year also the Vice-Chancellor, Mr. Jadunath Sarkar, gives us in his convocation address, a list of

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outstanding events connected with the University, before he proceeds to have a heart to heart talk with the new graduates regarding their future life and ideals.

Mr. Jadunath Sarkar begins his address with the usual expression of gratitude and paying of compliments to the Chancellor and then gees on to recount the important items of the year's University history. He tells us that during the year under review the University passed a School Code formulated for the guidance of all non-Government Schools. This it is expected will bring order and uniformity in an organisation set up to educate the children of a people numbering 45 millions. The Senate has also approved of a Scheme for creating a Board of Secondary Education which will relieve the University of the heavy burden of School Supervision and enable it to pay undivided attention to higher education only.

Next we are told that during the year under review the University adopted finally the principle of using the vernaculars as the medium of school teaching and examination. The University has also made during the year a definite stand against the "gradual decline in the standard of examination and the consequent lowering of the intellectual equipment of college students." In both the above items we find much to congratulate the Senators of the University of Calcutta. The Vice-Chancellor also tells us that during the year some much-needed changes have been effected in medical teaching leading to better instruction, a higher standard of examinations and a more comprehensive course of studies.

Among other items of information, the Vice-Chancellor gives us a running summary of the financial help received by the University from the Government during the last few years. An average annual grant of 4, 09,000 during the last five years, a special annual grant of Rs 1, 29, 000 to non-government Colleges for building laboratories and libraries, a grant of Rs two lakhs to finish the third storey of the Asutosh Building, a lakh and a half yearly for the last two years to several non-government colleges for meeting their maintenance charges and the expenditure incurred in connection with carrying on post-graduate teaching for the University in the Presidency College, are mentioned by the Vice-Chancellor as Governmental grants to the University. He does not appear to be satisfied with these grants only; for he says:

I am confident that the Post-graduate department of this university can afford to be judged by its work, and when the five yearly term of the present grant is over we shall be able to make out a strong case for an increase in its amount.

In another place Mr. Sarkar compliments Lord Lytton the Chancellor for having kept his promise (in a generous and full measure) to help the University financially. His hopes of inducing Government to increase the grants in future, perhaps does not rhyme perfectly with his entire satisfaction with whatever Lord Lytton has done for the University; but this may probably be explained by the fact that the Vice-Chancellor did not expect anything more from Lord Lytton and did not think it courteous and in good form to express dissatisfaction with the work of a departing Chancellor who has risen above the traditions of his Government in affording a fair amount of financial help to the University. The Vice-Chancellor next turned to the intellectual affairs of the University. He pointed out how the scholars connected with the University were progressively making a name in the world of learning. He eulogised Dr. Suniti Kumar Chatterjee, Dr. Niranjan Prasad Chakravarti and Dr. Prabodh Chandra Bagchi for their achievements in the field of linguistics and archæology.

Turning to the conditions of service endured by the teachers of the University Mr. Sarkar emphasised the necessity for improving the same in regard to security of tenure. Another great need was that of Providing the professors, readers and lecturers with adequate housing near the University area; for at present most of them live too far away from the University area to help the Students in more ways than by delivering the necessary number of lectures at their appointed hours.

The University Science College is at present split up into two parts, the Biology department being situated several miles away from the main institution. Mr. Sarkar said that the Biology department should be located nearer the main Science College. The advantage of this is obvious. Moreover by effecting such an improvement this department will benefit largely by the help of Sir J. C. Bose, who has offered to help it if it is located near the main Science College which is next door to Sir J. C. Bose's Institute.

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The Secret of Nation Building

Mr. Jadunath Sarkar's Convocation address contains some very thoughful words. We reproduce some of them below for the benefit of the would-be Nation-Builder and Reformer.

To the pure scholar the legacy of his University is a scientifically trained intellect, methodical habits of work, a quenchless thirst for truth. To the specialist it is technical skill in his special branch of work. The professional man will expect from it the necessary mental equipment for practising his profession. Others will look for a general liberal culture as the result of their University days. But there is one thing of supreme value to man in his relations with other men and the material world, which a good University can teach more thoroughly and more universally than any other agency. It is community of life and thought.

Leaving out the spiritual side of our nature, as purely personal and private, we are bound to admit that there is a very large basis for agreement among civilized men in most matters of their material existence, in their method of investigating truth, in their ethical code, and even in their outlook upon life. Behind the external differences of race and creed, caste and climate, there is a broad unity among men in all things that really matter—in the essentials of life and thought. Science has demonstrated the existence of this common element. History proves that no people can form a nation, no nation can become great, unless it realises the supreme value of this community of life and thought and establishes it among its citizens by transcending the barriers of caste and creed, the privileges of birth, and communal peculiarities,—unless a fair field and no favour is accepted as the national policy and all are made equal in the eye of law, equal in political status, equal in the opportunities of life, equal in social standing. A nation that has acquired and widely diffused among all its members this community of life and thought, becomes almost independent of personality and the accidents of birth and death among its leaders. Its fortunes do not depend upon one king or general, but like the ancient Senate of Rome its governing council is a vast assembly of kings.

The belief that a certain caste is the eldest son of the Creator, or that a particular race is the chosen seed of the Lord, or that a particular country is destined by Providence to lord it over all others,—is opposed to scientific truth, contrary to the teaching of history, and fatal to the world's peace and progress,

Nor has such a narrow communal pride, such nursing of racial peculiarities, promoted the real good of the favoured creed or race. On the other hand, every people that has attained to a commonness in all that really matters in human relations and human thought and established the same rights and rules for all,—wisely allowing diversity and individual freedom in minor matters and private life, has succeeded in assimilating diverse tribes and races, created homogeneous nations, and even founded world empires. Such were the ten tribes that nestled on the slopes of the seven-hilled city. Such are the happy islanders whose laureate has boasted "Saxon and Norman and Dane are we."

This ever-expanding community of life and thought has been the secret of origin, the vital force, the binding cement of the world-empires of ancient Rome and modern Britain. On the other hand, the races that have clung to the lines of communal cleavage, magnified the differences in the externals of life and thought, and ignored the unity possible in the essentials, may have produced a few great poets, holy saints or master craftsmen, but they have contributed nothing of enduring value to the ever-growing civilization of the world. To such races we can say,

Lo ! all your pomp of yesterday
Is one with Nineveh and Tyre !

Associating with such a people is like travelling with a coddled darling of his mother who can live only on certain special dishes cooked in a special manner by the ladies of his family. If we emphasise the external differences between man and man, creed and creed, if we constantly harp on the special genius of our race, the ancient heritage of our country, and our unique position as a peculiar people with a peculiar mission on earth, then we shall only miss the substance for the shadow.

It is the duty of a University to impress this secret of national progress upon all who come under its influence, to convince them of its supreme importance and to send them forth into the world to preach and practise it.

Let us strive, honestly, manfully, ceaselessly, to acquire this community of life and thought with the wide ever-moving civilized world, let us give up nursing our provincial or sectarian pride and prejudice, and then and then only will an Indian nation be possible. Then and then only will an Indian nation be capable of rising to a sublimer height where national differences and prejudices slink away in shame and give place to a recognition of the supreme claims of the broadest humanity, the common brotherhood of all men in a loving equal family of nations. This universalism, this world-embracing humanity, has been taught by the most ancient philosophers of our land aud by our latest master-singer whose message has laid a healing balm on the heart of war-stricken Europe. Let our University make this community of life and thought the intellectual property aud the rule of conduct of every one of her sons, if we wish to see a new dawn of peace and hope in our land.

—

The Vice-Chancellor's Friendliness to Government

Anybody who takes the trouble to go through Mr. Jadunath Sarkar's Convocation address will see that Mr. Sarkar is not one who is constitutionally a thirst for the blood of British officials. He does not believe in the superiority or "chosenness" of the British race but does not, at the same time find it repuganant to work in co-operation with those Britishers who are at present masters

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of Indian's destiny. In his Convocation address he shows a good deal of friendliness to the Government and this has been explained by his critics in the press to mean that Mr. Sarkar is a hired slave of the Government or something equally bad. We would strongly oppose any attempts by the Government to officialise the University, for we do not believe that any good can come of such an arrangement ; rather, it will ruin the future of higher education in Bengal. It is of the greatest importance that the University should be *democratically* managed by its own members, and we do hope the constitution of the University will be suitably changed for the fullest realisation of this ideal. Mr. Jadunath Sarkar will undoubtedly take the lead in effecting any such change. As for the friendship shown by him to the Government in his Convocation address, we are not convinced that it can be accepted as a receipt confirming the sale of Mr. Sarkar's soul to the British Government. On the other hand, demonstration of exuberant friendship has always been a feature of convocation addresses and as such may be accepted as merely conventional and formal. A few quotations from some previous convocation addresses delivered by the late Sir Asutosh Mukherjee, who was a "Tiger" for freedom, would show how in their convocation addresses even the most advertised defenders of academic liberties poured out honey to the British lords of India. In the heat of the Swadeshi days Sir Ashutosh once used the words quoted below:

We have the gracious announcement by His Excellency the Chancellor about the foundation of a University Professorship which has been received by all with feelings of intense satisfaction, and which will make the administration of His Excellency gratefully remembered for ever as the era of effective and substantial support by the State to the cause of the highest education of Indian youths. [Convocation Address 1908. See Convocation Addresses vol. IV, p. 1102]

In 1912 Sir Asutosh Mukherjee said :—

I rejoice in the thought that I am justified in claiming our learned Chancellor as a sympathiser with the new aspirations; and to make on this point a statement final and crowning as it were, it is to me a source of the most intense satisfaction and pride that the special need of the Indian, which I am now endeavouring to set forth, has been clearly discerned and emphatically stated by no less an authority than our wise and gracious King Emperor himself. For in his ever memorable reply to the Address presented by our University—a reply which we have resolved to engrave on marble in letters of gold,—etc,, etc. [Convocation Addresses, Vol IV, 1227]

In recent times (1921) Sir Asutosh said in connection with conferring an honorary degree on the Prince of Wales:

What then can be more eminently befitting than that he (the Prince of Wales) should prove to be one of the greatest of ambassadors that have ever served the British people—the founders of commonwealths, the pioneers of progress, the stubborn defenders of liberty ?

* * * *

It is indeed by a wise dispensation of Providence that the destinies of India have been united to those of a Western nation so progressive and enlightened as Great Britain ; this has rendered it possible for us to maintain and develop our highly cherished national culture.....we look for comradeship to the nation which has been a lesson to oppressors, an example to the oppressed and a Sanctuary for the rights of mankind,—that comradeship which is the key to all well-being and happiness in the democratic life of the British Empire to-day, comradeship between nation and nation, between race and race, between people of all ranks in all walks of life. [Convocation Addresses, Vol. V, pp. 443-444.]

Such words as the above abound in nearly all the convocation addresses delivered by a long line of Vice-Chancellors who have built up the present University and Mr. Jadunath Sarkar's address does not differ in spirit from any delivered by any previous Vice-Chancellor. Rather, it is less honeyed compared to what we have quoted above.

—

Mr. Sarkar's Oversigh

He has forgotten to mention the names of people who have died during the year after serving the University for a long time. Such a one we remember in Rai Bahadur A. C. Bose than whom the University seldom had a sincerer and more devoted servant.

All the credit that Mr. Sarkar has given to Lord Lytton may also not go to him fully. There have been other outstanding persons, who should have been named, who helped to make the Government see reason.

Among the scholars named by Mr. sarkar we do not find the names of some notable figures in the field of science. The scientists of the University have been rather neglected in the Vice-Chancellor's address.

—

Arrival in India of British Secretary of State for Air

Lord Irwin gravely uttered the following sentences in the Council Chamber at Delhi;

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A recent event of outstanding interest has been the arrival in India of the Secretary of State for Air in the first of the great air liners sent out to this country by the Imperial Airways Company. In so far as India is concerned this development of aviation marks the introduction into the country of a new form of civil transport. India is a country of vast distances as it has hitherto been reckoned. The increased speed of air transport, coupled with the facilities which it offers for surmounting geographical obstacles, will be a potent factor in shortening the communication of India with other countries and also in linking up her own widespread provinces, thus drawing them more closely together as members of a single nation.

Every word in the above extract is true, and yet there can be no greater insult and menace to India than the introduction of aviation in it without previously making the least effort to train Indians in civil and military aviation. Aviation would be the strongestlink in the chain of India's slavery, if the exclusion of her children from learning and practising it here were continued. They are not naturally incapable. Indra Lal Ray fought in the air force galtantly and died in the world war. Captain Patwardhan has done good work as a flight captain in Afghanistan. Given the training and the opportunity, Indians can shine in aviation as they have done in other fields.

How would Lord Irwin have liked the arrival of a German air pilot in Britain if Britishers had been prevented in their own country from learning or undertaking aviation?

Germany has now taken the lead in commercial aviation in Europe. In November 13 last year, the sea-plane high speed honors of the world were wrested from America by Italy in Norfolk, va., America. Great Britain herself has built the largest dirigible for the India-Australia service.

The question will naturally arise in the minds of Indians as to what part Indians will play, either in the futnre internal air-services of the country or in the India-Australia or other transcontinental air services. Of course, they will have the privilege of being carried like goods—that is plain. And they may also be coolies to cleanse the machines. We should all take note that, in India, "the personnel of the batteries of Horse, Field and Garrison Artillery is wholly British, except for a portion of Indian drivers. The Tank Corps and Royal Air-Forces a e wholly British. The Royal Air Force in in India cemprises 16 squadrons organised in 8 wings of 2 squadron each; the Aircraft Depot and Aircraft Ports are directly under Royal Air Force Headquarters, India. Its establishment is 28 officers and 1,757 British and 139 Indian of other ranks"

Thus there is not one Indian officer in the British Indian Air Service and it is the deliberate policy of the Government to keep Indians out of Artillery, Tank and Air forces, whereas we find that in all Asiatic States, including Siam and Afghanistan, not to speak of Japan, China, Turkey and Persia, that nationals are becoming proficient in aerial navigation. Afghanistan is employing Russian experts to train Afghan aviators; in Persia, French and German experts are establishing air stations; and in Turkey the Government has decided to establish a special school for training aviators and a factory to build airships, The people of India are not inferior to those of any other land; what India lacks is a national Government and a far-sighted programme for national regeneration.

Our people should not rest contented with merely blaming the British Government. They should organise private national efficiency. India should send capable engineers to Italy, France, Germany and other countries to master the science and art of aeronautics.

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The Editor's Explanation

Private duty obliged me to start for Rangoon on the 13th February last. I expected to return to Calcutta in time to be able to write all the Editorial Notes. But as I could not get a berth in the steamer which left Rangoon for Calcutta on the 22nd February, my return was delayed, and I could reach Calcutta only yesterday. While at Rangoon I had so many private and public engagements that I could not collect myself to write any notes. For these reasons I have been able to write only a few notes for the present issue of THE MODERN REVIEW.

Feb. 28, 1927. RAMANANDA CHATTERJEE.

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CHINESE NATIONALISM AND FOREIGNERS

By Sr. NIHAL SINGH

I

In that outer fringe of the Chinese Republic which alone is China to most foreigners, there are just two general topics of conversation. One of them is "Trade." The other is "Bolshevism." Each is pronounced as if it were spelled with a capital initial letter---"Trade" because it is the god of gods--and "Bolshevism" because it is the devil of devils.

When foreigners in China are tired of singing the praises of trade, they being, just by way of obtaining a little diversion, to chant a dirge bewailing the menace of bolshevism to trade. While engaged in that occupation they drink much whisky or gin and smoke many cigarettes and cigars.

The Briton amiably shuts his ears to the American's habit of talking through his nose and using language which, while it sounds English, is not quite the King's English. The American forgets, for the nonce, the "fool laws" of his country that prohibit liquor and the "fool government" at Washington, D. C., which abased him in the Englishman's sight by refusing to send troops to Shanghai when the call went forth for them from the American Chamber of Commerce in that the "Queen City of the East." The two fraternize convivially and raise their voices conjointly, whether they be blessing trade or cursing bolshevism.

II

American trade with China is small compared with that of the British. Oil is sent in large quantities to China from the United States of America. Both the volume and value of exports of motor cars, machinery, hardware, piece goods and other manufactures had considerably expanded, especially since Britain went to war with Germany. Nevertheless American exports to China do not constitute a formidable array. Silks, oil-beans and other raw products, and curios, imported from China into the United States too, do not, in the aggregate, bulk very large.

American trade with China has, moreover, not had to bear the shock of the strikes and boycotts so astutely and persistently directed by the Chinese Nationalists against the British. At one time there was a strong disposition among Britons in the Far East and at "home" to minimize the harm done by such attacks upon their interests. Lately, however, that tendency has disappeared. The losses suffered by the exporting industries in the British Isles and their representatives and agents in China were no doubt much too heavy to be hidden.

Emphasis laid upon losses was, moreover, good propaganda. Only by such means could a people who so recently had passed through a long period of ruinous industrial strife be persuaded to yield even a passive consent to the despatch of large "Defence Forces," which, in certain contingencies, would entail heavy cost, unless, by some means, the Chinese could be saddled with the bill.

Until comparatively, recently, when fighting became hot in the Yangtse Valley and almost all foreigners were compelled to leave their posts, such American trade as the Americans carried on in China experienced little disturbance. But though American

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losses even now have no effect, so to speak, upon American industry which, in the last analysis, still depends almost entirely upon the home market, certain powerful individuals and trusts have been more or less seriously hit, and they have set up a howl that is heard all over the "sweet land of liberty." I can speak of it from personal experience.

III

The American, being a full-blooded person, is vigorously castigating the Chinese who are unable to maintain conditions which would make it possible for foreigners to trade with them. One American with whom I fell into coversation in the Far East occupied important position under one of the "trusts" interested in the extension of American trade in the Orient. He was particularly vehement in his denunciation of Chinese incapacity and corruption.

"Why," this man declared, "if the Chinese cannot restore peace in their country, some one else will have to step in and do it for them. The world cannot sit back with folded hands and see its trade destroyed in a land with 400,000,000 to 500,000,000 potential buyers. The world cannot afford to be shut out of so large—so important—a market.

"Besides, the world cannot get along without Chinese products. It needs Chinese silks, vegetable oils, antimony, and other articles that China supplies. It *cannot*, indeed, do without them.

"And there is only one way in which the world can pay for what it buys from China—it must pay in goods. People ignorant of what goes on in the commercial world think that large quantities of precious metals are constantly being shipped from country to country. What actually happens is, however, that goods are generally paid for with goods—imports with exports. It is a case of barter, just as it was in the days when the world was young. Only our way of effecting the exchange is different from that of our ancestors.

"In any case, there must be an absolutely unfettered flow of imports into China and exports out of that country—an unfettered exchange of commodities between the Chinese and other nations. The Chinese trade is essential to the world. The world cannot get along without it. It simply won't get along without it.

"The Chinese have got to mend their ways. They have got to restore order, without which trade cannot flourish. They have got to stop interfering with trade.

"If the Chinese will not behave—or if they are incapable of maintaining peace in their country—well, the world will have to accept that situation and deal with it on that basis. The world is not going to put up with all this nonsense of nationalism and other rot talked by Chinese schoolboys while its trade is being ruined. No Sir-ree."

"Trade is the god you worship, Mr. American," I cut into his argument, my patience entirely exhausted. "Nothing else matters to you aud your kind so long as you can sell China your oil or tobacco or whatever you have to sell her. The rights of a people are nothing to you if they happen to be people you are bent upon exploiting.

"If the shoe were on the other foot, however, you would be the first to cry out. What would have happened if, during the years when your U-N-I-T-E-D States was rent by civil strife, some European nation or other had talked about you as you have been talking to me about China? What would you have thought and done if, during the Civil War, Europeans had said that since Americans were suffering from fratricidal mania, and foreign trade (except the traffic in arms) was virtually paralyzed while they were butchering one another, Europe must step in and make the Americans behave? How would your people have liked that?"

That man was by no means *sui generis* in the Far East. Nor did he talk thus merely because he was an American and the worship of Mammon was in his blood. Had that been the case I would not have quoted him. I have taken the trouble to reproduce his argument as nearly in his own language as I could because his view is the one that prevails among foreigners of Anglo-Saxon descent in the Far East.

These foreigners are in China to make money. Anything that interferes in the slightest degree with that noble aim, they insist, must give way, no matter what the nature of the obstruction may be. The soul of a people may perish, but they will not suffer any diminution of their income, not if they can help it.

It maddens these worshippers of the golden calf that events in China are playing havoc with their trade despite all the hue

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and cry that they have raised, and even despite the fact that their countries have yielded—the United States of America most unwillingly—to their entreaties, protests and threats, and piled up armed forces in Chinese waters and on Chinese soil, avowedly for the purpose of protecting their interests. Worse still, every indication strengthens the fear that matters may not mend for years, and then not all at once. So the losses that they are suffering are likely to continue, at least for a time, unless, of course, the Chinese may be made to "behave" by the civilised world. That is what they think—and say.

I did not see, on the part of any British or American traders whom I met in the Far East on my way from North America, where I spent the last summar and winter, to Ceylon where I am writing this article, the slightest disposition to surrender the special privileges which they enjoy in China. I was, on the contrary, strongly impressed with their determination to evade, and, if necessary, to resist the Chinese Nationalist attempts to secure the abrogation of the "unequal treaties" that permit them to enjoy those rights.

IV

Even the most cursory examination of the advantages that foreigners engaged in gainful occupations in China derive through these treaties shows why they cling to them so tenaciously.

Before making such an examination, however, let us first be clear as to who the "foreigners" in China are. They are not Germans, nor Austrians: for towards the end of the Great War the Chinese were persuaded by some of the Allied nations to join them and, in consequence, the Germans and Austrians lost their special privileges and concessions there. They do not mean Russians, either, for the Russians came out of that titanic struggle with a different government than they had when they went into it, and the new regime, for the sinister purposes it has in view (so, at least, it is said), is supporting the Chinese Nationalists' demands. The Belgians, also, must be excepted from the list: for the Peking Government despite all the powerlessness that is attributed to it, recently cancelled, of its own motion all the special privileges that they enjoyed in China: and though they fumed and fretted for a time, they, in the end, decided to accept the situation with such grace as they could command.

These exceptions reduce the list of foreigners to the British, French, Italians, Americans, and Japanese. The French have been saying little but "sitting tight." The Italians have only been an echo of the British. The Japanese, too, have not been as active as they were a quarter of a century ago, at the time of the Boxer trouble, but their attitude is "what-we-have-we-keep." Almost all the talking has been done by the British and Americans—the British at "home" backing their people in the Far East, and the Americans in the United States trying to pursue a conciliatory—even friendly—policy towards Chinese Nationalists, while the Americans in China are openly hostile towards them.

Using the term "foreigners" in this restricted sense, let us examine the position. Legally they are able to do as they please, without regard to the Chinese laws or customs, wherever the Chinese will permit them to do so. Under the "unequal treaties" they are not amenable to the Chinese legal code or to the Chinese courts.

The foreigners are further able to evade the payment of local and excise taxes. Their banks can issue notes on their own authority without seeking the sanction of or submitting to any supervision from the Chinese and if they fail, such notes are worthless. so far as the Chinese holders are concerned for they have no redress for their wrongs when in conflict with a foreign institution. In the same way the foreign insurance companies carry on their business without being subjected to any Chinese control.

Foreigners—individuals and corporations alike—carry on trade in China upon their own terms. The Chinese authorities for decades have been shorn of the power to levy more than a merely nominal duty on exports and imports—that is to say, they lack to-day, as ever, tariff autonomy. They were even deprived of control over customs until a few months ago, when they took the law into their own hands and dismissed the Briton in charge of that service for refusal to carry out certain orders, salt gabelle and certain railways are also outside Chinese control.

V

The Chinese are bent upon shearing the foreigners of these special privileges for

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reasons that should be patent to any one. Five of them deserve special attention.

Firstly, foreign encroachment upon Chinese territoriality and sovereignty injures Chinese pride—Chinese national susceptibilities. It lowers the entire people in the eyes of the world. So long as they were an unconscious inert mass, they did not feel the humiliation of their position. Now, however, that their sense of self-respect has become quickened, they are deeply stung, and are determined to put an end to every national indignity to which they are being subjected.

Secondly, the enjoyment of special privileges by foreigners in China inflicts material harm upon the Chinese nation. They lose money through the ability of the foreigners (and even the Chinese residing in the foreign settlements), successfully to evade the payment of local and excise taxation. They suffer financially through being deprived of tariff autonomy, which makes it impossible for them to utilize to the fullest extent a very important source of revenue, of which it stands in sore need.

Thirdly, China is adversely affected industrially because of the helpless position in which she has been placed in respect of tariff autonomy. That Government cannot use the tariff as an instrument to safeguard the indigenous industries from foreign competition. Nor can it even place an embargo upon raw materials which it might wish to conserve for exploitation at home, either now or hereafter.

Fourthly, the abridgement of sovereignty in this matter affects the Chinese morally. The Chinese authorities lack the power to keep out of the country products which they consider harmful to their people.

Fifthly, and perhaps most important of all, the special privileges which the foreigner in China enjoy lower the Chinese Government in the estimation of the Chinese. How could they have high regard for the men in power over them when, every day of their lives, they see thousands of foreigners living within integral parts of their land, snapping their fingers in the faces of those very men, and doing so with impunity? A Government which is impotent to compel obedience to its laws from men, women and children of other lands cannot expect to inspire awe in its own people.

Under the Manchus the case was different. They were autocrats, and did not hesitate to use their absolute power to enforce their will. Now, however, the Chinese are trying to carry on their administration upon representative lines, and they connot very well employ high-handed methods. If, however, they cannot command the respect of the foreigners, how can they hope to be respected by the electors? Duality of standards inevitably results in the sapping of those moral qualities upon which, in the last resort the stability of any government rests.

For these reasons, particularly the last, Chinese attach the greatest importance to ending the regime which enables the foreigners to live and to trade in China without being under Chinese jurisdiction aud which makes it possible for them to treat portions of China as if they were not Chinese soil. They know that until they have succeeded in that object they will not be able to have a government which will be respected abroad—much less at home.

The Chinese suspect and not without reason—that internecine warfare in China is stimulated (though not created) by certain foreigners who fear that a strong, united Chinese Government will not permit them to flout it with impunity. That suspicion acts as an additional incentive to continue the struggle until every foreigner in China has been stripped of every vestige of special privilege.

VI

I found one type of foreign trader in China ready to admit the justice of the Chinese demands. He even expressed his willingness to surrender his special rights and privileges. He, however, laid down conditions which, in effect, insured to him the continued enjoyment of such privileges for many years—possibly decades—to come. Let the Chinese Nationalists first set their house in order, he said, and then they would have no difficulty in getting the foreigners to give up the protection for their lives and interests that, through their own efforts and at their own expense, they had slowly built up during a lengthy series of years.

Whenever I pressed a trader of this type to explain just what he meant, he first insisted upon the banishment of the civil strife existing in China. It should be made to disappear at least to a point where it would not interfere with foreign trade, he declared. Next, he would demand the re-

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writing of, all the Chinese legal codes so that the laws in force in the country would be acceptable to foreigners. He would then stipulate the establishment of systems of police and judiciary that would be fearless and incorruptible. Even when China had reformed in these matters to his entire satisfaction, he appeared to feel, if he did not say so outright, that at least during the period of transition the foreigners must reserve to themselves some sort of hold over the municipal finances of the present concessions, as also over the municipal services in those areas, lest administrative inefficiency might be lowered and sanitary conditions might, in consequence, degenerate and beauty spots might be destroyed.

I found another type of foreign trader in China to be much more frank in the expression of his views. He openly declared that the Chinese had no claim to the concessions, because those concessions had been created by foreign initiative and at the expenditure of a vast amount of foreign energy and money.

Let me summarize a conversation that I had with a British businessman on this subject. We were talking, at the moment, about Hongkong. That island, he declared, was the most uninviting piece of bare rock imaginable when the British first took hold of it. They had pushed back the sea, "made" land, and built upon it handsome structures which gave to the place a beautiful sea-front. They had torn down hills to obtain sites for office buildings and residences ; provided a net-work of roads and communications ; and insured an adequate supply of the finest drinking water. They had, in fact, created a veritable paradise on earth—something the Chinese could not have done in a thousand years.

Across the Bay the British had, this man went on, built extensive docks and substantial structures in Kowloon—the British territory on the Chinese mainland. "As you must have seen for yourself," he said, "immense improvements have been made since you first visited Kowloon, in 1905."

"It is true," admitted this British trader, "that the Bay constitutes one of the finest natural harbours in the world, that it lies on one of the busiest ocean-ways, and gives British merchants, bankers, brokers and shippers an unique opportunity to make money, and their Navy an equally unique opportunity to protect British commerce. It is also true that regarding the possession of places the British are in an exceedingly favourable position to market their wares in southern and south-eastern China, and for taking, in return, the products of those regions."

"But," the man continued, "the British have not kept the Chinese, or the traders of any other nation, out of Hongkong. Anybody and everybody is welcome there. They have even created institutions to which the Chinese from other parts of China come for higher education. They have given such security to life and property that the British Colony is considered by wealthy Chinese to be a very desirable place to live in—there they are secure against the exactions and corruption of their own people."

In any case, Hongkong and Kowloon, as they exist to-day, the British trader declared, were what the British had made them—and they were theirs by right divine. In making that statement he merely reflected the sentiments of the entire British community in that Colony.

A foreigner from Shanghai spoke to me in much the same vein about that place. The Shanghai for which the Chinese were hankering was not the Shanghai that they gave away in the first place, he declared. At the time the concession was made it was nothing but a sodden marsh, infested with malaria and deadly even to the "natives," who chuckled at the "gift" they were making, and considered that the foreigners were fools to accept it. The foreigners, however, were not so crazy as the Chinese took them to be. They had called the science of engineering and the science of medicine to their aid, pushed the river back and erected buildings upon the land that they reclaimed. They had beautified the place by creating the bund and the parks, and had built theatres, moving-picture palaces, clubs and golf courses that ranked among the finest in the world.

No sooner had the foreigners metamorphosed the fever-infested swamp into the greatest metropolis in the Far East, the trader continued, than the Chinese came along and, seeing that it was valuable and beautiful, cast covetous eyes upon it. As soon as they could get up the "nerve" to do so, they demanded that it be returned to them.

What, the foreigner from Shanghai wished to know, did they expect to receive ? The marsh which they had originally ceded, with their tongues in their cheeks ? Or the

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extensive, beautiful, healthy city, with all its handsome buildings and every conceivable amenity to maintain civilized life ? Well—they had no claim to that modern city. They had no right to it. It would never be given to them so long as he and fellows like him who thought the same way could help it. They would ruin it in no time if they succeeded in laying their hands on it.

VII

Talks with foreign traders in China convinced me that they wished to use Shanghai as the last ditch in which to fight the Chinese Nationalists. Its accessibility to the sea, they declared, made the situation ideal from the strategic point of view. Hankow was too far up the river to enable them to make of it a suitable base for operations.

It seemed to me that these persons, indeed, cherished the belief that the "anti-foreign tendencies" of the Chinese would disappear as if by magic if all the Treaty Powers could only sink their differences and show a united front to them. Fighting would be hardly necessary, they imagined.

As an American put it to me : if all the Powers with interests in China would only unite in flourishing the "big stick" the Chinese—Northerners and Southerners alike—would soon come to their senses and "behave." They would never dare to resist the united will of the whole "civilized" world. If they did, and it came to a "show-down," he declared, the matter would quickly be settled, for the Chinese soldier, underneath his skin, is first and last a cowardly coolie. One soldier from the United States—one English Tommy would easily be able to account for a hundred Chinese, all by himself.

Supposing that by a mere flourish of the "big stick," the foreigners were able to make the Chinese "behave," I asked this man, when would the foreigners be able to lay down the "big stick."

The American trader had the merit of being honest. He frankly admitted that he could not visualize a time when, even if the Treaty Powers were able to force their trade upon the Chinese at the point of the bayonet, they would be able to withdraw their forces from China. It was inconceivable to him that the time would ever come when the foreign nations could trust their people and their property to the tender mercies of the Chinese police and the Chinese courts. "These Chinese are all so utterly inefficient—so rottenly corrupt!" he said, by way of concluding his case.

VIII

The case was not quite completed though. The American trader, after a moment's pause, went on:

"These Chinese would be easy enough to deal with if those D—D Bolsheviks would only leave them alone. But they won't. The 'reds' are constantly egging them on—training their armies—buying up their 'generals' and 'statesmen' with their cursed gold."

I do not remember a single talk that I had with any British or British Colonial or American in the Far East which did not end upon some such note as this. The foreign traders in China have succeeded in convincing themselves that all their troubles are due, ultimately and indirectly—if not primarily and directly—to the influence of the bolshevists who have found haven in the land. To be sure they blame the fratricidal struggle in which the Chinese are engaged—but they are certain that their trade could be—as, in fact, it was being—carried on despite that struggle until the Russians appeared on the scene and mesmerized the Chinese into playing the Soviet game. Since then affairs, so far as foreign trade is concerned, have been going from bad to worse.

The British in China, particularly, have bolshevism on the brain. The Soviet, they declare, is out to destroy the British Empire and is using the Cantonese as its tools using them only too efficiently.

The British are not altogether on the wrong scent in this matter. There is no love lost between them and the Soviet. Churchill and others have tried in every way short of an open fight to destroy the "reds," and the "reds" in their turn, appear to be using all their resources to do all the damage they can to the British Empire.

The Bolsheviks have certainly managed to convince many Chinese that that they are their true friends. They have done so by showing their sympathy for Chinese Nationalism in more than mere words. I have heard statements from Chinese which showed a pathetic spirit of dependence upon the Russians.

Certain young Chinese have also become

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enamoured of the bolshevist doctrines. They talk as if the Soviet social and political philosophy were the only gospel worthy of acceptance.

That, however, is as far as any truthful investigator of conditions in China can go. Bolshevism has really affected only a small proportion of the Chinese. It has, on the other hand, inspired fear in the propertied classes in the South as well as in the North, and through that fear has raised powerful enemies.

I did not see any disposition upon the part of any Chinese, whether he was known to be kindly disposed towards the "reds" or was their avowed enemy, to deliver China to the Russians, or to substitute Soviet control over their country in place of the control which other European Powers, together with the United States and Japan, now exercise over Chinese tariffs and over other Chinese affairs. No. Nationalism constitutes the spring of the Chinese Nationalists, life and action—and not pro-Sovietism.

Foreigners in the Far East are, however, incapable of looking beneath the surface. Talk among them, as I wrote at the beginning of this article, centres round "Trade" and "Bolshevism," and they find it impossible to realize that the China which was content to lay supine under their heel has gone, and that if they intend to continue to trade with that country they will have to trade upon a basis of equality. While recently in Washington, D. C. I gathered the impression that the men in power there (who received me so kindly) had caught a glimmer of that truth. The statesmen at Britain's helm, however keep issuing statements which, in a polished form, echo the sentiments expressed by those British traders in China who declare their readiness to surrender their special privileges, but propose conditions which, in effect, would enable them to continue to enjoy them, under a different name and form.

And the struggle between the Chinese and the foreigners in China lengthens, and becomes menacing as it lengthens in the shadow of armaments piled up by Europe, America and Japan in Chinese waters and on Chinese soil.

SARADAMANI DEVI

(Translated by a follower of Ramakrishna Paramahansa from a Bengali article)

By RAMANANDA CHATTERJEE

THE Hindu scriptures praise both householders and monks; and they justly hold that the life of the householders is the basis of the other orders of life. It is not that either all monks or all householders should be praised or blamed. It is the God-given powers and tendencies of the mind that determine the kind of life God wants a man to lead and the works He wills him to accomplish. One's satisfaction or dissatisfaction arises from the consideration whether he is living up or not to the ideal of the life he has chosen for himself. We cannot judge a man's worth or success by the mere name or form of his life or the relative superiority of the life of the house-holder or the monk without reference to the individuals that live those lives.

It is generally found that the Sannyasins are either not married at all, or if married, they sever all relations with their wives, renounce them and leave their homes. Paramahansa Ramakrishna was a Sannyasin; but he married at the age of twenty-four. His marriage did not take place when he had not arrived at the age of discretion or against his will. In fact it had his full approval, and it is recorded in his life that the choice of his bride was made under his own guidance. It is true that he did not live with her like an ordinary householder and in any physical relations; but neither

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did he forsake her, but rather kept her near him and made her his true help-mate by affectionate instructions and personal example. This is one of the specialities of Ramarishna's life.

But Ramkrishna alone was not unique. His wife Saradamani Devi also shared this quality. May be that Ramakrishna himself taught and trained her, but the pupil also must have had the capacity to assimilate and avail herself of the teaching. All pupils of the same teacher do not turn out good and wise; we cannot make as fine ornaments of a lump of clay as of gold.

One is, therefore, naturally interested to know the details of Saradamani's life. Unfortunately no biography of her is available, and one has to be contented with the fragments of information that lie scattered about the life-story of Ramakrishna. We earnestly request that some of the disciples of Ramakrishna and Saradamani should record the life and teachings of this great woman. It may be that several records will be required. But there should be one among them which will be a simple and unvarnished narration of her life and sayings without any attempt at interpretation, comment or criticism. Such a biography of Ramkrishna also is greatly wanted. Our plea is that those also who are not their initimate followers should be afforded the opportunity of understanding them in their own way. The followers themselves may have another kind of biography.

The lay name of Ramakrishna was Gadadhar. "His affectionate mother and elder brother decided to have him married to a suitable bride, hoping to cure him thereby of his extreme indifference to the world and constant mental unsettlement."* "They held their council in secret; for they feared that if Gadadhar came to know of their decision, he was sure to protest against it. But the intelligent Gadadhar found it out in no time. He did not however raise any objection. He rather took it as great fun, like a child enjoying a festival."

Messengers were sent about to find a suitable bride, but they returned disappointed. It was then that Gadadhar suggested the daughter of Ramchandra Mukherji of Jayrambati in the Bankura District. His mother and brother sent a man to enquire, who brought hopeful news, and soon all negotiations were over.

Accordingly in the latter part of the month of Baisakh of the Bengali year 1266, Gadadhar duly married the five-year-old daughter of Ramchandra Mukherji. A dowry of three hundred rupees had to be given to the bride's father. Gadadhar had by then completed his twenty-third year and stepped into the twenty-forth.

Gadadhar's mother Chandra Devi, "had borrowed some ornaments from her rich neighbours, the Lahas, to adorn the bride on the wedding day in order to please the bride's people and maintain the family dignity. It may be well imagined, therefore, that she felt her poverty very keenly when she had to return them after a few days to their owners. From the very day of the marriage, she had felt a great love for her daughter-in-law. The thought of snatching the jewels from the girl's person filled her eyes with tears. She did not speak out her agony, but Gadadhar felt it intuitively. He consoled his mother and cleverly removed the ornaments from the person of his wife while she was sleeping. But when she woke up, she cried out, 'Where are my ornaments gone?' Chandra Devi took her in her lap and said: "Gadadhar will give you much better ornaments afterwards."

These words were fulfilled to the very letter, though not in the sense in which they were used.

"This episode however did not end there. The bride's uncle who happened to arrive there on that day, came to know of it and took away his niece in great dissatisfaction. Chandra Devi was naturally very much cast down at this unhappy turn. But Gadadhar consoled her with the remark that in spite of all that they might say or do, the marriage was a settled fact and could not be undone."

In the month of Agrahayan of 1267 when Saradamani reached the seventh year, she came with Gadadhar to his house at Kamarpukur, which was four miles distant from her parental home.

After that Ramakrishna was absent from Kamarpukur for many years. He returned there in the year 1274 with the Brahmin woman who had assisted him in his spiritual practices, and his nephew, Hriday.

His return after many years filled the humble household with great delight, and the ladies of the family sent for the bride to realise the complete measure of happiness.

* All passages in this article which are within marks of quotation are taken from the Bengali book named *Ramakrishna-lilaprasanga*.

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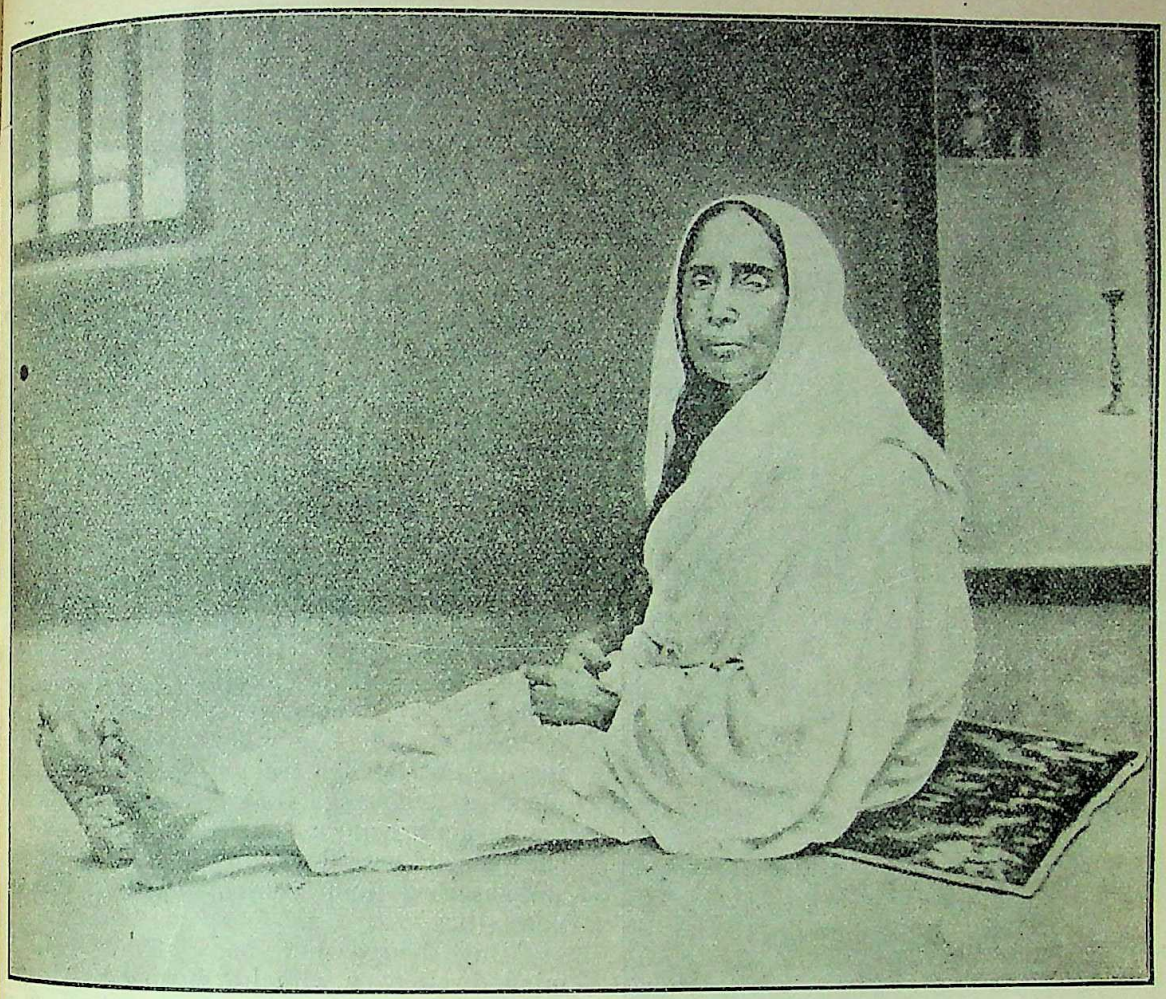

Saradamani Devi

Saradamani had seen her husband but once after the marriage, when she was in her seventh year. Her only memory of the occasion was that her husband's nephew Hriday had sought her out hiding in a secret corner and worshipped her feet with lotus flowers in spite of her great fear and shyness. About six years after that, when she was thirteen years old, she was taken to her husband's house at Kamarpukur, where she stayed for a month. But Ramakrishna was then living at Dakshineswar and she could not meet him. She lived for another six weeks at Kamarpukur about six months later. But then also he did not see her husband. And then, three or four months after, the word came that Ramakrishna had come home and she had been sent for. She was now thirteen years and six or seven months old.

Ramakrishna now set himself to the fulfilment of a noble duty. He did not care whether his wife came to him or not. But when she did come to Kamarpukur he engaged himself earnestly in her education and welfare. "His great teacher Tota Puri, knowing him to be married, had said, 'it does not matter. He alone is truly established in *Brahman*, whose dispassion, discrimination and wisdom are not in any way impaired even in the company of his wife. He alone has attained true knowledge of *Brahman*, who can look on men and women with the same eye, perceive them as identical with the *Atman* (the Soul) and behave with them accordingly. Those who make a distinction between men and women are far from the perfect knowledge of *Brahman*, though aspirants to it they may be.'"

These words of Tota Puri now came back to Ramakrishna's mind and led him to put his long-acquired spiritual knowledge to the test and devote himself to the well-being of his

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Saradamani Devi

wife. Whenever he felt anything to be his duty, he could not neglect it or leave it half-finished. In the present instance also he did not act otherwise. "When he resolved to educate his young wife, he did not do it in half measures. He saw to it from the first that she attained skill in the service of God, Guru (spiritual preceptor) and guests and in the works of the household and learnt the proper use of money. He taught her above all to live in absolute self-surrender to the Lord and behave correctly with all persons under all circumstances and in all conditions and stations of life."

Her education under her husband began in her fourteenth year. She was then naturally quite an unsophisticated girl. For, "whoever had occasion to compare Calcutta girls with their sisters in Kamarpukur and other villages, must have noted that the former attained maturity in body and mind quicker than the latter. The reason is probably that the latter live a natural life in the pure air of the country, moving about freely without unnecessary restriction."

The pure-hearted girl felt an indescribable joy in living in the divine company of Ramkrishna and being blessed with his selfless love and care. In later days, she often spoke of this great happiness to the women disciples of her husband. "Since then," she would say, "I always felt as if a pitcher filled with bliss had been installed in my heart. I cannot tell you how full I felt of that calm, steady and divine joy."

A few months later Ramakrishna went back to Dakshineswar. Saradamani also returned to her father, intensely conscious of having found a supreme endless happiness. "This did not make her giddy, flippant or selfish, but calm, thoughtful and selflessly affectionate. She forgot all her personal wants. She felt an infinite sympathy for the sufferings of others, she became the very embodiment of compassion. Her great inner joy did not let her feel even the hardest of physical sufferings or the pain of seeing her love unreciprocated by her family. Thus she passed her days in her father's home, self-absorbed and content with the barest necessities."

"But though her body lived there, her mind dwelt ever with her husband at Dakshineswar. She often felt a strong desire to go and see him; but she suppressed it carefully and patiently and consoled herself with the hope that he would call her of himself to his side in due time. For, surely, he who had loved her so graciously at the first sight, could not forget her entirely."

"Thus passed her days, waiting in full faith for the arrival of that auspicious hour. But though faith and hope flowed unabated in her heart, her person underwent a daily change till in the month of Paush of 1278 she became a young woman of eighteen years. True, the great lasting joy with which her first acquaintance with her godly husband had endowed her, kept her above the joys and sorrows of her daily life; but the world did not allow its flow unimpededly. For often the villagers would refer to her husband as a mad man, as one who roved about nude, crying out the names of God, and the village women pitied and despised her as the wife of a lunatic. These, though she endured them silently, went deep into

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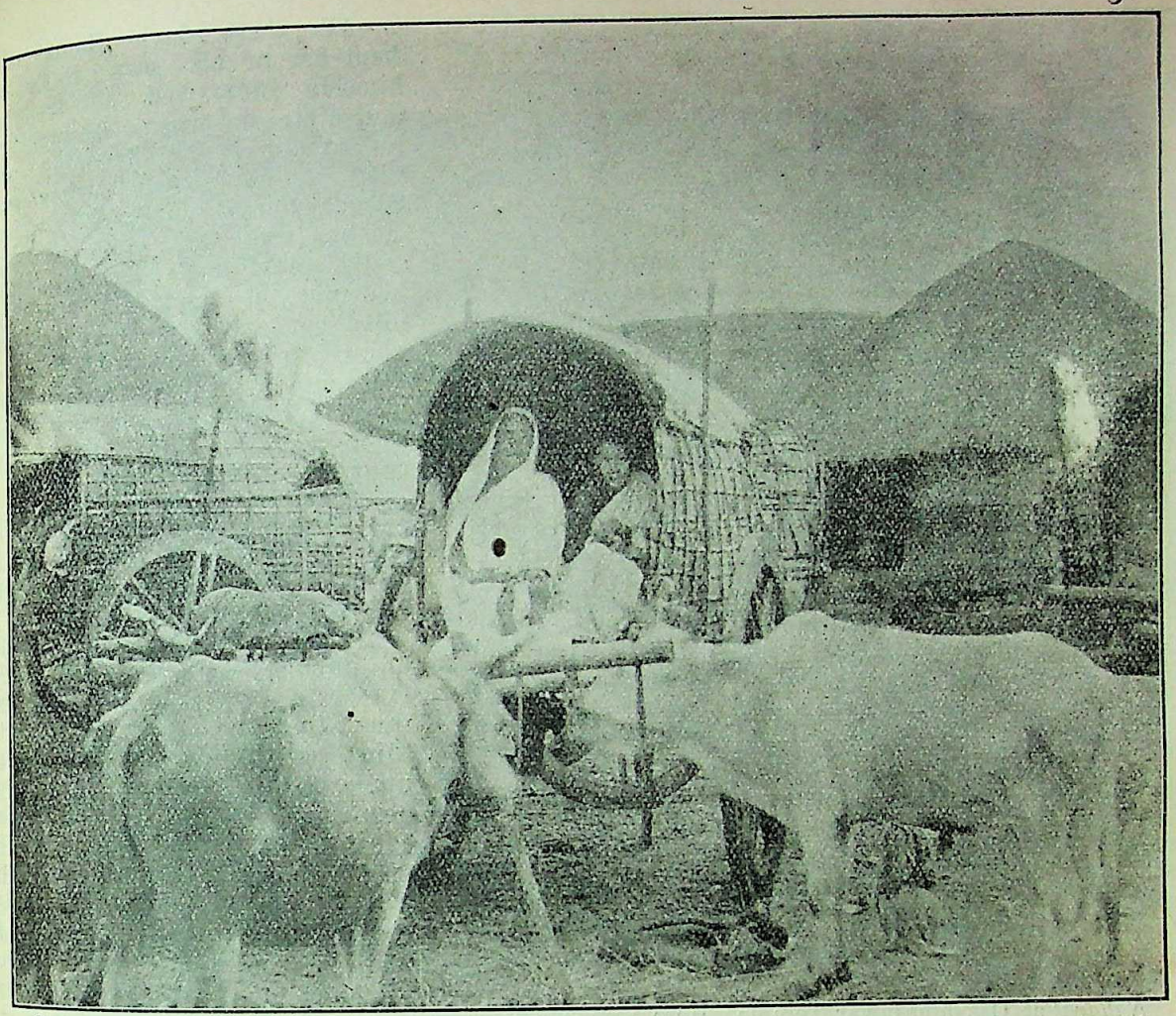

Saradamani Devi on the way to her father's house in a bullock-cart

her heart. Was he really so changed from what she had seen him? Had he really become what he was reported to be? Thus she would think, and conclude that if the reports were true, then her place should not be in her father's house but by his side to serve and nurse him. After long and careful thought, she resolved to go personally to Dakshineswar to see him with her own eyes and act as circumstances required."

Some of her distant women relatives had decided that year to go to Calcutta for bathing in the holy Ganges on the occasion of the birthday anniversary of Sri Chaitanya on the full moon day of Phalgun. She now proposed to accompany them. When they asked her father for permission, he came to understand the reason of her intended visit and arranged to take her himself to Calcutta. It was not possible to reach Calcutta by railway from Jayrambati. One had either to walk or to travel in a palanquin, but the rich only could avail themselves of the latter means. Therefore Ramchandra Mukherji started on foot with his daughter and party.

"They passed joyfully the first two days of their journey, enlivened by the sight of endless paddy fields, interspersed with tanks full of lotus flowers, and occasional rest in the cool shades of pipal trees. But the joy did not last to the end. For, Saradamani, unused to such tough journeys on foot, fell ill of severe fever on the way and caused much anxiety to her father. He found further progress impossible and took shelter in a way-side rest house."

In the morning, however, Ramchandra found her completely free of fever and thought it best to proceed slowly, instead of waiting helplessly in the rest-house. She

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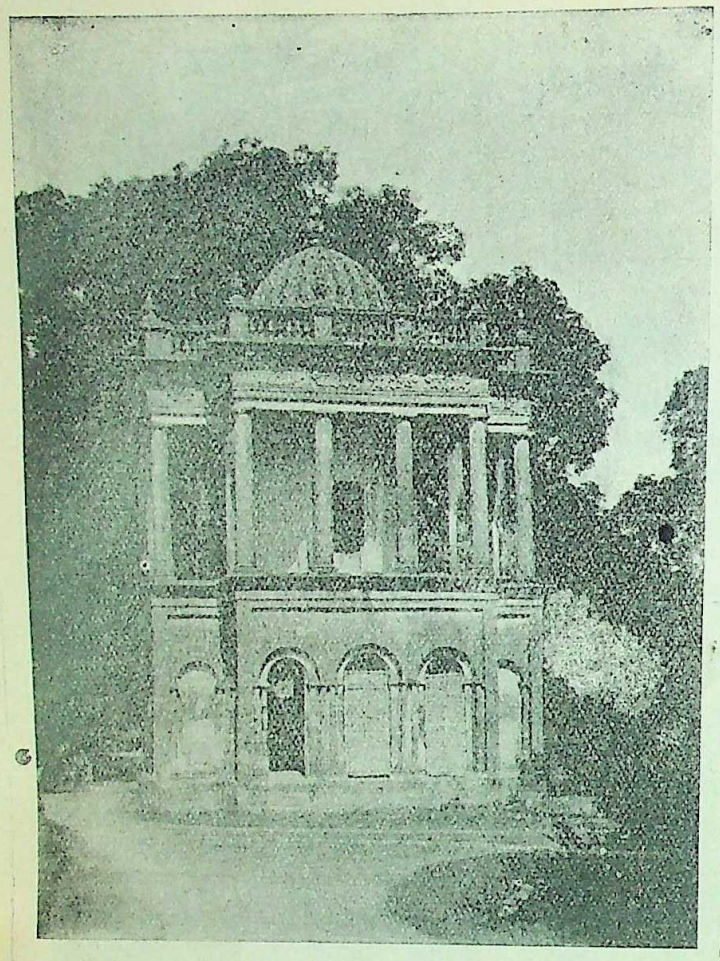

Nahavat at Dakshineshwar Temple. Here Saradamani Devi lived on the ground-floor

also agreed with her father. They fortunately came across a palanquin before they had proceeded far, and engaged it. That day also she had fever, but it was comparatively mild. She bore it easily and did not speak of it to any one. The same night at nine, the party reached Dakshineswar.

Seeing her arrive so ill, Ramakrishna became very anxious. "He arranged for a separate bed for her in his own room, lest she should catch cold elsewhere, and said again and again sorrowfully, 'You are come at last! But my Sejo Babu* is no more to look after you properly. She was cured completely in three or four days by proper treatment and nursing."

All these days Ramakrishna kept her in his own room and himself supervised her treatment and diet; and when she recovered, he arranged for her stay with his mother in the *nahavat*.* Saradamani saw that Ramakrishna was the same as before and his love and affection for her had not changed. A great joy filled her heart and she devoted herself to the service of her husband and his mother. Her father went home after a few days, rejoicing at the happiness of his daughter.

Ramakrishna also devoted his attention to the discharge of his duties to his wife, and availed himself of his leisure hours to instruct her on the end and aim of human life and its duties. It is said that it was at that time that he said to his wife, "Just as Uncle Moon† is the uncle of all children, so is God nearest and dearest to all. Everyone has the right to call on Him. And whoever will call on Him will be blessed by His vision. If you call on Him, you also will see Him." His training did not end in verbal instruction. His method was to keep the pupil by his side and completely master his heart with his great love. He would then give him instruction and keep a keen and constant watch over him to see how far he was carrying those instructions into practice, and would correct him whenever he found him going wrong. He followed the same method with Saradamani. Ramakrishna was so careful about even trifling details that he said to his wife, 'When you get into a carriage or boat, get in first. But when you get down, get down last after seeing if anything is left behind.'

It is said that one day while shampooing her husband's feet, she asked him, "Who do you think I am?" To which Ramakrishna replied, "The Mother who is in the shrine

* Mathuranath Biswas, son-in-law of Rani Rashmani, the founder of the Dakshineswar temple. He was the manager of the temple and was extremely devoted to Sri Ramakrishna and supplied all his wants and took every care of him.

* A small room, at some distance from the temple enclosure, intended for the temple music.

† In Bengal, children are taught to call the moon their maternal uncle.

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SARADAMANI DEVI

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gave birth to this body and is now living in the *nahavat*; even she is now shampooing my feet. Really, I tell you, I find you an embodiment of the Divine Mother Herself." Ramakrishna found in all women—even the most corrupt—the presence of the Mother of the universe.'

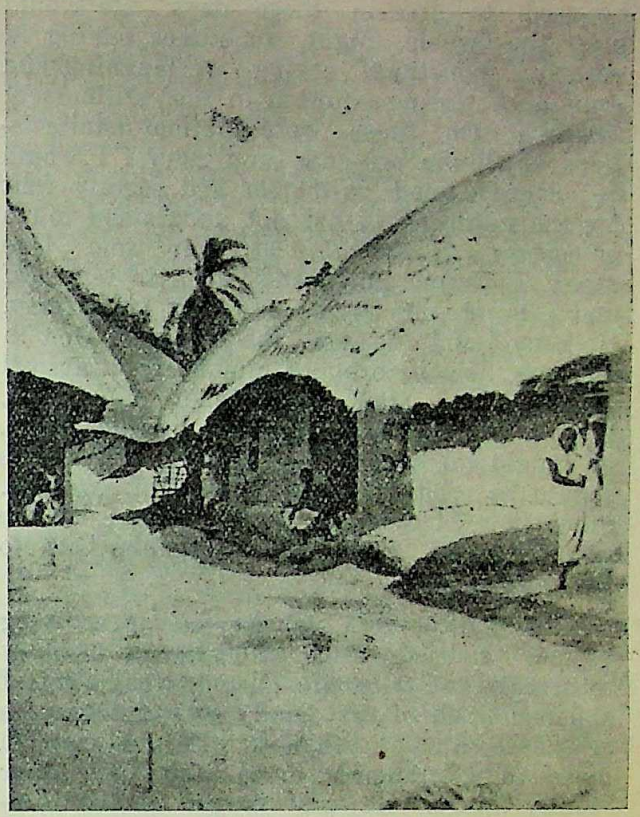
"The Rishi of the *Brihadaranyaka Upanishad* thus teaches in the discourse on Yajnavalkya and Maitreyi: 'Because the Divine Self is in the husband, therefore does the wife love her husband; and because the Divine Self is in the wife, therefore does the husband love the wife.'"

During this time Ramakrishna and Saradamani used to sleep in the same bed. Ramakrishna had no consciousness of the body, and spent almost the whole night absorbed in *Samadhi*. From what Ramakrishna said of those days it is clear that if Saradamani also had not been completely free from all desires, he would not have so completely escaped the taint of body-consciousness. It is found of many great men in different fields of life that much of their noble achievements were possible through the assistance of their wives, who carefully cleared their path of worldly obstacles. Not only do the wives of many great men spare them the daily distractions of domestic life, but they also instil courage and hope into their hearts in moments of fatigue, weakness and despair. And it is doubtful if, without the noble and pure character of his wife, Ramakrishna would have reached the height of spiritual realization that he did, though it may be she appears even now rather like a shadowy figure behind the effulgent personality of her husband.

Thus passed more than a year. Ramakrishna found that his mind was not assailed by even a moment's consciousness of physical appetite and could not look upon and think of Saradamani as other than a fragment of the Mother of the universe or different from the *Atman* or *Brahman*. He felt that he had passed through the ordeal unscathed. He, therefore, arranged for the performance of the *Shodasi Puja* * and worshipped Saradamani with due rites and ceremonies. It is said that during the latter part of the worship she lost external conciousness and went into Samadhi. †

* The worship of a young woman as the very embodiment of the Divine Mother.

† A state in which the consciousness is withdrawn from the body and partly or wholly from the mind, and concentrated on and identified with the Divine.



Saradamani Devi's Father's House at Jayrambati

But this did not make her proud or turn her head.

She spent nearly five months at Dakshineswar after the *Shodasi Puja*, during which she would, as usual, serve Ramakrishna and his mother and his guests by preparing their meals and doing other household duties. She would pass the day time in the *nahavat* and the night in the same bed with her husband. Ramakrishna could not stand all kinds of food or cooking. She had, therefore, often to prepare special dishes for him. In those days Ramakrishna "used to be in constant *Samadhi* throughout day and night" and "signs of death would sometimes be manifest on his person," and Saradamani could scarcely sleep at night for fear of his going into *Samadhi*. When Ramakrishna came to know of it, he arranged for her sleep with his mother in the *nahavat*. After such a life of sixteen months, she returned to Kamarpukur probably in the month of Kartik of 1280.

In after-life she often spoke of those days in these words to the women disciples: "Words cannot describe the divine moods in which

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he used to live in those days. He would pass the whole night, sometimes talking in ecstasy, sometimes crying or laughing and sometimes losing himself in the stillness of *samadhi*. Oh those were sublime manifestations of Divine presence and glory ! I would be overwhelmed with fear and eagerly wait for the morning. I did not understand much of ecstasy or *samadhi* at that time. One night I found him lost so long in *samadhi* that I burst out crying and sent for Hriday. He came and recited the names of God in his ears, which brought him back to normal consciousness after some time. After that, finding that his *samadhi* often frightened me, he taught me which names or mystic letters should be recited in which kinds of *samadhi*. Since then, I did not fear so much; for the recital would invariably bring him back to the normal state."

She said, "He taught me everything secular and spiritual. He taught me how to arrange the wick of a lamp, what kind of a person each of the family was and how he or she should be behaved with, and how to move in a stranger's house and, such other wordly things. He also taught me the singing of the praise of the Lord and the secrets of meditation, *samadhi* and the knowledge of *Brahman*"

Many women from Calcutta and neighbouring places would come to Dakshineswar to visit Ramakrishna, and spend the whole day at the *nahavat*. Saradamani had to cook for them also. It would sometimes happen that there would be widows among them, who do not take meat or fish or eggs, and she had to cleanse the oven as many as three times during a day and cook for them separately.

On one occasion, when about to start for Panihati to attend a famous Vaishnava festival, Ramakrishna sent a woman disciple to his wife to enquire whether she would also go there. He said to the woman disciples, "Since you are going, she may accompany you if she likes." On hearing this Saradamani said in reply, "Quite a crowd is going with him. The festival also will be much crowded. It will be very difficult for me to get down from the boat and see the festival. I will not go." Ramakrishna said afterwards with reference to this decision, "She was quite right in not going. It was so crowded and everyone was noticing me on account of my ecstasy and *samadhi*. Had she gone, people would have said, 'See, Hansa and Hansi* have come ! She is very intelligent.' And he added the following instance of her intelligence and unavaricious nature :—

"When a Marwari devotee offered me ten thousand rupees, I felt as if he had plunged a saw into my head. I cried to the Mother, 'Oh Mother, do you want to tempt me at last ?' I wanted to know her (his wife's) mind in the matter, and when she came, I said to her, 'The devotee wants to give this money. But as I cannot accept it, he wants to give it in your name. Why do you not accept it? What do you say to it ?' But she replied at once, 'How can that be ? The money can never be accepted. For if I take it, it will be as if you took it. If I accept it, I shall have to spend it in your service ; it will thus be practically accepted by you. People revere you for your renunciation ; this money must never be accepted.' Hearing her, I heaved a sigh of relief."

This is certainly eloquent of the unavariciousness and balanced judgment of one who, owing to extreme poverty, had sometimes to walk all the way from home to Dakshineswar —a precarious journey of about three days.

"Saradamani afterwards explained the reason of her not going to the Panihati festival. "The way in which he gave me permission to accompany him showed that it was not whole-hearted. If he had approved of my going, he would have said, 'Yes, certainly she will go.' Instead he transferred the responsibility of the decision to myself, saying, 'If she likes. she may come.' I then decided to give up the desire of going."

Saradamani Devi, being a Bengali Hindu wife, was naturally very bashful. She spent many months in constant attendance on her husband and his guests, but very few ever saw her. She would leave her bed at three, before day-break, long before any one was about, and return to her room after finishing her bath and other morning duties and would not come out of it during the whole day. She would finish all work silently and with extraordinary quickness long before others had risen, and engage herself in worship and meditation. One dark night, stepping down the stairs of the bathing ghat at Bakultala she was about to tread on a big crocodile lying on the stairs. It jumped into the river at the sound of her steps. She

* A male and a female swan. The pun is on the word Paramahansa by which he was known.

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never afterwards came to the ghat without a light. But it was marvellous to see, how in spite of her habits and nature, she spent days in dutifully serving her husband in spite of all personal discomforts in an one-storeyed house in Shampukur, crowded by strangers, where he lived for sometime undergoing treatment for cancer. "As soon as she learnt that his disease might be aggravated for want of a suitable person to prepare necessary diet for him, she hastened with a glad heart to take up the charge without the least thought of her personal comfort. It was she who bore the brunt of the responsibility of nursing him." There also she would rise from her bed before three in the morning and sleep only between eleven and two at night. Though a Bengali Hindu wife, she could, if necessary, forego her habits and preconceptions and behave properly with courage and presence of mind. We quote an instance.

In those early days Saradamani Devi had often to perform her journey from Kamarpukur or Jayrambati to Dakshineswar on foot for want of money and cheap conveyance. The way lay through the plains of Telobhelo and Kaikala, extending over eight to ten miles. In those days the fields were infested by murderous robbers. Even now one can see a grim image of Kali installed in the centre of the fields, generally called the "Robbers' Kali of Telobhelo." The decoits used to worship her before engaging in murders and robberies. No travellers ever dared to pass through the plains except in large parties.

Once Saradamani was coming to Dakshineswar from Kamarpukur in the company of a nephew and a niece of Ramakrishna and a few other men and women. On reaching Arambag they found that there was still time enough to cross the notorious fields before nightfall and proceeded on without stopping there for the night. Though Saradamani was sore tired with walking, she proceeded with them without any objection. But she often lagged behind. Her companions waited for her time and again till she overtook them. But at last they declared that proceeding in that way they could scarcely cross over before it was very late at night and were sure to fall into the hands of robbers. Finding herself to be the cause of inconvenience and apprehension of the party, she asked them not to wait for her on the way but to go directly to the rest-house at Tarakeswar, where she would meet them as early as possible. They walked fast and soon went out of her sight. She also tried hard to quicken her pace, but she was too tired, and it became dark shortly after she had crossed the centre of the plains. She felt greatly perturbed and was thinking of what she should do when she perceived a tall swarthy man coming towards her, with a club on his shoulder, and another person following him. She saw that escape or alarm was useless and stood still. In a while the man came to her and asked her in harsh tones, "Who are you standing here at this unearthly hour?" She replied. "Father, my companions have left me behind, and possibly I have lost my way. Will you kindly take me to them? Your son-in-law lives in Rani Rashmani's Kali temple at Dakshineswar. I am going to him. If you escort me so far, he is sure to show you great consideration." Before she had finished speaking, the second person came up to them. She found that she was a woman, the wife of the man. This greatly relieved her. She took her by the hand and said, "Mother, I am your daughter Sarada. I am stranded here alone, being left behind by my companions. Fortunately father and you are come, or I do not know what I would have done."

This unsophisticated behaviour, utter faith and sweet words deeply touched the hearts of the man and his wife. They were "low"-caste people. But they forgot all differences of caste and rank between them, and treated and consoled her as their daughter. Finding her tired, they did not allow her to proceed further but found her shelter in a shop in a neighbouring village. The woman spread her own clothes to make a bed for her and the man brought her some puffed rice from the shop. Thus they looked after her with parental care and affection through the night and escorted her next morning to a shop at Tarakeswar, where they asked her to rest. The woman said to her husband, "My daughter had little to eat yesterday. Finish your worship at the shrine quickly and get me fish and greens from the market. I must feed her nicely to-day."

While the man was off on his errands, Saradamani's companions happened to come there in search of her and rejoiced at her safe arrival. She introduced her kind Bagdi * parents to them and said, "I do not know

* One of the "depressed" castes of Bengal.

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what I would have done if they had not come and given me shelter."

When they prepared to start, Saradamani expressed her deep gratitude to them and asked their leave to depart. To quote her: "This one night had so endeared us to one another that I began to cry bitterly in uncontrolled grief as I bade them adieu. I could part from them with great difficulty, and that only after I had made them promise that they would visit me at Dakshineswar at their convenience. They followed us for a long distance. The woman gathered some peas from a roadside field and tying them in a corner of my saree, said tearfully, 'Mother Sarada, when you take puffed rice at night, take these with it.' They fulfilled their promise to me and came several times to see me at Dakshineswar with various presents. He (Ramakrishna) also having heard of them from me, behaved with them as their son-in-law and treated them with great love and consideration. But though my dacoit father was so good and simple, I have a shrewd suspicion, he had been once or twice engaged in robbery."

Ramakrishna passed away on the 13th Shravan, 1293. Saradamani was then thirty-three years old. I had heard that she did not put on the weeds of a widow on the death of her husband. In order to ascertain the truth of it, I wrote to a disciple of Ramakrishna and Saradamani. I received the following reply:

"When after the passing of Sri Ramakrishna she was about to remove the bangles from her wrists, Sri Ramakrishna revealed himself to her in the healthy appearance of his early days, and holding her hand, said, 'Am I dead that you are removing the signs of wifehood?' After that she never bared her wrists. She always put on a cloth with a thin red border and bangles on her hands." *

* Bengali Hindu widows wear only a white piece of cloth without any coloured border. They do not wear any jewelry.

Saradamani Devi

If all had this faith in the immortality of the soul, the world would be relieved of much of its misery, sin and suffering.

She lived for thirty-four years after her husband's passing. She herself passed away in her sixty-seventh year on the 4th Shravan 1327. The Bengali monthly *Udbodhan* of the next month celebrated her austerities, renunciation, steadfast faith, self-control, universal love and service, tireless activity, complete indifference to personal comforts, simplicity, humility, patience, kindness, forgiveness, sympathy, selflessness and other great qualities. The followers of her husband and herself used to call her Mother and even now refer to her as such. May the significance of this name be fulfilled in every way.

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THE HOME-COMING

By SITA DEVI

BRINDABAN had just returned home, after a day's hard toil, and sat down with his only comforter, the hookah, to enjoy a bit of rest. But his niece Katu ran out of a room, like a small cyclone, and flung herself upon his back. Brindaban was unprepared for this impact and recovered his balance with difficulty. "What is the matter, dear ?" he asked the girl. "Why are you crying ?"

"Auntie has beaten me," replied the child sobbing.

Before Brindaban could say anything, his wife cried out sharply from within the room, "No, she is not to be beaten! She must be carried about on one's head, good for nothing chit that she is! Have you ever given me a pice worth of anything, that you send your spoilt brat of a niece to break all my things ?"

"What has she been doing now ?" asked Brindaban with a little heat. "I don't know why you dislike the girl so. One does not want to return home for fear of this eternal bickering. You have no child of your own, can't you treat this one with a little affection ? But there does not seem to be any in your heart."

"Affection indeed !" flung out his wife "This girl should be beaten soundly with a broomstick. She is old enough to go to a husband's house now, but look at her monkeyish pranks ! Just see, what she has done to my looking glass." She came out, with a broken mirror in her hand.

Katu had, by that time, left the shelter of her uncle's back, and was standing close by, wiping her eyes. Hearing this complaint against her, she said at once, "I did not break it. Pussy has done it."

"But who undid the latch of my room, and let Pussey in ?" asked her aunt, in a tone of deep anger.

"I went in to see the picture of the goddess, in your room," said Katu non-chalantly, "but Pussy jumped down from my arms upon your mirror and broke it What was I to do ?"

"What indeed !" cried her aunt Labanga, with subdued fury, "You have done your duty by running to your uncle and complaining against me," with this she went away. Kutu ran off in search of her playmates, while Brindaban with a sigh, took up his hookah again.

Nibaran, the younger brother of Brindaban, and his wife had died of cholera, on the same day, about some six years ago. Brindaban had lost his own wife, even before that, but had not cared to marry again. But when Nibaran and his wife died, leaving the child Katu to his sole care, Brindaban found himself in a predicament. For sometimes, he carried on somehow with the help of an old maid servant, but when she too died, he found himself at a loss what to do. The neighbours advised him to marry again and after a while, he consented, seeing no other alternative. Paran Mandal of the next village had a daughter. The girl was grown up and had a good appearance; so in an auspicious moment, Brindaban married and brought the new bride home.

But though she was brought specially to look after Katu, the new bride took an intense dislike to the child from the very first. Labanga had been a spoilt child in her father's house, and had grown up lazy and ease-loving, and she did not like the idea of hard work. Besides, the child entrusted to her care had been brought up without any sort of discipline whatever, and was extremely wild and unruly, so the house was soon in a constant state of uproar, owing to the quarrels and fights of the aunt and niece. Seeing such a complete failure of his scheme, poor Brindaban, took to his hookah, but when that too failed to comfort him, he got away from his home oftener and oftener. He had no time to spare in love-making with his newly wedded wife. This did not serve to sweeten her temper further, and she got more and more furious with her husband and the hateful brat, whom he had thrown upon her shoulders.

Brindaban had only taken two or three pulls at his pipe, when someone knocked

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loudly at the front door and cried out, "I say Brindaban, are you at home?" Brindaban got up, scared, and whispered, "Katu dear, please come here."

Katu came up running and shouted, "Why do you call, uncle?"

"Don't shout like that," said her uncle in alarm, "but go out and tell Nabin who is knocking, that I am not at home."

Katu went out and informed the newcomer in a loud voice that her uncle was not at home.

Nabin had lent money to Brindaban and had come to collect the interest, so he was not to be turned off so easily. "But I saw him coming home just now," he said; "how is it, that he is not at home?"

"Don't ask me such a lot of questions" said Katu petulantly "I only tell you what I have been told". With this, she ran off like an arrow. Nabin shouted for Brindaban a few minutes more, then he went away in anger, muttering to himself.

When it became absolutely certain that he had gone, Brindaban got up slowly and proceeded towards the front door.

"Where may you be going now?" asked his better-half sharply, from the kitchen. "Dont you want to eat? Gadding about the whole day, seems to be sufficient for you."

"Eating indeed!" said poor Brindaban bitterly. "I cannot even enter the house for fear of your quarrels. Outside I am insulted by Nabin everywhere, and at home you pester me to death. I don't seem to be destined to have any peace, till I am dead."

The evident distress of her husband, softened Labanga's heart a little. "Then why do you go out just now," she asked; "he may be still waiting for you in the middle of the street."

"What else am I to do?" asked Brindaban; "the girl is shooting up, like a young plantain tree. If I don't arrange about her marriage now, I shall soon be outcasted."

"True indeed," said his; wife "who will believe that the girl is only ten? She is as tall as a palm tree. Girls should not be pampered and spoilt in that way. They should be given only small quantities of food and scolded and beaten well. Then only are they kept in their proper place. But where are you going now?"

"I had heard from Dibakar about a match for Katu," said Brindaban; "the bridegroom is a bit elderly, and is going to marry for the second time; so I am going to enquire whether he is to be got at a cheap price."

He returned, with a crest-fallen air, when the lamps had already been lighted and were casting their mild beams on the outer darkness, through cracks in the mud walls of his house. Labanga ran out and asked hurriedly, "What news?"

"Nothing good," cried poor Brindaban in despair. "They want eight hundred rupees even for that sort of a bridegroom."

"Good heavens!" said his wife, placing her hand on her cheek as a sign of astonishment; "and from where are you going to get such a lot of money? Do you want to commit theft for that niece of yours?"

"But society won't consider that," said Brindaban. "Am I to die at last, outcasted like a dog? I must mortgage this house and garden and raise some money. Katu's mother, too, had left a few bits of gold and silver, and with these, I must manage somehow."

"And are we to live in the streets?" asked his wife sharply; "is your niece going to pave your way to the heavens with gold that you are proposing to turn yourself into a pauper for her? How can you think of mortgaging the house?"

"She is all I have got in this world", Brindaban replied. "If I can settle her well in life, I don't mind dying in the streets. I have very few days left."

Labanga had come out with a fan in her hand, intending to tend her tired husband a bit. But his last words made her flare up instantly, "Then why on earth did you marry me?" She cried out, throwing away the fan, "Only to torture me? Am I to be turned into a beggar?" She went away, weeping loudly.

But the person who was at the root of all this trouble, was sitting at a little distance calmly munching green guavas. Her uncle's despair and her aunt's anger did not seem to have affected her a bit. Hearing Labanga weeping, she got up and asked her uncle, "Why is auntie crying?"

Brindaban tried to tell her. But she found very little in it to trouble her. "I won't marry the old bridegroom," she announced calmly. "Nishi is a good-looking boy, I will marry him. He has promised not to take money."

Brindaban had to smile through his tears. He drew Katu to him and patted her affectionately on the back. "To whom did he make that promise?" he asked, "to you?"

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"Yes," said Katu, "He called me and asked 'is your uncle going to give you in marriage to an old bridegroom?' I said, I did not know. Then he said 'Tell him not to do it. I will marry you myself, without taking any money.'"

"Now, my little darling," said her uncle "you are a grown-up girl, and you must not play with boys any more. People will speak ill of you. You will go to your father-in-law's house soon and they too would be displeased if they hear of it."

"Let them," said Katu, with a toss of her pretty head. "I don't want any father-in-law. I am not going to stop playing for any old father-in-law."

But though she did not want it, her uncle was about to give up food and drink in his attempts to secure a match for Katu. After much bargaining and entreaties, he made that elderly bridegroom consent to the match, but he was not able to reduce his price much.

"You have settled up the marriage very finely," said Labanga, "but where is the money to come from? This tumbledown hut won't fetch eight hundred rupees, even if you sell it."

"I won't get that much, if I sold myself too, in the bargain," said Brindaban.

"Then how did you dare to settle this match?" asked his wife.

"What else was I to do?" asked her husband in reply. "Once let the marriage be pushed through somehow, then it will depend on Katu's fate. I don't mind any sufferings or insults for myself, if the girl is happy."

"But if they come and refuse to marry, seeing the money short?" asked Labanga, "then you will be outcasted sure enough, in spite of all your efforts. Why are you so silly?"

"The bridegroom won't do that," said Brindaban. "I heard that he had taken a great fancy to Katu, seeing her playing at some neighbour's house. The girl is a real beauty you must admit that, though it is not I who should say it. If my luck had not been so atrociously bad, I certainly would not have married her to that old man. She is fit to be a king's bride."

Labanga did not evince a bit of interest in this detailed account of Katu's beauty, but went off, her heart bursting with suppressed anger.

Arrangements for the wedding were pushed on and the auspicious day drew nearer and nearer. A few indispensable ornaments and clothings were procured somehow. The wretched mud hovel of Brindaban began to ring with joyous clamour. Hitherto, Katu had not shown a bit of interest in these proceedings. But to-day her mood changed. She could not but be interested, when she heard that all these ornaments of gold and silver, this red silk cloth, this torn canopy of red cloth—all had been procured for her benefit. She ran about, shouting and playing with the children of her own age. The old dames, took her to task, saying, as she was the bride, she must not behave in that indecorous fashion; but these did not suppress her high spirits at all.

When the bride was dressed up in crimson sari and sandal paste, Brindaban wiped his eyes again and again looking at her fair childlike face. The sole object of his affections, the delight of his declining years, was going away darkening his home. But who knew, what fate held in store for her? He had tried his hardest, but had not succeeded in procuring more than four hundred rupees. He himself was prepared to suffer anything at the hands of the bridegroom's party, but if they should ill-treat the girl for this? His tired brain could not tolerate the idea, and he collapsed on the floor. But he had no time to indulge in visionary sorrows. Just at this moment, an increasing clamour outside announced the arrival of the bridegroom's party. He had to get up and run to welcome them. The bridegroom came in and took his seat in the midst of the guests, with a very grave face. A few hookahs passed from hand to hand and a few wall lamps tried their hardest to dispel the darkness all around, though they gave out more smoke than light. And Brindaban's heart grew fainter and fainter with fear, as time went on.

A furious dispute arose on the question of the dowry. Tear and entreaties were of no avail. They had come resolved to have their pound of flesh. Failing to get it, the party prepared to leave the bride's house.

But suddenly the bridegroom ruined all the effectiveness of the well-laid scheme of his party. Katu's fair face seemed to have made rather a deep impression on his hard heart, and he refused to budge an inch without marrying her. He did not care if his behaviour was insulting to his paternal and maternal uncles.

Brindaban was standing in a corner, shaking like a leaf and taking the name of

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his god again and again. He had become too dazed to understand what was happening round him. Even when his neighbours tried to make him understand the trend of events, he simply stared at them like an idiot. "Why do you stare like a sheep?" Cried one of them, giving him a push, "are not you going to give away the bride?"

Brindaban came forward like an automaton. The priest told him to repeat certain Sanskrit formulae. He repeated them after the priest, though his words had very little Sanskrit in them. But the marriage was none the less valid, for all that.

Then the bridegroom's party sat down to dinner. One of the uncle's of the groom gave out a loud affected laugh. "Well sir," he said, addressing Brindaban, "you have cracked a very good joke with us. But our chance comes next, please do remember that. Don't forget that we take along the girl with us."

Brindaban tried to smile in response, but his lips refused to open.

Next morning, the bridegroom's party prepared to depart very early. Katu had no mother, so Labanga had to do all the ceremonial weeping, at the time of the bride's departure. The girls from the neighbourhood came to dress up Katu, and to pack all her things. But Brindaban's behaviour filled everyone with surprise. As the groom and bride bowed down to him, prior to their departure, he clasped his niece closely in his arms and wept loudly, like a child. It seemed, as if his sobs would break him to pieces. "This is rather too much," whispered a lady guest. "The girl is not his own daughter; besides she is but going to her husband's house. Then what's the use of such extravagant grief?"

Labanga had been looking on angrily at the goings-on of her husband. "You are quite right, sister," she assented at once, "he is such an extraordinary man! I am sick of him."

Katu departed for her new home, weeping. Her kitten went about from room to room, mewing sadly, and the doors and windows of her deserted room banged aimlessly. Brindaban's heart seemed to fill with a black emptiness. He flung himself down on the floor of his room and lay like dead. Even the sharp rebukes of his wife failed to make him get up.

2

The evening was dull and cloudy and it was pretty evident that a thunderstorm was brewing. Brindaban sat on the verandah of his house, fanning himself with a bit of torn towel. His home looked more wretched than ever, some one seemed to have painted it and its master's face alike, with the colour of grey cheerlessness. Katu was no longer there; so there were no laughter, no noise, nothing of youthful gaiety. Brindaban lived on somehow, bent down under the weight of care, more than that of years. Totally neglected by her husband, Labanga had become more hard-hearted and sharp of tongue than ever. An unseen fire seemed to be consuming her and she wanted to burn everybody with herself.

The half broken front door was pushed open and an old woman entered, accompanied by a girl. Both carried large baskets on their heads. Brindaban looked at them with eyes full of fear. As she met his glance, the old woman burst out in a high-pitched cracked voice. "Didn't you send me to a very good place? We are low-born people indeed, but never have I seen such rudeness and ill manners anywhere. They did not accept your presents. here they are!" They put down the baskets angrily and sat down on the verandah.

One basket was full of cold sweetmeats, cheap toys and spices of all sorts. Another contained a chocolate-coloured sari, a pink jacket, profusely decorated with black lace, cheap striped towels, dhoti and chaddar for a man and toilette accessories of all sorts. Lanbanga's head poked out from one of the open doors at this moment. Seeing her, the old woman cried out again: "Here are your things, madam; please see if they are all right. Everything is as you sent it, they have not touched the things even. Our legs are nearly gone, and the only return we got for our troubles were abuses. Very decent relatives you have found, we must say. They are worse than savages. These are the first presents you send, and they did not even ask us to take a drop of water at their house!"

"Why do you shriek at me, you hag?" cried Labanga in rage. "Did I send you? Go and ask him to take back his fine presents," with this she shut her door, with a bang.

Insults from all quarters made the old

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SARADAMANI DEVI

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woman furious. Seeing that she was about to burst into loud abuse, as only one of her class could, Brindaban hastened to pacify her. "Please, don't get angry, my dear woman", he cried, "the woman is nearly off her head with worries and you should not mind her. Sit down and have something to eat. You had a long and tiresome walk."

His gentle words mollified the old woman somewhat and she checked the stream of foul abuses, that had begun to pour out of her lips. Brindaban took out the sweets from the basket and gave them to the two women to eat. Then he asked rather nervously, "What did they say ?"

"They said a lot," replied the old woman. "The mother-in-law is a real terror, she is. She ran out in such fury as if she wanted to eat us up alive. 'Take away your two-penny presents,' she howled, 'else I will drive you out with broomsticks. Does not the old fool remember that he still owes us four hundred rupees ? Instead of paying that, he had sent four annas worth of play-things to cheat us ! We don't touch such things, even with our feet. Go back and tell the shameless wretch that if he does not pay up well at the time of the autumnal festival, it would go very hard with his niece. Tell him to remember it."

Brindaban's tongue felt parched within his mouth. "Did you see Katu ?" he asked.

"She came back, carrying water from the tank just then ; so we saw her. Otherwise, we don't think, we would have been allowed to see her. Such a pretty child she was, and now none would recognise her. Only the skeleton is left, even her complexion has become black."

"Did she say anything ?" asked Brindaban.

"The mother-in-law went inside her room once, then she came up to me and whispered, "Please sister, go and tell uncle, that he must give these people good presents at the autumn festival and take me away. Else they will kill me. They only give me one meal a day, scold me day and night and beat me sometimes."

Brindaban sat silent like a figure of stone. He could hardly believe that the old woman was describing Katu, his pretty and playful darling. They starved her and ill-treated her, beat her even. To what hell had he thrust the child, with his own hands !

A deep sigh escaped his over-laden heart. He was nothing, but a pauper now, how was he going to rescue Katu, from her tormentors ? His lands, his house, all were mortgaged up to the hilt, to the village moneylender. He would soon have to live in the streets. The ornaments left by Katu's mother, his own scanty savings, even the gold bangles left by his first wife, which he had hidden so carefully from Labanga, all had gone to meet the expenses of Katu's wedding. He could not raise a single rupee, even if he sold himself. Now Labanga possessed a few pieces of gold and silver, but how could he ask her for these? He had never given her any presents, and even her enemies could not say that he had treated her over-affectionately. So how could he demand her ornaments of her? And what, if he did? He knew quite well that she would not give them up to him, even if he cut her to pieces.

"What is the use of sitting like a statue, and thinking ?" asked the old woman. "Do something, else the child would die." Saying this, the two women went away. Brindaban sat on. After a while Labanga came out of her room and carried in the baskets, muttering to herself.

Brindaban went about the whole day, like one possessed. He asked money of everybody and everybody turned him away with insults. In the evening, he came back and sank down on the floor of his room. All Labanga's efforts failed to make him get up or to take anything.

The days passed on, one by one. The rains came down, cooling the parched earth and they too passed leaving autumn in full possession. Ponds, tanks and streams became a riot of lilies, white and red, the fields flaunted the green flag of a rich harvest. But Brindaban's condition did not change. The clouds of despair settled down permanently on his heart.

The autumn festival had nearly arrived. Brindaban became nearly insane in his anxiety. Sometimes he would fall at people's feet and beg for money, sometimes he would run to beat them. Labanga grew highly nervous and said, "Please send me to my father's house. I have no intention of dying at a mad man's hand." Brindaban went out without a reply. He was absent the whole day.

Labanga had just fallen into an unquiet slumber in the kitchen, by the side of his uneaten food, when he returned. She woke

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retains even to-day almost the same area over which Deseland secured proprietary right for his company. The area of modern Chandernagore is about 2377 acres i. e. 940-942 hectares (73). The bounderies have been modified a little, but on the whole they do not differ very much from what they were ; whatever difference there is concerns mostly the western boundary, as an old map would show. The town was encircled by a moat, although not very wide. It was Dirois who first attempted to dig the moat, but he failed. Then Dupleix undertook the work (74). The line of demarcation on the Southern side is not clear along the whole length. The Northern boundary stands almost unchanged. The map prepared by order of Monsieur Chevalier, the French Governor, in 1767-1769 obviously shows some modification in the boundaries since and after the moat was dug round the town during the regime of Chevalier himself. The same map (75) clearly marks out also the tract near the Ganges, lying to the North East of Chandernagore, now known as British Chandernagore, or at least that part of it which was then under French possession and which was not mentioned in the treaty of 1853 between the English and the French relating to the delimitation of the frontiers of Chandernagore nor shown in the map attached to that document (76). The English have filled up the portion of the moat that lay in this tract (77), yet vestiges of it can still be seen here and there. The tract where there was Kinkarsen's fort is also now included in British Chandernagore. Historical records inform us that Kinkarsen excavated a ditch in Chandernagore (78). Chavalier's map shows that the region round Kinkarsen's fort was within the circle of the moat, but whether on that account it was also within French jurisdiction is a doubtful point.

Only this much is known as regards the date of the map giving the earliest boundaries of Chandernagore that it is anterior to the war of 1757 : but one cannot tell how much anterior, since the map itself is silent about the matter. Short of this, however, the map distinctly shows the Fort Orlean, it limits, the fort-like Factory of the Danes Laldighi, the garden of Taldanga, the road to Chinsura, the road to Garuti, the Garden, the tank and the fort on the frontier of the town. No indication is found anywhere, in any record or document, of such a nature as to enable one to locate exactly the plot of land that came first under French possession, whether it be the one secured by Duplessis or the 60 bighas traditionally believed to have been received from the Nawab. Pondicherry records, however, refer to a plot, 61 bighas in area, as mentioned in an order of the year 1690 by Nawab Ibrahim. Perhaps it is the same plot of 60 bighas which Cordier speaks of in his note (79).

Many, I see, take to mere guess-work in the matter of locating the fort and the Factory. But it may not be that there are absolutely no proofs, not even indirect ones, to help us.

Hill says that 18th century maps of Chandernagore are very rare, only two or three copies are available in Paris ; and he does not know whether there is any 17th Century map at all. It is doubtful if the maps of posterior dates, found in Paris, contain any indication of the land that was purchased for the first time. I have myself secured two different maps and I would not be surprised if one of them is found to belong to the first half of the 18th century or even earlier ; even this does not specially mark out that plot. When after the war Chandernagore was occupied by the British, the town suffered so much destruction and disfiguration that it is now very difficult in many cases to reconstruct the old boundaries in accordance with old maps (80).

Chandernagore, although it claims to be French till this day, yet does not know the exact spot which was the first food-hold of the French in Bengal. It was going to become such a momentous thing for India, the little French possession on the bank of the Bhagirathi ! Here Dupleix established himself and from here he thought of and planned one day for a vast and undivided French Empire ! (81). It is not therefore without reason that this obscure point in history (or rather, historical geography) should have engaged the attention of an enquirer for some time past. I record the conclusions I have reached, it is for my readers to judge how far they are correct.

The Site of the Original Settlement.

What we are able to gather from various sources as regards the earliest purchase of land by the French is briefly this :

(1) The area of the land or village purchased by the French Company in 1673 was about 20 arpents.

(2) It was situated in Boro Kishanpur.

(3) The first Factory established by the French was near the Dutch Factory.

(4) In 1676 a ditch or moat was dug round the land or Factory.

(5) The French were driven out of the place through the efforts of the Dutch.

(6) In 1676 Streynsham Master while coming from Hugli saw within two miles of it, near the Dutch garden, a large plot of land which was then under Dutch occupation and on which there still stood a gate belonging to an older Factory.

(7) The same person while proceeding further to the South met with a Dutch Factory.

If the several references, few though they are, to a plot of land or house or factory belonging to the French, all point to the same plot with a house or factory on it, there is an end of all difficulty. Otherwise if they mean different things, then also there can be no doubt that one or other must have been the first to come under French possession. As for me personally I regard that it is all one plot and one factory and one house that the records speak of. The proofs on which my conclusion is based do not leave me in doubt.

An exact record of the boundaries of the earliest Factory or the land first purchased is nowhere available. What we have to do is to deduce from other facts to hand. Boro Kishanpur lay two or three miles to the South of Hugli, near the Dutch garden. O'Malley says that it was quite on the northern extremity of modern Chandernagore. We know also from Streynsham Master that there was a very large Dutch Factory still further to the South ; he does not expressly say "South", but since it is a description of his journey when he was coming from Hugli, the spot must naturally lie to the South.

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This Dutch garden is several times mentioned in Hedge's diary; It is also called Dutch Factory in some other place(82). This Garden or Factory is difficult to locate now, since there are no remains extant nor have we any precise indication in any record. One of the two maps referred to above, show just on the outskirts of the North-Eastern limit of Chandernagore a place surrounded by a ditch. It is mentioned therein as a garden belonging to the Dutch. I take this to be what Hedges describes as the "old Dutch garden." I have measured the plot and made a comparative study of its form and area; I have also gone through whatever materials are available among the records of the Hugli Collectorate. From all this I have come to the conclusion that the plot cannot but be the old Dutch Garden. It now lies near Dharampur on the eastern side of the Grand Trunk Road and is known as "Saheb Bagan." There is a large and beautiful edifice in it over the tomb of a Dutch lady, named Madame Yeats. Besides, if the place was not particularly noted, why should it be marked with special care in a map of Chandernagore, although it is outside the town? The place has now run wild and Bamboo jungles have well-nigh covered it; the surrounding ditch is full of filthy water. As I stood in the midst of that solitude of forest-growths and gazed at the snow-white marble memorial, the certainty that this was the place where the Dutch, skilful artists as they were, raised their first edifice and planted their first garden, filled my mind with thoughts too deep for mere words to express. A tablet on one side of the monument, written in Dutch, gives some details about the tomb. From my enquiry at the Hugli Collectorate I learnt that necessary repairs in the building are done by the Government and the cost is met out of the interest of the money deposited by the lady's husband. I searched the jungles but did not come across any remains that could give an indication of the fort-like factory shown in the maps. My belief is that if the place is excavated some signs of it would come to light. At the present moment the garden is leased out by the British Government to a certain individual for a paltry sum.

If once this question of the Dutch garden is settled, it becomes quite easy to locate the large tract of land or the factory belonging to the French, which lay near the garden. In this matter also, the map I referred to above would be of considerable help, The plot is now a garden at Taldanga and is still surrounded by a ditch. People call it *Taut* (or *Taubl*) Khana garden. This is, in fact, the place first occupied by the French East India Company in Bengal. It was very near the Dutch garden; and indeed subsequently it came into the possession of or was utilised by the Dutch, The information is clearly written in the second map. The locality where it is situated is called Boro, formerly Boro Kishanpur. The survey map of 1870-1871 designates the locality as Boro. Also there is a place near by called Boro-Krishnapur. Besides, certain legal documents include the garden within Hugh Boro, *Hugjuri* being a honorific title added to the names of all places occupied by the Europeans as I have came to know from the Chandernagore Collectorate.

The exact measurement of the garden differs according to different documents. To-day it actually measures little less than 50 Bighas. I searched at the Collectorate and made enquires of the sons of the late Srijut Prankrishna Choudhury, the present proprietors, but I have not been able to lay hold of any document dating beyond 1819. The later documents do not give the equivalent of the measurement in *arpents* nor could I determine the exact standard of an arpent as current in the locality. The Chief officer of the Collectorate whom I asked about the matter said that he did not even know the word. Dictionary tells us that in France one arpent meant 5107, 4220 or 3419 sq. metres, different measures being adopted in different places (83). The measurement by arpent was abolished by a law of 1719. Roughly speaking, however, 20 arpents make about 60 Bighas or a little less. As I have already said the French are commonly known to have possessed 60 Bighas of land; the garden in question cannot but be this plot of land, although it does not measure exactly 60 Bighas. Historical records mention a tract of 60 Bighas in reference only to Srirampur (84); no authentic document gives that figure for the Chandernagore tract also. The Pondicherry records speak of a plot of 60 or 61 Bighas, but do not supply any clue to its location.

I have mentioned above the reference to a gate. Now the garden I am speaking of has still a gate just near the entrance which is called Taldanga gate. At the present day this serves as the entrance to the town, but it is also so close by the entrance to the garden that any passer-by may take it easily to belong to the latter. There is no evidence to show that the gate existed when Streynsham Master visited the locality; and my efforts to determine the date of its construction have all failed. It may be that the gate was erected in Chevalier's time, when the boundary of the town was fixed by digging a moat round it. But this question of the gate, even if unsolved, does not in any way affect our main contention.

Finally, Streynsham Master says that as he left behind the spot occupied by the French Factory he came across a Dutch Factory and on the way he had to pass by some thatched or mud-built houses. Now my opinion on the matter is that Streynsham Master followed the Grand Trunk Road or what is now known as Rue de Benares and he refers to the Dutch Octagon that lay in the place, called Urdu Bazar, at the present day. The Factory or Mansion belonging to the Dutch has been mentioned in several places; but it is clearly marked on a map of the Fort d'Orleans and its surroundings drawn by Mouchet in 1749. Hill says about the Factory that although it was within the French limits, yet till the French got the Farman from the Nawab, it belonged to the Dutch who always refused to sell it (85).

As regards the mud-built or thatched huts on the road-side, it is now difficult, rather impossible, to adduce any proof that they existed. All the same, if the pre-war map, that has since been discovered, be taken as illustrative of the times of Streynsham Master, the black-spots therein seem to indicate the mud houses, although the fact is not expressly so stated. For, all the constructions in brick, such as the Church, the Governor's House etc are marked in red (86); the octagonal house, the remains of which stand even to-day in the central portion of the northern limit of the Taldanga garden, is also clearly marked in red. One may naturally conclude therefore that the

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spots marked in black on either side of the road represent the thatched or mud-built houses.

The ruins of the octagonal house supply also a clue to the time when the Dutch were in possession of the Taldanga plot of land. The building must have been a church constructed by the Dutch. We are inevitably led to this conclusion when we compare it with the octagonal Dutch Church at Chinsura, with the position of the several corners or angles of the old portions of the Late Sj. Umesh Chandra Mandal's residence, named "Dutch Villa", also at Chinsura and with the "Dutch Octagon" marked on the map of Chandernagore.

I think no further proofs are necessary to demonstrate that the Tautkhana garden at Taldanga was the first property, at least, a portion of the first property acquired by the French Company in Chandernagore and therefore in Bengal. And so far as it is known, the Dutch did not possess at that time or at any subsequent time any other large tract of land in Chandernagore. We know of the great battle at Bidera, fought between the Dutch and the English. But the French were in no way connected with it: besides the incident happened long after. The struggle between the Dutch and the French that arose over the capture of the Dutch ship "Phoenix d'or" was a matter of the year 1705 (87). Thus whatever information can be gathered from either French or English sources all go to establish the fact that the territory of the French Company or a part of it was the Taldanga garden. At least, so long as we are not confronted with proofs to the contrary, we cannot but adhere to this conclusion. There is another consideration. The land-tax at Taldanga and its neighbourhood—although—the place is now covered with jungles and forest is generally higher than that of the other parts of the Town. This is as it should be; for there is no doubt that the locality was once upon a time in a very flourishing and prosperous condition. Even to-day signs exist that unmistakably point to the fact. Tradition has it that some four to five hundred families lived there. All this serves to corroborate our position.

I have not been able to trace a consecutive history of the Taldanga garden. The old maps give the idea that the entire plot had on it houses of some kind or other. There was a brick-built house in the central portion and another in the northernmost quarter. The former most probably served as the Factory or perhaps was specially constructed for the purpose; subsequently three other buildings were added, with a large tank in the middle and a well-laid garden. It was from this earliest foot-hold of the French, captured in March 1757, that Clive is said to have commenced his operations which finally dealt the mortal blow to French aspirations in India. Most probably it was from this place that he moved his army towards Murshidabad (on the 12th June of the same year), won the battle of Plassey and consolidated the foundation of the British Empire in India (88). We also learn that this French Factory was converted into a temporary hospital at the time of the battle of Chandernagore (89). Then it appears, in 1780, Louis Bounaud, who was the first European to begin indigo cultivation in Bengal, took this Taldanga garden on lease and started his business here (90). Later on, we find that a Dutch, named Berg Andres, also carried on indigo business from this place (91). But the subsequent history of the garden, how it was being utilised, whether it was all along kept merely as a garden as at present, I have not been able to find out.

However, in 1819 one Edouard le Prevost took permanent lease of the plot. Then in 1860 we see that it was sold to an individual, named Maniquet by Pramatha and Ashutosh Ghosh. In the following year it was bought again by one Garnet. Once more, in 1862 it was purchased by Musajan Badri of Srirampur who, in his turn, sold it to Prankrishna Chaudhury on August 15, 1866 for the sum of Rs. 2650. Since then it is in possession of the Choudhuris.

The origin of the word *Tautkhana* is nowhere explained. It may have come from Arabic *Tabut*, meaning, a *corpse*; and some think the name refers to the place being once used as a hospital. But one cannot say for certain that the word has not come from Arabic *Taid*. But to me it appears that the word is *Ta-at khana*, meaning, a place for worship; and this sense is in keeping with the fact that there was a Dutch Church here, as I have said already. But it must be noted that in the map of 1851-1852, the name is written as *Tairut khana* (92). I may point out here that the place when occupied by the French was also called Farashdanga, just as the places by the side of the marshes were called by such names as Haridradanga, Taldanga etc.

Thus, then Taldanga garden was the place where the French established their first factory in Bengal. This was also the place where the British had the first taste of their subsequent greatness. To-day it has the appearance of a very common place garden, surrounded by a ditch that looks almost like a gutter, overgrown with mango and coconut trees---lonely and uninviting. All that now remains of its former splendour to gratify the physical eye is a dilapidated and queerly constructed temple. And yet what glorious vistas of days gone by this simple and neglected thing would open up to the inner vision of a lover and truth-seeker of the past!

And here I would humbly entreat the government of Chandernagore and those of my countrymen who are in power and position to see that the fast disappearing relics of the past still strewn over here and there in Chandernagore are saved and preserved while there is yet time; and if this proves too heavy a task, at least, to save and preserve whatever remains of the Taldanga garden and try to recover what yet can be recovered from there---provided, of course, the conclusion reached in this paper is found correct. Otherwise the little that exists to-day of the past will before long be lost for ever.

The more important of the older buildings were more or less all destroyed by Clive. There are no signs of the Fort de Orleans. The only things that stand to-day reminscent of by-gone days, are Laldighi---the Company's large tank behind the Fort---the meadow adjacent to the factory, the Church of the Italian Mission, the temples of Dasabhuja and Nanda-dulal, the domicile of Mrs. Frances Watts wife of William Watts, chief of the English Factory at Cassimbazar and a few buildings such as the house utilised as a hospital. The Danes had a factory and the

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locality ound about it, which is found in later maps (93) marked as Danemark-nagar is still called Dinemar-danga. Even fifteen years ago there were some parts of the factory in ruins still visible, but to-day all that has absolutely gone. Maps also show a garden on the bank of the Ganges, by name, Chhoto Bagan, it may be that this was the place used by Bounoud for indigo cultivation, but, of course, nothing is certain (94). All old maps and sketches designate the modern Rue de Paris as the road that led to Garuti or the Company's garden. Garuti was called French garden in the very early days (95). But I have not been able to find out how and when it came into French possession. Subsequently, in the time of Dupleix, for example, the palace that was there must have been something beautiful and magnificent, according to the descriptions we have of it. Bishop Currie (96) and also Grand pre (97) state that this was one of the finest buildings in India. It was a centre of amusements and joyous festivities. Its spacious avenue used to be crowded, on occasions, with no less than 100 carriages belonging to the guests (98). A few years ago some remains of the building were still visible, but there is nothing to-day. The inquisitive traveller has to be satisfied with the fragment of a pillar. lying under the protecting shade of an Aswatha tree and a very small portion of the broken embankment on the Ganges side and also a mound or two of bricks(99).

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(58) A sketch of the administration of the Hoogly District.
(59) Calcutta Review, 1918—Chandernagore
(60) Proces Verbal de Conseil General de l'Inde Francaise, 1887.
(61) Irvine's Introduction, Storia do Mogor, Vol. I.
(62) La Compagnie des Indes Orientales
(63) La Compagnie des Indes Orientales
(64) Thacker's Guide to Calcutta, Early history and Growth of Calcutta.
(65) (a) Hooghly, Past and Present. (b) The Early History and Growth of Calcutta. (c) Old Fort William in Bengal. (d) Bengal District Gazetteers—Hoogly. (e) History of the Bengal army, Vol, I. etc.
(66) Storia do Mogor, Vol. I.
(67) Detailed information about the fort may be had from my article on Chandernagore published in the "Basumati", (monthly) of Asar, 1330 B. S.
(68) Hoogly, Past and Present,
(69) Calcutta, Past and Present.
(70) The exact site of the fort may be determined on comparing the old map of Chandernagore and the sketch of Fort d'Orleans by Mouchet.
(71) Introduction, Storia do Mogor, Vol I.
(72) La Mission do Bengale Occidental Vol. 1.
(73) Survey Map 1870-1871.
(74) Pondicherry Records.
(75) This map was drawn long before either Rennel's or Joseph's map.
(76) Aitchison's Treaties, Engagements and Sanads Vol. II.
(77) Chandernagore, Calcutta Review, 1918.
(78) History of Bengal by Kaliprasanna Bandhyopadhyaya (in Bengali)
(79) Unpublished Records of Pondicherry.
(80) Three Frenchmen in Bengal.
(81) Notes on the Right Bank of the Hooghly, Calcutta Review, 1845.
(82) La Compagnie des Indes Orientales.
(83) Dictionnaire Francais Illustre et Encyclopedie Universelle.
(84) The Good Old Days of Honorable John Company.
(85) Three Frenchmen in Bengal.
(86) A Brief History of the Hugli District. Three Frenchmen in Bengal.
(87) La Compagnie des Indes Orientales.
(88) Bengal District Gazetteers—Hugli.
History of the Rise and Progress Bengal Army. On the book the date giuen is 13th June.
(89) From the Title Deed of Edouard le Prevost, registered on January 1, 1820.
(90) Carey's Good Old days.
(91) Hoogly, Past and Present.
(92) Vide map in my article on "French Rule in Chandernagore", published in *Banga vani*, Poush, 1330 B. S.
(93) Survey map 1870-1871
(94) Carey's Good old Days
(95) Bolt's Map calls it "French Garden" and Joseph's Survey Map calls it "Old French Garden".
(96) Heber's Journey through the Upper Provinces of India.
(97) A Voyage in the Indian Ocean and Bengal undertaken in the years 1789 and 1790.
(98) Selections from unpublished Records of Government for the years 1748 to 1767.
(99) After the paper was written I came into possession of certain facts kindly communicated to me by Monsieur Gerbinis, Governor of French India, on consultation with unpublished records at Pondicherry. In places they slightly differ from what I have said in this essay : but that, however, does not materially affect my main proposition as regards the site of the original French settlement.

I hereby tender my sincere thanks to His excellency the Governor, to Mahamahopadhyaya Pandit Hara Prasad Sastri, to Professor Jadunath Sarkar, to mons. A. Singaravelore and to others who had the goodness to help me in procuring books and maps.

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PROGRESSIVE ISLAM

By ATAUL HAQ, B.A. (OXON.), BAR-AT-LAW

Autres temps autres moeurs. Paganism is not obscurantism. It does not taboo culture and progress. It was a pagan world that nourished the genius of Socrates and Plato, Lucretius and Cicero. But pagan or Christian, Europe is always receptive; her geographical condition makes her indifferent to the finality of religion. Arabia, with its sandy deserts and cloudless sky, is not the cradle of ambition. Where Nature is invincible, man gives up the futile war, and finds comfort in stagnation. The provinces of the Eastern Roman Empire had abolished image worship, had changed their ideals—religious and secular, eternal and temporal. But pre-Islamic Arabia adhered rigidly to her *zohal* and *zohra*, entrenched herself within her doctrines and dogmas, and lamented the apostasy of her neighbours. The Messenger of God appeared, saw the evils that hindered the progress of his country, retired to the cave of *Hara*, and came out with a solution. His country must change with the times; *autres temps autres moeurs.* Change—and ultimately overshadow the glory of Rome and Persia.

Was transformation possible? Genius and heroism, love and ambition sustained Mohammed. "Always do what you are afraid to do". The sanctity that hedged ancient rituals and time-honoured customs was inviolable. Inviolable! Not for nothing had the Prophet passed his days in the grotto of *Hara* communing with angels, communing with Allah. Religion had preserved the demoralizing traditions and conventions; a religion should abolish them, supplant them, and incidentally uplift his countrymen. Hence the world saw the birth of Islam—with enough of philological significance to allay the suspicion of obstinate fatalism, and enough also of liberal conception to satisfy the sixth century rationalism. All that was necessary to strengthen a new faith it possessed, and yet it did not lack the practical wisdom that revealed the real design of the Master—revealed that Islam was but another name for progress. Through voluptuous songs the mystic poets of the East lead men to God; it was through God that the new dispensation was to teach the sensuous charm of this life. God is great, but "sweet is mortal sovereignty".

Islam was found very accommodating. The Caliphs, the Imams and the divines, who lived near the time of the Prophet, knew what it stood for. They varied the interpretations, they retained the substance, and reconciled it with new problems of life. The process of rejection and assimilation went on—and then it stopped. It stopped because it was not possible to restore the youthful vigour that characterized the dawn of Islam. Religion like a living organism has its days of virility and senility. And it stopped because Moslem scholars and thinkers had not the courage to rebel against the limited idea of happiness that the spartan Arabs had enjoined upon the faithful. Wives and odalisques enough and to spare, a platter of meat, a house of baked bricks---what a luxury for the famished and homeless wanderer! The limited idea of happiness has many objectionable features. It has, at least, two. It kills ambition when the limit is attained. It exaggerates the value of the methods that produced the desired result.

The intellectual bankruptcy—long and dismal—still persists. Islam is no longer a Movement for the continual abrogation of those traditions and conventions which come into conflict with human progress. It is just the reverse. It is the deification of *status quo.*

A creed, and, in particular, a creed which is inflexible, may very often check the imaginative and reasoning faculties of man. Very often, but not always. Those of Mustapha Kamal—it simply could not.

Mustapha Kamal is a synthesis of Peter the Great and Luther. He is a distinguished soldier, and, what a distinguished soldier seldom is, a great reformer. Perhaps the greatest in the world of Islam, past or present. Genius is nothing but prescience, and it was prescience that raised Mohammed to the dignity of a Prophet. But eternity, which is God, is impenetrable. A glimpse of nearly one thousand years was all that was vouchsa-

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fed to the great law-giver. For nearly ten centuries Islam kept pace with the progressive movements of the world. It fell behind when the *renaissance* drew athwart the darkness of mediaeval Europe, purifying and rejuvenating the political, social and religious atmosphere of Christendom. It had grown pharisaical and revelled in indolence. It was not the Islam of the Great Prophet, nor the Islam of his great followers: But a cruel and intricate system, guarded by jealousy and bigotry, shutting out fresh radiance from without, and extinguishing the ancient spark within. The Moslem world had its politics, its peculiar form of administration, its social rules and customs; but all that it had, was deeply permeated with religion. The atrophy of the religion produced the atrophy of other institutions throughout the Empire of Islam. The result was disastrous. Ferdinand and Isabella destroyed the Moorish kingdom of Granada, John Sobieski turned back the tide of Turkish invasion at Lemberg, and, on the battle-field of Plassy, Clive wrested their sceptre from the Moghuls. The triumph of the Cross was complete. The most miserable victim was Turkey, for hers was a lingering ordeal. She was not weak enough to be throttled, nor strong enough to escape the clutches of the Christian States. Even the little strength that remained fizzled out like a damp squib during the Serajevo War. Her capital was seized. Her empire was dissolved. Her rulers were imprisoned. And worst of all, the victors were inexorable. Merciful Allah, is it Thy will that the proud Ottoman should be enslaved? The will of the Deity, let cowards ascertain: Kamal has other duties to perform. He must draw his sword to reconquer his fatherland; he must turn a Peter to reclaim his countrymen. Let the portly divines resign themselves to Fate. He, at least, will follow the footsteps of the Great Master. The spirit of Mohammed travels back from the past. *Autres temps autres moeurs*; his country must change with the times.

The Caliphate was immediately abolished; was it not the insuperable barrier to progress, the nursery of corruption, the source of all weakness, the cause of all misfortunes? A modern state had no room for the relics of mediaevalism There was a time when the Caliphate was the palladium of Islam; when it was the symbol of a united empire; when the Moors of Cordova vied with the chieftains of Bokhara in professing their allegiance in the royal court of Damascus or Bagdad. But the Fatimid schism (909 to 1171 A. D.) had rent it in twain, long before it devolved upon the House of Osman. A phantom ruled at Constantinople. He was the Sultan of Turkey, but a phantom *khalifa*. It is very puzzling to the orthodox that the sphere of spiritual suzerainty should cease to extend beyond the limits of political sovereignty. It is certainly puzzling; and it is no less puzzling that the old world should give place to the new. The orthodox Muslim, however, has every right to plead ignorance. There was no Thirty Years' War to settle, once for all, the question of Religious Supremacy on national or territorial basis in the lands of Islam. But it was settled all the same. What the religious wars did for Christendom, tribal and dynastic jealousy did for the Caliphate. After all, such settlement was inevitable. The Turkish Caliph could no more enforce his edict in Persia than he could settle the doctrines of the Church in Bavaria. He could not dissuade the Moghals from introducing a semi-pagan festival into India. How could he? The independent Muslim princes would not stand any nonsense from a foreigner. Indian Moslems, it appears, must have a Caliph; they cannot do without one. If their Caliph, like a *roi-faineant*, remains inactive and in obscurity, let him, by all means, occupy the vacant pedestal. He may be left triumphant in his holy isolation. If, on the other hand, he acts upto his spiritual pretensions, if, for instance, he denounces the Suddhi movement—the movement which has for its object the re-admission of neophytes into the fold of Hindus, and asks the Government of India to stop it, or the vascillating Moslem to ignore it, he will find, to his disappointment and humiliation, that his pious zeal is reciprocated neither by the one nor by the other. The Indian Moslem lives in the past. The Caliphate reminds him of the days of Khalid and Omar, and helps him to forget his present insignificance. But the Turk, who is more practical, was not at all inclined to court disaster by resuscitating an empty show. Its preservation meant suffocation, its abolition freedom—freedom and something else—the inauguration of an era of reforms of which Turkey was sorely in need. The Turk buried it without any pomp or ceremony. It was not worth while making fuss about it. It was so effete. But India loves everything that is effete. She glories in effete political constitutions, in effete religious and

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social dogmas, in all effete institutions. Her genius lies that way. It is odd ; but it is true. The Caliph died in Turkey only to rise again, with the aureole of a martyr, in India. The adherence of the Indian Mussulman to the Caliphate was not simply sentimental ; it was profoundly diplomatic. It was very foolish of Kamal to abolish the Caliphate, and lose the moral support of the Moslems ; at least, of the Moslems of India. It may be that the moral support of the Indian Moslems did not amount to much, did not prevent them, during the Serajevo War, from joining the British Expeditionary force to fight the Turks in Mesopotamia. But here the diplomatic argument becomes too subtle to be followed by any reasonable man. A Pontifex Maximus is an anomaly in Islam, and yet, nobody knows why, he is an integral part of the system. He alone can protect the holy places in Arabia ! He will succeed where the combined strength of Moslems fails ! Jerusalem may change hands, Benares may be defiled, but Mecca and Medina—what an idea ! Are they not under the protection of the Caliph ? Faith is blind, and so is the ostrich when it buries its head in sand. Happily for Turkey the man at the helm was far beyond the sphere of superstition. He knew the merits and defects of the Caliphate ; they were obvious. It had little prestige, but it exercised a good deal of pernicious influence. The weakness lay in the duality of the Office. The Sultan was not merely the ruler of Turkey ; he was also the Spiritual Head of Islam—and he put the second above the first. Reforms were essential if the Ottoman Empire was to retain her independence, if his country was to go abreast with the other countries of Europe, if his people were to find a place among the civilized nations of the world ; and reforms meant subversion of all that was dear to the formalist. How could he, as a Caliph, as the champion of the orthodox section of Mussalmans, introduce reforms that were likely to uplift his country, and were more than likely to wound the prejudice of his followers ? He found himself in a cleft-stick, and he adopted the policy of hibernation. But if the instinct of self-preservation was natural in an individual, it was laudable in a nation. The interest of one should not interfere with the life of many. The individual had to be sacrificed, so that the nation might be saved. And so the Caliph went out and Kamal stepped in.

The Rubicon was crossed.

The admission of one evil leads to the admission of other evils. "The admission of error is the commencement of disruption"; disruption and a novel orientation, very often for the better, when the society is organic. The Caliphate was, no doubt, the chief obstacle to progress, but its abolition did not, at once, usher in the reign, so eagerly looked for by the reformer, so bitterly resented by the reactionary. The country was thickly sprinkled with those poisonous growths which thrive in the dark and kill ambition. The most formidable of these were, certainly, the *Khankas*. Now a *Khanka* is an excrescence in Islam. The ascetic ideal of monasticism was never encouraged by the Prophet. But as centuries rolled on, his followers grew wiser and set up a complex mimicry of the monastery of the West and *math* of the East. They could not overcome the influence of Christianity and Hinduism. Like a monastery, the *Khanka* had its lands in mortmain, its schools and charities; and unlike a monastery, it was ruled, not by the monk—the vow of celibacy repelled the amorous Moslem—but by a secular priest. Some writers, including Shaw and Wells, are never tired of praising the complete detachment of Islam from the priest and the temple. But Islam cannot truthfully claim it. The religion of Mohammed is as much priest-ridden now as the religion of Christ. Rousseau, while discussing the conflicting jurisdictions of the ruler and of the priest, says, "*Mahomet eut des vues tres saines; il lia bien son systeme politique .... ce gouvernment fut exactment un, et bon en cela. Mais les Arabes, devenus ... mous et laches, furent subjugues par des barbares; alors la division entre les deux puissances recommenca; quoiquelle soit moins apperente chez les Mahometans que chez les, Chretiens, elle y est pourtant* ... "The Moslem priest is no worse than the Christian clergy, but his power of doing mischief is unlimited. It is easier to foster ignorance, superstition and intolerance among men, most of whom are illiterate, or, at best, ill-educated. He does not devise any sanbenito for his victims; his methods are different. Obey him; he is the voice of God; no earthly consideration should make them lose sight of the traditional truth, the eternal truth ; or else, he will invoke the wrath and vengeance of the Almighty and bring down chastisement, which time cannot mitigate, nor remorse soften. As for the priest,

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he is a confirmed epicure; he loves good cheer; he has his four wives and a few *affaires de coeur*; and, while he longs for the ardent embraces of the seventy *houris* in the Garden of Paradise, he gives himself the illusion of being the incarnation of piety and continence. And yet he is an incarnation, an incarnation of the friar of the 15th century with all his vices. But the principal reason for the suppression of the *khankas* was that the superiors of the houses—the Sheikhs or Mullahs had an instinctive aversion for reforms. Modernism? Progress? Reforms? They consulted their ponderous tomes and found no precedent. It was not true that they were nourishing the very evils that caused the decline of Turkey; but their books were silent! Their disciples should not be misled by Kamal. He was an infidel or as good as an infidel, he with the Western culture. Thus the sombre hierarchs of misology functioned—*imperium in imperio*—in the shade of their strongholds—the *khankas*. The dens were forthwith destroyed, and the dwellers went the way of their patron—the Caliph.

What has given the greatest shock to the Moslem, is not the religious reforms of the new republic; it is something which affects him individually, intimately and in this life. It is the campaign against the veil; the emancipation of Turkish women; the end of a tyranny hitherto exercised by husbands or fathers. How the veil came to be connected with Islam is not known---not even to the Moslem. But there it is, growing in thickness with age and sacred by custom. In a primitive society the repressive power of law was not sufficient to protect the person of women. Ravishment and seduction could not be punished when men were constantly engaged in family feuds, internecine wars and revolutions. It was probably then that the veil came into vogue. The portion of of the body, which was at once the curse and blessing of women, was covered with the veil, so that it might serve as an armour against the lust and insolence of men. Or did it owe its origin to some ancient religion, which, by making love a sin, endeavoured to hide the fatal charm behind the muslin screen, and, unconsciously, raked up the temptation of the forbidden fruit? Or, again, was it the invention of the fertile imagination of a refined voluptuary who knew that "beauty undraped was no beauty and what men loved the best was always the unknown?" Or, lastly, was it a badge of equality designed by those jealous women, who, lacking grace and beauty, made a virtue of the wearing of it, and gained the advantages enjoyed by their more fortunate sisters? The scholars of Europe did not make any attempt to delve into its past; the veil did not interest them; it was a nuisance. But the Moslem hailed it as a boon; henceforth his wives were safe---wives who were safe enough in the cells of his *harem*. The daughters of Islam suffered both in mind and body, and made posterity pay for the cruelty of their ancestors. That the position of their women had anything to do with the intellectual and physical degeneration of Moslems, they would not admit. It was the fickle wheel of Fortune, and still .... the evil was so obvious. But their courage failed. The veil and the *purdah* have been banished from Turkey, but then Turkey had its Mustapha Kamal. The rest of the Moslem world clings to them with all its might.

So long as biparental reproduction continues women are bound to have influence on the development of humanity. The Woman's Movement is a protest against the myopic tendency of men to retard the progress of evolution. The cult of feminism has been anathematized by men, and, sometimes, by women. A female biologist has actually brought to bear all the wealth of her erudition to prove, what common sense and experience cannot support, that emancipated mothers have only weaklings for their sons. But it is a cult which has for its object, the redemption of womanhood---and therefore of mankind---by cultivating the masculine potentialities dormant in women. Is it not a fact that they guide the destiny of the nations; directly, when they are in power, and, indirectly—always? Few have escaped the fascination of love or the torments of infatuation. To complete the independence of women, only one thing was wanting; the industrial civilization. It is in full swing now. Their economic dependence on men is almost a thing of the past in civilized countries. Their new liberty is perfectly secure.

Polygamy was an anachronism where the rights and obligations of both men and wo[illegible] were equal. If a woman was forbidden to marry more than one husband, there was no sense in allowing a man to marry more than one wife. The marital proclivities of the Sultans did not appeal to Kamal. He would

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be satisfied with one wife, nay, he could do without one. He banned polygamy as he had banned the veil. The whole thing was cruel and preposterous. Many a polygamous family has suffered from contested succession, family dissension, poverty and distress. It is true that it contributed, to some extent, to the numerical strength of the people; and numerical strength was the principal factor in deciding the political life of a nation, not many centuries ago. But in this age of science strength is identified with intellectual attainments, commercial enterprise, and—poison gas. Monogamy has triumphed over polygamy; the higher type of manhood has prevailed over the lower type; have not a handful of Europeans conquered millions of Asiatics? Only the old Pasha does not seem to be satisfied with the new arrangement—Kamal is a faddist: how happy would have been his last days—and they were so few—if he could add another to his harem—just another—But it is not to be; really Kamal is a faddist!

The Turk had been in Europe for six hundred years, and still he was not European; at least, he was not so, before the reforms of the Kamalist regime. He was an Asiatic, every inch an Asiatic, Asiatic in culture, in language, in dress, in his inner life and its outer expressions. In the Ducal Palace of Venice, there is a picture by Vicentino representing the battle of Lepanto. On the foreground stands a Turk in the folds of his voluminous pair of trousers, wearing a tunic of wool, a red waist-coat spangled with brocaded flowers, and an enormous turban. He looks like a harlequin in this national dress of his, amidst the Venetian soldiers, who are themselves dressed in their fantastic costume of the sixteenth century. The Turk lost his naval supremacy in the battle, but he retained his dress. He discarded it only when his tarboosh and turban had cost him an empire. The Turk was defeated in Europe because he was a Mussalman, and he was a Mussalman because he had a tarboosh. His dress was his ruin. The invisible faith did not so much remind the natives of his alien origin as his visible costume. The gifted children of Israel, however, understood the European better; they knew how to humour him. They gave up their gaberdine, donned the frock coat, and virtually became the rulers of the continent. The Turks, of course, did not like, at first, any change in their dress, and especially in their head-dress—was not the hat the ugliest thing that one could deck oneself with? But Kamal was firm. It was ugly, frightfully ugly, but it had the hall-mark of civilization. The Turk would not play the Asiatic in a bowler or top hat. It would end his Oriental passivity, and produce an intellectual ferment, which might combine the artistic genius of Italy with the commercial abilities of America.

At Angora, the newly built capital of Turkey, groups of people are seen of an evening discussing the absorbing topics of the day; and as they talk they mention, from time to time, in a subdued voice, the name of Mustapha Kamal—the most remarkable figure of the age. And they proceed to dilate upon the perfections of their hero, upon his magnetic charms, his prodigious industry, his love for the fatherland, his past exploits, and his future schemes. These little tributes do not reach him; but he knows that the eyes of the Moslem world and, for the matter of that, of the Christian world as well, are upon him. Perhaps in the modest residence which he occupies, one can hear, at midnight his muffled footsteps, while he paces up and down his study, lost in profound reflection. Perhaps in the silence of the hour he conjures up rose-coloured visions of his country—visions that unfold the glittering destiny of the New Republic; and then suddenly, awaking to the realities, is appalled at the magnitude of his task. Will he succeed in his mission or fail? The torch that Kamal has lighted in one corner of Asia may multiply, with a bewildering speed, in every city that resounds with the *muezzin's* call of "*Allaho-Akbar*", and once more guide the mighty followers of Islam "from the Indus to Spain"; or will it, like a gorgeous display of the streaming *aurora* that dissipate, for a minute or two, the gloom of the ice-bound poles, shine for a moment, and pass away with the flame of his life? We shall see.

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AN OUTLINE OF INDO-JAVANESE HISTORY

By BIJANRAJ CHATTERJEE, PH. D. (London)

THE material on which Sir Stamford Raffles based his history of ancient Java, viz, comparatively recent Javanese tradition, has but little historical value. We have to go back to the ancient inscriptions of the Malay Archipelago, contemporary notices in Chinese annals and Kavi chronicles, like the Nagarakrtagama and the Pararaton, in order to reconstruct the Hindu-Buddhist period of Javanese history. Within the last thirty years Dutch scholars like Kern, Brandes and Krom have accomplished much in this direction.

The mention of Java in the Ramayana where Sugriva sends out searching parties in quest of Sita to the four cardinal points, is well-known. Professor Sylvain Levi would ascribe to this passage a date not later than the first century A. D. Ptolemy, the astronomer of Alexandria who wrote his geography about the middle of the 2nd century A. D., refers to Java as Jabadieu (Yavadvipa)—a name which he himself translates as the island of barley. Thus the Sanscrit name of the island was already known to foreigners. Chinese chronicles mention that about 132 A. D. Tiao Pien (Deva Varman ?), the king of Ye-tio (Yavadvipa), sent an embassy to China. The Emperor presented to Tiao Pien a seal of gold and a violet ribbon.

The earliest inscriptions hitherto discovered come not from Java but from eastern Borneo. They are not dated, but on palaeographical grounds they have been assigned to the fourth century A. D. The script closely resembles that of the early Pallava inscriptions of South India and that of the earliest inscriptions of Champa and Kamboja. The language is tolerably good Sanscrit. The inscriptions tell us of one Ashvavarman, the founder of a noble race. Foremost among his sons was Mulavarman, the lord of kings, who had celebrated a *bahusuvarnaka* sacrifice, for which ceremony stone *yupas* (sacrificial posts) had been prepared by Brahmans. Fragments of these stone posts have been discovered along with the inscription.

The next series of inscriptions tell us of Purnavarman of Western Java. These, too, are not dated, but, on account of their archaic character, have been ascribed to the middle of the 5th century A. D. The script is the same Pallava grantha character as is found in early Borneo and in the Indo-Chinese epigraply of Champa and Camboj. Purnavarman calls himself the lord of the Tarnma nagara (near Batavia), and one of the inscriptions refers to the construction of two canals, Chandrabhaga and Gomati. It is to be noted that both the names are those of rivers of North India. On two of the inscriptions the foot-prints of Purnavarman himself are carved and compared with those of Vishnu, while on a third the footmarks of the king's elephant are cut into the stone.

It might have been during the reign of Purnavarman or one of his immediate predecessors that the Chinese pilgrim Fa-hien reached West Java from Ceylon. Fa-hien writes that in this country there were many Brahmans but that the Buddhist religion here was not of sufficient importance to be worth mentioning. Then he mentions that after a short stay he sailed for Canton (in 413 A. D.) in a merchant vessel which had 200 Hindu traders on board.

Buddhism was probably first preached in Java by Gunavarman, a prince of Kashmir, in 423 A. D. From Java Gunavarman proceeded to China in a ship belonging to a Hindu of the name of Nandi.

The next mention of Java is also from a Chinese source. We learn from the history of the first Sung dynasty that, in the year 435 A. D., the king of Ja-va-da whose name was Sri-pa-da-do-a-la-pa-mo (Shripada Dharavarman ?) sent an envoy to the Chinese court to present a letter.

Another Chinese chronicle, which covers the first half of the 6th century A. D., describes a kingdom of the name of Lan-ga-su on the N.-W. coast of Java. "The people s that this kingdom was established more than 400 years ago. It once happened that one of the kings of this country was very unsatisfactory in his rule. One of his relations

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was a clever man and therefore the people began to turn towards him···The king drove him out of the realm, whereupon his kinsman went to India and there married the daughter of a ruler of that country. When the king of Lan-ga-su died, the exiled prince was called back by the nobles to be their king·· " The son of this king sent a letter to the Chinese Emperor which is characterised by a fervent Buddhist tone.

It seems that towards the end of the 6th century Western Java fell into decay and Central Java rose into prominence. The new history of the T'ang dynasty mentions a kingdom of the name of Kalinga in central Java and describes embassies which came from this kingdom and from Bali in the period 637-649.

"In 674 (A. D.) the people of this realm took as their ruler a lady of the name of Sima. Her rule was most excellent, even things dropped on the road were not picked up. An Arab chief (an Arab colony existed on the Western coast of Sumatra from an early date) sent a bag of gold to be laid down within her frontiers. The people avoided it in walking and it remained untouched for three years. Once the crown-prince stepped over that gold and Queen Sima was so angry with him that she wanted to have him executed. There was however a compromise and the prince's toes, which had touched the bag of gold, were cut off."

We hear no more of this kingdom of Kalinga in Java. Our next source of information is the Janggal inscription of Central Java, of the Shaka year 654 (732 A.D.), the first dated record which we have got as yet from Java. The script (Pallava Grantha) and the language (Sanscrit) both closely resemble the characters and the style of the Han Chey inscription of Bhavavarman, the king who reigned in Kamboja about the middle of the 6th century. This central Javanese inscription is a Shaiva document and refers to the reconstruction of a Shaiva temple on the model of a celebrated shrine in the holy land of Kunjara Kunja. Probably this Kunjara Kunja is to be identified with the ashrama of Agastya of that name in South India. Two kings of Central Java, Sannaha and Sanjaya (father and son), are mentioned here as having ruled long on this earth with justice like Manu. Perhaps the Shiva temples on the Dieng plateau should be ascribed to this period. A later Javanese chronicle describes extensive conquests of Sanjaya beyond the boundaries of Java. Princes of Sumatra, Bali and the Malay Peninsula are said to have yielded after severe fighting and acknowledged his supremacy.

Another Shaiva inscription discovered at Dinaya in Eastern Java, dated 682 Shaka (760 A. D.), describes the construction of a blackstone image of Agastya Rishi. This was done by the order of king Gajayana, the benefactor of Brahmans and the worshipper of Agastya, who had seen an image of the Risi constructed out of Devadaru wood by his ancestors. "In order to get rain this image of Agastya Kumbhayoni was consecrated in kumbha-lagna by the strong-minded king in the fine Maharsi-bhavan."

It may be mentioned in this connection that Agastya is referred to again in another inscription which is dated a century later (785 S=863 A. D.) and which is partly in Sanscrit verse and partly in Kavi. Kavi is a mixture of Sanscrit and a Polynesian dialect. There Agastya is also invoked under the Javanese name of Valaing. A temple of the name of Bhadraloka is mentioned in this inscription as having been built by Agastya himself and in the concluding lines there is a prayer offered for the peace and prosperity of the descendants of the Maharsi who, it seems, had settled down in Java.

In the meantime, however, important political changes had come over Central Java, which had passed, about the middle of the 8th century, from the hands of the Shaiva rulers into the control of a Mahayanist dynasty from Sumatra. Chinese records tell us that a Hinduised kingdom of Palembang existed in Sumatra in the 5th century A. D. A learned French savant, M. Coedes, has made a most remarkable contribution to our knowledge of the ancient history of Further India by identifying Palembang with Shri Vijaya, the San-fot-si of the Chinese. We now know that the Shailendra dynasty of Shri Vijaya ruled over a mighty empire extending over the Malay Peninsula and Central Java besides Sumatra. In the 10th century a Buddhist temple was constructed at Negapatam (near Madras) at the expense of a king of this Sumatran dynasty with the permission of a Chola prince. A Nalanda copper plate of Devapala records the grant of some villages by the Pala sovereign of Bengal for the upkeep of a Monastery at Nalanda which was built at the instance of Balaputradeva of the Shailendra dynasty of Suvarnadvipa (Sumatra)

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out of his devotion for Buddhism. Evidently therefore Shri Vijaya or Palembang in Sumatra had become a stronghold of Mahayana Buddhism since the days of I-tsing, who towards the end of the 7th century described it as a great centre of Hinayana learning.

To come back to Java, an inscription found near the lovely temple of Kalasan in Central Java and dated 700 Shaka, (778 A.D.) tells us that this temple of Tara was built at the command of the Shelendra king of Shri Vijaya in his own kingdom. Apparently the Javanese possessions were governed by viceroys on behalf of the Sumatran sovereign. A remarkable fact is that this inscription is not in the Pallava script of South India but in a North Indian alphabet. In my work on ancient Cambodia I have tried to show that the introduction of Mahayana Buddhism and a North Indian script in Cambodia should also be associated with the dominating influence of Shri Vijaya. Moreover, this North Indian script of Java and Cambodia is obviously more akin to Bengali than to the Deva-Nagari characters. This feature and the curious combination of Mahayana Buddhism with Tantric elements and Shaiva doctrines to be found henceforth in Java, Sumatra and Cambodia, has led me to suggest in the above-mentioned work that from the 8th century onwards, South Indian influence seems to be on the wane in Further India which, in religion and in art, comes more and more under the sway of Pala Bengal and Magadha.

Central Java did not languish under the rule of the ShriVijaya kings. This is the classic period of Javanese architecture. Borobodur—that epic in stone—is also to be ascribed to this period. The image of Avalokiteshvara in the Chandi Mendoot is one of the happiest efforts of Javanese sculpture and can stand comparison with the best specimens of the Gupta school. Again, by a Shailendra king, as a proof of the study of Sanscrit, was edited a Sanscrit glossary in Kavi (Old Javanese). The Sumatran rule in Java probably lasted up to the beginning of the 10 century.

About this period the Shaiva princes, who had been ousted from Central Java and who had settled down in the eastern portion of the island, appear to win back their lost territory from the governors of the Shailendra kings of ShriVijaya. The great building activity continued in Central Java; for to this period of Hindu revival belongs the famous Prambanan group of temples with its magnificent reliefs depicting scenes of the Ramayana. Shortly afterwards occured a great disaster, probably a volcanic eruption, and Central Java was abandoned.

The scene now shifts to Eastern Java where rose a powerful state under Mpoo Sindok. His great grand-daughter Mahendradatta (महेन्द्र दत्ता) was married to Udayana, the governor of Bali—which island had already come under the sway of the East Javanese princes. The offspring of this union, as we are told in an inscription, was the great Erlangga. While only 15 years of age, this prince had to fly from his enemies and take refuge in the forest of *Vanagiri*. He and his followers lived with the ascetics in the forest clad in the bark of trees and partaking of the same food as these hermits. He then made a vow that, if he was ever restored to his throne, he would build an ashrama in the forest—a vow, which the inscription tells us, he carried out on a magnificent scale. In the Shaka year 957 (1035 A.D.), after having overthrown his enemies in the east and west and like a fiery dragon having burnt the *anarya* (non-Aryan) south, Erlangga was enthroned as the overlord of Javadvipa. It was during his reign that some of the most renowned Kavi (Old Javanese) poems were composed—Arjuna-Vivaha, Virata-parva and a translation of the Mahabharata. The Ramayana may also have been translated into Kavi during this reign.

In 1042 King Erlangga again took to a hermit's life after dividing his kingdom between his two sons. The partition was effected by a learned sage, Bharada, who had acquired 'siddhi.' With a pitcher of water which came down from the heavens by the magic power of the great master, the boundary line between the two kingdoms of Kediri and Jangala was marked out.

Of Jangala little is known; but Kediri or Daha has made itself illustrious by the contributions its poets have made to Kavi literature. As a Dutch scholar has written: "The Javanese of today still looks back on Kediri's golden age as the most perfect realisation of his romantic dreams." About 1104 A.D. flourished at the court of king Varshajaya the poet Triguna, who was the author of the Kavi poems Sumanasantaka and Krishnajana. About 1120 A.D. reigned Kameshvara who has been identified with the famous hero Raden Panji of the Panji romance, still so popular in Java. He was married to Chandra Kirana—a princess of

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Jangala—"with whom the king always sat on the golden lion-throne," and he was the hero of all sorts of adventures. His court-poet was Mpu Dharmaja, who composed the Smaradahana. (The burning of the Love—God).

Between 1135 and 1155 A. D. Jayabaya, who is remembered to this day in Java, was on the Kediri throne. During his reign the poet Penoolooh wrote the Bharata Yuddha and the Harivamsa. Later on Mahabharata episodes were adapted in such a way that the scene of the great battle was shifted to Java and the heroes were transformed into Javanese princes and thus became the ancestors of noble Javanese families. King Jayabaya is described in the Bharata Yuddha as a great conqueror who succeeded in overcoming even the ruler of Sumatra. The tradition still exists in Java that Jayabaya will come back and restore the golden age. He was a Vaisnava prince.

The rulers of Kediri also made their influence felt in foreign relations. In 1129 A. D. Kameshvara received from the Chinese Emperor the title of king. We learn from Arab sources that Javanese merchants traded up to the vicinity of Sophala (on the south-east coast of Africa) opposite Madagascar. There were numerous Negro slaves at the court of the Javanese princes. Indeed M. Gabriel Ferrand has been led to the conclusion by linguistic evidence and by the accounts of Arab and early Portugese travellers that Madagascar was colonised in the first centuries of the Christian era by Hinduised emigrants from Sumatra and Java. In the 10th century, he states, there was a new migration to Madagascar from the Malay Archipelago.

Early in the 13th century Kediri had to submit to the adventurer Ken Arok with whose romantic career we have now to deal. We have ample material for the history of Java from the 13th century onwards for both the Nagarakrtagama and the Pararaton, the two most valuable Kavi chronicles which we possess, cover the Singasari and the Majapahit periods. The Pararaton continues its narrative up to 1478 A. D. (i. e.) the end of the Hindu period of Javanese history), while the Nagarakrtagama stops in the year 1365 during the reign of Hyam Wuruk—the author Prapancha being the court-poet of that great monarch.

The Pararaton begins with the story of Ken Arok—the ancestor of the rulers of the Singasari and Majapahit kingdoms. He is described as the issue of Brahma, the incarnation of Visnu and a near relation of Shiva. Being thus a superman, he hesitated at nothing. He was guilty of theft, murder and of every conceivable crime. One day while he sat in a gambling den, he met a Brahman who had come from India for the sole purpose of seeing him. This Brahman had come to know from supernatural sources in India that Visnu had incarnated himself in Java in the person of Ken Arok. With the Brahman's help Ken Arok gets into the service of the prince of Singasari (or Tumapel), a vassal chief of Kediri. Then he falls in love with the wife of the prince, Dedes—the most beautiful woman in Java, of whom had been foretold that her husband would be a Chakravarti monarch. After a series of disreputable adventures the prince is disposed of by means of a dagger which is destined to prove fatal to Ken Arok and his descendants down to the 7th generation. Ken Arok ascended the throne of Singasari in 1220 A. D., married Queen Dedes and soon reduced the neighbouring principalities of Jangala and Kediri to submission. He assumed the title of Rajasa Sang Amurvabhumi and had succeeded in consolidating his conquests before he was murdered in 1227. The celebrated image of Prajna-paramita, perhaps the most exquisite specimen of the Indian school of sculpture, is ascribed to his reign, and is said to represent the features of his queen Dedes.

The reign of Krtanagara (1268-1292 A. D.), the fourth ruler of Singasari after Ken Arok, was full of events which formed a turning point in Javanese history. Krtanagara, even in his life-time, was adored as Shiva-Buddha, but in reality he was weak and frivolous and brought disasters on his state. Without taking care to make his position secure at home, he frittered away his resources in expeditions to Malaya (in Sumatra), Bali, Bakulpura (in S. W. Borneo), etc. His inordinate pride led him to insult the envoy of the Chinese Emperor Kubilai Khan. Meanwhile a vassal of his, Jayakatong of Kediri (or Daha), rose in revolt against him. Krtanagara's son-in-law, Raden Vijaya tried in vain to resist the rebel chief, who made his entry into Singasari. Krtanagara was slain and Vijaya escaped to Madura (the island to the north of Java). He came back again, however, entered the service of his former enemy Jayakatong and served him with a carefully

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feigned faithfulness. With that prince's permission Raden Vijaya founded a new town on a waste land which came to be known as Majapahit (Bilva-tikta) from a bael tree with bitter fruit found growing on the site. Vijaya was all the while biding his opportunity, which came in 1293 A.D., with the arrival of the Chinese troops sent by Kubilai Khan to avenge the insult offered to his envoy. At the instigation of Raden Vijaya the Chinese generals moved against Jayakatong of Kediri, who perished in the conflict. His enemy being thus disposed of, Raden Vijaya then attacked the Chinese troops, who, astonished at this treachery, retreated to their ships and sailed away to China without having accomplished anything. Kubilai Khan was highly incensed at the failure of this expedition and condemned one of his generals, a Mongol, to receive seventeen lashes.

Raden Vijaya, having got rid of all his foes, ascended the throne of Majapahit, in 1294 A. D., the town which he himself had founded, and assuming the title of Krtarajasa Jayavardhana made himself the overlord of East Java. A fine statue of this first sovereign of Majapahit, erected in the temple built over his ashes, represents him as Visnu with all the sacred symbols. This practice of identifying deceased monarchs with the divinities they worshipped in their life-time was common in ancient Cambodia as well as in Java.

The son of Krtarajasa, who succeeded him, was a worthless ruler. The third sovereign of Majapahit was the great queen Tribhuvanottungadevi Jayavishnuvardhani—the eldest daughter of Krtarajasa. She shared her royal position with her mother Gayatri (a devout Buddhist) and her sister Rajadevi. Her husband, the Prince-Consort, was the chief justice of the realm. It was, however, Gajamada, the prime-minister, who was the most masterful personality at her court. One day in a cabinet meeting he declared that he would not touch the income from his estate till West Java, Bali and the chain of islands to the east of it, Bakulpura in S.-W. Borneo, Palembang or Shri Vijaya in Sumatra and Pahang and Singapura (Singapore) in the Malay Peninsula were conquered by Majapahit. This solemn vow was received with jeers and contemptuous laughter. Gajamada, keenly feeling the insult, laid his complaint before the queen. The scoffers had to clear out and Gajamada received the royal permission to carry out his policy.

Bali was over-run in 1343. The powerful prince of Badahulu in Bali was slain and as he was the over-lord of the chain of islands to the east of Java and of Madura and a portion of the Celebes—this was a great triumph for Majapahit.

Probably the other conquests were achieved during the next reign, that of Hayam Wuruk, under whom Gajamada continued to serve as prime-minister.

To this period belong the curious inscriptions of Adityavarman—a prince of Sumatra who was a relation and a vassal of the queen of Majapahit. The language of these inscriptions is very obscure but they clearly show the prevalence of Tantric doctrines in Sumatra and Java. De Heer Moens, in the Tijdschrift van het Bataviaasch Genootschap, 1924 (3 and 4), thus interprets these stanzas, which were obviously meant to mystify the reader :—"In 1269 Saka in the month of Jaisthya, prince Adityavarman received on a cremation ground the highest consecration, thereby gaining salvation, becoming a Kshetrajna, under the name of Vishesa Dharani —Enthroned in solitary state (on a heap of corpses), laughing violently and drinking blood while his Mahaprasada (i.e. the human sacrifice) flamed up and spread all around an awful smell, which however to the initiate seemed like the perfume of a million flowers." After his death Adityavarman was supposed to be identified with Avalokitesvara.

In this connection may also be mentioned the Tantric practices ascribed to Krtanagara (*the last King of Singasari*) by Prapancha—the author of the Nagarakrtagama—who was living at the court of Majapahit at this time. We have already mentioned that Krtanagara was supposed to be an incarnation of Shiva-Buddha. He also received consecration on a cremation ground and thus became identified with the Jina Akshobhya. The Nagarakrtagama also refers to the Tantric Chakra rites dilligently carried out by Krtanagara, who was also an adept in still darker practices.

The Sang Hyang Kamahayanikan, which belongs to this period and which calls itself a text of Mantrayana Mahayana, also bears the impress of Tantrism. A passage in it refers to Brahma, Vishnu and Shiva as the emanations of the Dhyani Buddha Vairochana.

This digression on the prevalence of

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Tantric doctrines in Java and Sumatra would serve to show how the decadence of both Hinduism and Buddhism paved the way for the success of Islam in these islands.

To return to Queen Jayavisnuvardhani, she withdrew from the affairs of state when her son Hyam Wuruk (a Javanese name meaning the "young cock") became of age in 1350 A. D. The reign of Hyam Wuruk (his royal title was Sri Rajasanagara) saw the great expansion of Majapahit. This was due mostly to the genius of Gajamada, who, till his death in 1364, continued loyally to serve the king. Both the Nagarakrtagma and the Pararaton give us a list of the countries which, during this reign, belonged to Majapahit and this list is of a quite respectable length. According to it the empire of Majapahit included at this time all the islands between Java and New Guinea—the south and western part of the last mentioned island also acknowledging the sway of Majapahit. Moreover Borneo, South and West Celebes, Buton, Burn, Ceram (Ambon), Banda, Banggai, the W. Molucca Isles, Talant, etc., are all included in this list of dependencies. Then we come to the petty islets between Borneo and the Malay Peninsula. On the Malay Peninsula itself Kedah, Kelang, Singapore, Pahang, Kelantan, etc, belonged to Majapahit. Finally the great island of Sumatra, including Palembang or Shri Vijaya, formed part of this powerful empire. Thus was carried out the scheme of Gajamada on a larger scale than he had planned at first. A part at least of these extensive conquests was achieved by an admiral of the name of Nala during the reign of Hyam Wuruk's mother.

After enumerating the conquests the Nagarkrtagama mentions the countries in alliance with Majapahit. Ayodha and Rajapuri (both in Siam), Marutma (Martaban), Kamboja, Champa and Yavana (North Annam) were steadfast allies (*mitra*) of Majapahit. Madura, it should be noted, was not regarded as foreign territory—it was reckoned as part of Java itself.

These islands brought their tribute regularly to the court of Majapahit. Owing to the desire of H. M. Hyam Wuruk to further the general welfare, Mantrins and Bhujangas (learned priests) were sent out by royal command to look after state affairs in these distant possessions. Shaiva Bhujangas, besides their political work, were allowed to introduce the Shaiva cult wherever they went so that it might not dwindle away. But for the Bhujangas of the Buddhist faith the whole of the West of Java was forbidden ground, as in ancient times there were no Buddhists there. But as regards Eastern Java and the islands to the east, the Buddhist Bhujangas were permitted to visit them. Two eminent Buddhist monks, Bharada and Kutaran, established a system of land tenure in Bali on the Majapahit model.

The efforts of the Bhujangas, Prapancha tells us, met with great success. Whatever region dared transgress the royal ordinances were attacked and severely punished by the admirals (*Jaladhi-mantri*) of Majapahit—several of whom won great renown.

"Five is the number of the blameless ministers," to quote the Nagarakrtagama, "who protect the realm." Members of the royal family ruled over many of the different parts of the kingdom but they appeared very often at the court of Majapahit to pay homage to the king. The principal queen, with the title of Shri Parameshvari, was Sushumna Devi who is described by the poet Prapancha as an incarnation of Rati.

The Nagarakrtagama gives a detailed account of the capital Majapahit (Bilva-tikta) with its deep tanks, avenues of *Kesar* and *Champak* trees, public squares, bazaars, palaces and the royal pavilion (the *bitana* hall) where the prime-minister (the pati), the Aryas and the "trusted five" (the cabinet) approach the king of Tikta-shriphala (Majapahit). In the eastern part of the capital dwelt the Shaiva Brahmans, of whom the very reverend Brahmaraja was the chief. In the Southern part lived the Buddhists—the head of the Sangha being the Sthavira Rengkannadi. In the western part there were the houses of the Ksatriyas, ministers, etc.

As far as we can gather from contemporary sources, Buddhism flourished in aristocratic circles. That would explain the large number of fine Buddhist shrines which rose during this period. But it did not enter so much into the life of the people. Javanese literature is overwhelmingly Brahmanic. Even Buddhist poets wrote on episodes of the Hindu epics during the Majapahit period.

Dr. Vogel states that at this time Javanese plastic art presents a type which is much more Polynesian than Indian. This is to be noted especially in the highly fantastic sculptured panels of Chandi Panataran in Eastern Java representing Ramayana scenes. Here we find strange figures of warriors

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demons and monkeys mingled with decorative clouds in the quaintest possible way But this Polynesian style is confined to the exterior decoration of the temples of this period. The images inside the shrines are still of the genuine Indian type of Central Java, and many of these images bear inscriptions denoting their names in North-Indian characters which, from the specimens I have seen, resemble Bengali more than Nagari.

After the death of the great Hyam Wuruk in 1389 A.D., a rapid decline set in. A civil war between the son-in-law and the son of the deceased monarch proved disastrous for Majapahit. North Borneo, Indragiri in Sumatra and Malaka took this opportunity of shaking off the Javanese yoke. A terrible famine wrought havoc in Majapahit itself.

Of the last rulers of Majapahit we know but little, as the Pararaton gives but the most meagre information. During the reign of Suhita, the grand-daughter of Hyam Wuruk, Kediri or Daha became independent under a rebel chief of the name of Bhre Daha. She was succeeded by her younger brother, Krtavijaya, who married a princess of Champa. This queen favoured Islam which must have strengthened its foothold in Java during this reign. She died in 1448.

According to the tradition still current in Java, the generosity of the last monarch of Majapahit, Bra Vijaya V, towards the Mahomedans met with ingratitude. The last words of the dying king, after he had seen the overthrow of his kingdom in 1478, were that foreigners would come some day from far over the seas and avenge him; and the Dutch claim to have fulfilled the prophecy.

But according to an inscription discovered by Dr. Krom, it was a Hindu prince, Ranavijaya, who dealt the death-blow to Mahapahit in 1478. Ranavijaya belonged to Kediri and was probably the son of Bhre Daha who revolted during the reign of Suhita. The city was not however destroyed, as in 1521 we find it still mentioned as an important place. But after 1478 Majapahit ceased to be the capital, and the more important families fled to Bali. Ranavijaya or his successors must have been swept away ere long by the rapidly rising tide of Islam. For the Muslim period of Java begins from the end of the 15th century.

Before I conclude, a few words on Bali would probably be not out of place. According to Javanese accounts, a number of Shaiva Brahmans came (probably from India) to Majapahit just before its fall in 1478 and then fled to Bali. The Balinese Brahmans trace their descent from Padanda (Pandit) Vahu Ravuh—a name which means "the newly arrived." The five existing subdivisions of Brahmans in Bali are supposed to be descended from him and his five wives. Buddhism still survives in Bali, but Hinduism is in the ascendant. At great feasts a Buddhist priest is invited to join four Shaiva pandits. Ida is the title of Brahmans, Deva that of Kshtriyas, Gusti of Vaishyas, while the Shudras are given a name of courtsey—Bape and Meme (বাবা ও মা). The Kshatriya princes of Bali trace their descent from Deva Agung—a Majapahit prince who settled down in Bali. For a long time the Balinese chiefs did not forget Java. Easternmost Java and Western Bali have been rendered desolate by continuous wars between Java and Bali. Unsuccessful in Java, the Balinese princes conquered some of the islands to the east, Lombok, etc.

Only certain portions of the Vedas have survived in Bali. The Brahmanda Purana is probably complete. Under the heading of Triturs we have a miscellaneous collection of Sanscrit texts on Rajaniti, etc. This is almost all the Sanscrit literature Bali still possesses.

The Ramayana (which has not got the Uttara Kanda) exists in Bali in the Kavi language. The Uttara Kanda forms a separate work by itself. The name of the Mahabharata is not known in Bali but six of its parvas exist in a complete form in Kavi. The rest are incomplete.

Then there are the chronicles or Ballads—e.g, the Usana Java and the Usana Bali. The last calls the island *Bali-anka*,—the lap of the strong and valiant—thus fitly expressing the bold, warlike spirit of the Balinese.*

*A paper read before the Greater India Society.

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IF OTHER NATIONS SHOULD BE FREE, WHY NOT INDIA?

By J. T. SUNDERLAND

IF Freedom and Nationhood are the acknowledged right of all civilized nations in the world, why are they denied to India?

It was declared throughout all the Great War in Europe that one of the chief objects of that war was to give freedom to oppressed peoples. This more than any other was the slogan which took America into the conflict. Said President Wilson: "We are fighting for the liberty and self-government of all peoples." The Treaty of Versailles proposed to carry out that idea. This was why Poland was restored to her old freedom and nationhood. This was why Czecho-Slovakia, Jugo-Slavia and other much smaller new nations were created.

Then why was not India, by far the greatest of all the subject nations of the world, given her freedom? Why did not age-long subjection, not to mention her contribution of vast sums of money and more than a million men to help the allies to win the war, win for her some consideration at Versailles?

In justice India should have been the first of the subject peoples to be set free. The nations in Europe that were given their freedom, all combined, had a population which was only a fraction of that of India. All were very young compared with her. None of them had occupied anything like so important a place in the world's history as she. None of them had been deprived of their liberties so completely, or reduced to such dire poverty, as had India. Yet so shamefully unjust was the Versailles Treaty that it did not give a word of consideration to this great suffering nation, but left her as absolutely under the heel of foreigners as if the war had never been fought.

It will help us to understand whether India has a right to freedom, and whether she possesses a just claim to the sympathy of mankind in her struggle to obtain it, if we make some comparisons.

Beginning at home, we in America may very fittingly consider first the case of the American Colonies of 1776. Was their right to freedom greater than is that of India to-day? We well know that those Colonies had many sympathizers, even in England. Their cause was defended over and over in the British Parliament in great speeches by eminent public leaders. Pitt "rejoiced that America had resisted." Horace Walpole "thanked God" for the news of Burgoyne's surrender at Saratoga. Fox went so far as to declare that the British ministers for waging war against us ought to be sent to the scaffold. Great numbers of the common people of England took our side.

France not only sympathized with us, but furnished us with indispensable financial and military help. She loaned us money. She sent a strong fleet to aid us by sea. Lafayette came with his great influence and ability and threw himself with all his soul into our cause.

From Germany came Baron von Steuben, bringing his important military assistance.

Was the cause of our Colonies, which thus found so much sympathy abroad, even in England itself, any more just than is that of India to-day? Had they suffered any deeper wrongs than India has suffered? Were they any more worthy of sympathy than is India? On the score of population and importance in the world, how do the two compare? The number of the people of India to-day is almost exactly a hundred times as great as was that of the revolting American Colonies. Has a very great people less right to freedom and nationhood than a very small one? Furthermore, Great Britain had herself actually created most of those Colonies, populating them with her own sons and daughters, transporting them to their new homes in her own ships, and giving them their language, their religion, their whole civilization. Therefore, was it strange if she felt she had a right to rule them? But as for India, she had nothing to do with creating it. She did not give it any part of its permanent population, or any of its languages, or its religions, or any part of its real civilization—the civilization which it had enjoyed for 3,000 years. She was and

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is simply a conqueror and intruder, camping as it were on a foreign soil.

Moreover, wrongs and oppressions inflicted on the American Colonists, as enumerated by Jefferson in our Declaration of Independence, are far, far exceeded in number and in the seriousness of their injustice, by any true list of the wrongs and oppressions inflicted on the people of India, as abundantly shown in any true history of India. If, then, our forefathers were justified in throwing off the yoke of England, even at the cost of war, why are not the people of India justified in their struggle by peaceful means to free themselves from the far, far heavier yoke of their foreign rulers ?

In any attempt to make comparisons between India and other subject peoples, a case that comes naturally to mind is that of Italy, last century, in her long and finally victorious struggle to free herself from the domination of Austria. Probably there is not a lover of liberty in the world who does not regard that struggle on the part of Italy as just and noble. Yet her domination by Austria was very limited as to both the extent of territory and the population involved, as compared with Great Britain's domination of India. Nor were the Italian people domineered over or humiliated to anything like the degree that was and is true of the people of India ; nor were they compelled to witness anything like such contempt for their institutions, their ideals and their whole civilisation, or to submit to any such ruthless and persistent exploitation of their country, as has been and still is the case in India.

Still further, in the very nature of the case, the Austrians were far better fit to rule the Italian people than the British are to rule the people of India, and this for clear reasons. The two nations were neighbors, and of course, had always been, and therefore to a considerable degree were acquainted, and knew each other's needs ; whereas Great Britain and India are separated by more than a quarter of the circumference of the globe, and have never known anything of one another until very recent times when the British went to India as traders and conquerors. Also, what is highly important, the religion of Austria and that of Italy is the same, as also is the whole civilization of the two nations ; whereas the religions and the civilization of Great Britain and India are well-nigh or quite as different from one another as any historic religions or any advanced civilizations in the entire world. If, therefore, Austria was not fit to rule Italy, is Britain fit to rule India ? And if Italy was justified in driving out the invader and gaining her freedom, why is not India justified in struggling to be free ?

Let us compare India with China, although China is not in the full sense a subject nation. All the better public opinion of the world is recognizing that great wrongs have been inflicted by other nations on China, and that the time has come when these wrongs should be righted. But are the wrongs of China greater than those of India ? Let us see. Great Britain, in connection with her opium wars, seized a number of China's most important commercial cities as "treaty ports," and holds and controls them to-day as virtually her own. Public opinion in America condemns this, and the better public sentiment of all nations is more and more doing the same. How about India ? When Britain went there, did she stop with seizing half a dozen Indian cities ? She seized every Indian city and all the country besides, and still holds and controls all.

Half a dozen European nations, by the use of pressure and force of one kind and another, have secured "spheres of influence" in China, by means of which they get various unjust railroad, mining, manufacturing, shipping, and other concessions and monopolies, which are a form of tyranny over the land and an insidious means of robbing it of its resources and wealth. Impartial judges in all nations recognize this as wrong. How about Britain in India ? Did she stop with obtaining by forceful means mere local spheres of influence here and there ? She seized by force the whole country, over all of which she exercises to-day unhindered monopolistic and exploitatory control.

European nations have insisted on exterritorial courts and legal regulations in China, by means of which they free all persons of their own nationalities in the country, whether residents or transients, from control of the Chinese government and from submission to Chinese law. The public opinion of the world is demanding the abolition of this injustice. But in India a very much worse form of virtual exterritoriality exists, and on a vastly larger scale. There, not only are all Europeans in the land free from control by laws made by the Indian people, but all the Indian people themselves are compelled

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to submit to a legal system imposed upon them by foreigners.

Foreign nations have forced unjust tariff regulations on China and so manipulated and controlled her customs as to rob her of more than half her revenue. But Britain controls all of India's revenue. Not a rupee of it can the Indian people expend without the consent of their foreign masters. True, these foreign masters use part of it for India's benefit; but how small a part! They consume more than half in carrying out their own imperialistic and militaristic ends.

For years we in America made a great ado over Japan's having taken possession of Shantung, a province or part of a province, of China. Yet Shantung is very small and relatively unimportant compared with great India. Nor did the Japanese rule the Chinese in anything like the way in which the British rule the Indian people. Why did we lift up our voices against Japan's wrong, when at the same time we said not a word about Britain's far greater wrong? Indeed our Government was so much concerned about Shantung that our President called a great International "Disarmament Conference" in Washington, one of the principal parts of whose business was to insure the return of Shantung to China and to arrange conditions for effecting the same.

Let us suggest one more comparison. It is not unnatural to think of the case of Ireland, in connection with that of India. If freedom in a large measure has been given at last to Ireland, why has it not to India? It is true that England's tyrannies and wrongs against Ireland were of longer standing than British rule in India, but British rule in Ireland was in no sense worse than British rule in India. The wars she fought to conquer and hold Ireland were bloody: but the Irish blood shed in all the 700 years of England's dominance was as rills to rivers compared with the blood of India's sons shed by Britain in the long wars required to conquer the country and in the sanguinary war of the Mutiny (of 1857) required to hold it. Ireland is located close to England, and many Englishmen have always claimed, and with some degree of plausibility, that England's safety demanded that both countries should be under one government. But India is located on the opposite side of the globe from England, and nobody could ever without absolute lunacy claim that holding such a land in subjection was necessary for England's safety. If then England ought to have given Ireland freedom, why should she not give freedom to India?

From the above facts, it will be seen that nothing can be more inconsistent, more unfair, or more unjust than for Americans, after having extended their sympathies freely and nobly, as they have done, to all the oppressed nations which have been named above (and others which might be mentioned), *to refuse to do the same to great India,* the most conspicuous example in the entire world of a civilized, historic and honored nation conquered by foreign force; robbed without cause of its nationhood, disarmed so that no citizen without special permission from his foreign masters may even possess a rifle with which to shoot a tiger attacking his home from the jungles; exploited in order to enrich its conquerors; and, in face of its constant protest, held in subjection by battleships in its harbors capable of levelling its cities to the ground; by cannon, forts and armed forces at every strategic centre in the land watching with eagle eyes for disaffection; and by bombing aeroplanes ready in a good many places to drop death and destruction on its villages at the first sign of revolt. For Americans not to sympathize with such a nation struggling for freedom, can mean only one of two things, either that we are amazingly ignorant of the facts as they exist, or else that we are unworthy of the freedom which we ourselves enjoy.

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REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH.

THOUGHTS ON THE POLICY OF THE CROWN TOWARDS INDIA: *By John Malcolm Ludlow, Bar-at-Law, London. 1859. Reprinted and published by Major B. D. Basu, Bahadurganj, Allahabad, 1927.*

This well-printed volume of 330 pages, written immediately after the Mutiny, deals mainly with the annexation policy of the East India Company which reached its climax of iniquity in the time of Lord Dalhousie. The book is full of instructive passages which would go to show that most of the arguments in the armoury of Indian Nationalists were used by English sympathisers three quarters of a century ago without producing much result in the course of all these years. They have thus a depressing effect on the mind, for they show how little influence human reason has on the affairs of the world when self-interest is concerned in perpetuating the reign of unreason. As for human suffering, injustice, and crimes against humanity, the book will furnish ample records of all this, leaving one to ponder how far moral qualities, and therefore civilization as a whole, can assert themselves in the absence of a strong public opinion backed by physical force. But cynicism apart, Major Basu has done a very useful service in bringing out a reprint of this book, for it contains valuable material for a true history of India in the nineteenth century.

POLITICUS.

PRINCIPLES OF INDIAN SILPASASTRA WITH THE TEXT OF MAYASASTRA: *By Phanindra Nath Bose, with a foreword by Dr. James H. Cousins. The Punjab Sanskrit Book Depot, Lahore. 1926. The Punjab Oriental (Sanskrit) Series No. XI. Pp. 4+90+18+4.*

This is a very welcome contribution to our knowledge of a subject of which very little is known to Indologists in general. It is only in quite recent times that some of the more important Silpasastra texts have been published, chiefly in the Trivandrum Sanskrit Series and in the Gaekwad's Oriental Series. Besides the technical works treating of architecture, sculpture, and painting, we also find treatises on image making in some of the Puranas, in the Brhatsamhita, and in the Sukraniti. Our author is probably right in dating this literature, of which he gives a short account in chapter II, from about the 6th to the 12th century A.D. It is, however, difficult to say anything definite about the date of the Sukraniti. In its present form it is certainly quite a modern compilation, though parts of it may be much older. The Silpasastra texts are chiefly practical manuals for the Sylpins, not so much for the great and gifted, as for the common artists. They give for the sculptor the rules of measurements, of the conventional postures, ornaments, and decoration of images and for the painter the canons of painting. For the architects they give directions for choosing sites, for building houses, palaces, halls, stables, forts, temples, etc., and for the laying out of villages and cities. But, as Professor Bose shows, the Silpacaryas have also contributed to the science of aesthetics, and tried to give expression to the idea of the beautiful. As art in India was never separated from religion, the idea of the beautiful is closely connected with religious ideas. Images of the gods or of divine beings (and any other images are rare in India) are considered to be beautiful only, when they are helpful for Yoga or contemplation. Yet it would be wrong to say that art in India was the handmaid of religion. It is not that art was in the service of religion, but rather religion and art were yet inseparable, they existed only as an unseparated whole.

Both Indian and Western Indologists have every reason to be thankful to Prof. Bose for the useful information on the Silpasastra given in this book. In the Appendix the author has given the text, in Nagari, of the Mayasastra, which has been printed in Madras (1916) in Telugu characters. The title of the work in the Telugu edition is "Mayavastu", yet its subject is not architecture, but image-making. He also gives descriptions of certain Silpasastra MSS., found in the Visvabharati Library, of which he had been able to avail himself for his work. It is to be hoped, that Professor Bose will in time publish these hitherto unknown texts. I am pleased to hear that one of them, the Pratimamana-laksana, is to be published by the Punjab Sanskrit Book Depot, Lahore, shortly.

M. WINTERNITZ.

SHIVAJI SOUVENIR: *Edited by G. S. Sardesai, (K. B. Dhawale, Girgaum, Bombay.) Rs. 2-8. Pp. English VIII+198, Marathi-Hindi 212, Gujrati 34. 24 Illustrations.*

The Shivaji Tercentenary Celebration Committee of Bombay acted wisely in entrusting their memorial volumes to the tried and capable hands of Govind Sakharam Sardesai, the author of *Marathi Riyasat*. The present volume is a welcome addition to the growing literature on Shivaji, and contains some excellent portraits of him as well

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as four rather conventional but spirited panels designed by Mr. Karmarkar illustrating four famous incidents in the hero's career.

Some of the pieces, included in this volume are naturally of a topical interest only; others are of enduring value to the student of Shivaji's history. Among the latter must be mentioned, a literal English translation of the Jedhe Chronicle by Prof. Jadunath Sarkar (which he had no time to correct or annotate), Sardesai's English version of the Jedhe Karina (which throws new light on the youth of Shivaji), Shivaji and the Portuguese (by Senhor P. S. Pissurlencar) and six original historical letters. The Marathi section is enriched with Sardesai's accurate and methodical lists (with descriptions) of the Maratha forts and of Shivaji's contemporaries and seven historical letters (only three of which are translated in the English section). There is an interesting study of the battle of Pratapgod by Captain G. V. Modak of the Giwalior, which is probably the first technical study of a campaign by an Indian military officer.

The alleged letter from Shivaji to Jai Singh is a late fabrication like the popular stories about Kalidas and Birbal. The volume was compiled and printed under very great pressure, in order to be published punctually on 3rd May. Misprints must abound in such circumstances, but the editor and printer both deserve the cordial thanks of the public for this valuable work.

THE EMBASSY OF SIR THOMAS ROE TO INDIA, 1615-19: *Edited by Sir W. Foster, (Oxford University Press), new and revised edition. Pp. LXXX+532. Price 18s. net.*

Foster's scholarly edition of Roe's Journal was first issued in 1899 as a volume of the Hakluyt Society's Series. It was very costly and has been long out of print. Our thanks are due to the Oxford University Press for issuing this new and cheaper edition.

It is a new edition and not a mere reprint. In preparing it, the text of the old edition has been collated with the sources and thirty new letters of Roe have been incorporated, the notes have been carefully revised, and new and clearer photographic illustrations have been substituted for the old.

It is impossible to over-estimate the value of Roe's *Journal* as a life-picture of the India of Jahangir and equally impossible to over-praise Sir William Foster's deep and accurate scholarship and care for relevancy and conciseness. The result is that one of the first-rate "sources" for Mughal India has now been brought within the reach of the reading public. Quotations from the journal of Terry (Roe's chaplain) which are profusely given in the notes, help to complete the record.

Sir Thomas Roe's personality comes out vividly in his own diary and letters as well as Foster's introductory biography. He was one of England's worthies, with the grand Elizabethan air about him—a happier and more successful Dufferin in oriental diplomacy.

LEAVES FROM A VICEROY'S NOTE-BOOK: *By Marquess Curzon of Kedleston (Macmillian). Pp. X+414, and 39 illustrations. Price 28s. net.*

We are not surprised that a costly and sumptuous volume should have been published in England containing such poor stuff as these 414 pages,—for the English are a rich people and may spend their money in any way they like. But that a responsible Viceroy, Cabinet-minister and might-have-been Premier should have been at pains to note these things down year after year, and that his high-placed executors should have considered it proper to print them, makes us, (to borrow Macanlay's phrase about Southey's *Colloquies*) "despair of human nature."

What Lord Curzon cherished in his note-book as humour is the mere cracking of thorns under a pot and would hardly have been accepted for their Sunday's issue by the better type of daily papers. Curzon is, as might have been expected, at his best in his descriptions of travel; but even these are mere journalese and do not make the least approach to literature of the type of *Eothen*. The plates are exceptionally distinct. But there is not a line in this volume of any use to the politician or the historian

THE LAST BATTLE OF PANIPAT: *By Casi Raja Pandit, translated into English by Lt. Col. James Brown, 1791, and now edited with an Introduction, Notes and Appendices by H. G. Rawlinson, (Oxford University Press), Rs. 2.*

Kashiraja, a Deccani Brahman, and a trusted clerk of Safdar Jang (Wazir of Oudh), was present at the battle of Panipat, the events of which must have burnt themselves into his memory,—so that his Persian narrative of the battle and the events that led up to it, though written long after the event, is of the highest value, as an eye-witness's record. His original work, in Persian, is no longer traceable, but Col. Brown, a distinguished Orientalist, made a simplified English translation of it in 1791, which was published in Vol. III. of the *Asiatic Researches* (1799).

Principal Rawlinson has done a good thing by making this translation easily accessible to us in a cheap reprint, which is adorned with 3 plates, an introduction, notes, and four useful appendices, *viz.* (A) the itinerary of the Maratha army (from Sardesai's *Riyasat*), (B) Nana Farnavis's account of his experiences in that fatal battle (from Briggs's translation), (C) Two letters of the Bhao, and (D) a Bibliography.

Mr. G. S. Sardesai has read the proofs and suggested many corretions and additions, besides translating passages (from Marathi) and collecting materials for Mr. Rawlinson. A map of the country from Delhi to Kunjpura would have been more helpful than the small sketch facing page 52. By the way, what is Mr. Rawlinson's authority for translating *Kunjpur* as crane's nest?

GEORGE NATHANIEL CURZON: *By D. G. Hogarth, from the Proceedings of the British Academy (Oxford University Press). Pp. 23, price 2s.*

Lord Curzon's greatness and defects both come out in this obituary notice, though one has to read between the lines for the latter. He was a man of wonderful vitality, energy and variety of interests, but not a statesman, not a good man, nor even a great man,—taking the last two phrases in their broadest sense. He was a vigorous administrator, a glorified head clerk, who spared neither himself nor others, but the illuminating touch of genius, the sacred flame of the true

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philanthropist and citizen of the world were absent in his constitution. It is no wonder that he could not realise his life's dream of becoming England's prime-minister. Within his natural limits he did much good work. Indian archaeology will remain for ever indebted to him, and there is no denying the fact that Indian life was greatly quickened in his time, both by, and in opposition to, him.

S.

THE COMMERCIAL AND INDUSTRIAL DIRECTORY OF THE GWALIOR STATE (1927): *Published by the Dept. of Economic Development of the Gwalior Government. Price Re. 1.*

The book under review would be of great value to the British Indian public and the public of other native states in India who desire to be acquainted with the possibilities of commercial enterprise in the Gwalior State which is making rapid strides at commercial progress.

EARLY MARRIAGE: *By Pandit Anand Koul. Printed at the Kashmere Central Jail Press. 1927.*

In this pamphlet our author condemns the practice of Early Marriage among the Kashmiris and its pernicious effects on the Kashmiri Pandit community.

P. C. S.

BUDDHA: HIS LIFE, HIS DOCTRINE, HIS ORDER: *By Dr. Hermann Oldenberg. Translated from the German by William Hoey. Published by the Book Company Ltd. Calcutta. (Reprinted) 1927. Rs. 17-8.*

We have every reason to be grateful to Messrs. Book Company Ltd., for the republication of this very excellent work on Buddha and his tenets. It is a classical work on the subject and was long out of print. By its republication a real want has been removed. The general get-up and execution of the reprint are in no way inferior to those of its original. It is a reprint *in toto*, without any abridgement, curtailing or alteration. Indologists will surely be glad on the republication of such an important work as this.

S. KUMAR.

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HINDI

BHAVABHUTI: *By Jwaladatta Sarma. The Ganga-Pustakmala Office Lucknow. Pp. 103.*

This is the Hindi translation of the critical work on the great Sanskrit poet by the late Mahamahopadhyaya Dr. Satis Chandra Vidyabhushan.

BHAGAWAN MAHAVIR: *By Kamtaprasad Jain The 'Vir' Office, Bijnor, Pp. 49.*

A popular tract on the Jain Tirthankar and his tents.

VARAMALA: *By Govind Ballabh Panta. The Ganga Pustakhmala Office, Lucknow. Pp. 84. 1925.*

A puranic drama in three acts. There are a few illustrations some of which are in colour. A novel feature is the notation of the songs.

USHA: *By Shiwdas Gupta. 'Kusum,' The Ganga Pustakmala Office, Lucknow. 1925. Pp. 67.*

The old puranic tale of Usha and Aniruddha is told in Hindi verse. Mr. Gupta makes the laudable attempt to introduce a sort of blank verse called 'arillachhanda,' which though not yet flexible in its movement, has yet some promise in the future. This may give new force and flow to the still waters of traditional Hindi verses. There are some illustrations.

VIR MARATHE: *By Bhimsen Vidyalankar. Editor, The "Satyavadi," Naya Bazar, Delhi. 1925. Pp. 212.*

The work under notice is a collection of tales of heroism and adventure of the Marathas of the 17th and 18th centuries, and is based on authoritative historical works. Mr. N. C. Kelkar has written the Foreward in English.

SANGIT-SAMUCHCHAYH: *Edited by Mr. Shivendra nath Basu. Published by the Bharat-Kala-Parishat, Benares. Pp. XXII—226.*

In consideration of the paucity of musical literature in Hindi, this well got-up publication will be welcome to the lovers of music. The general plan is simple and both the songs and notation are useful. The introduction by the editor traces the history of musical notation in Sanskrit, Bengali and Gujrati, and Hindi, but preference is reasonably given to that of Pundit Vishnunarain Bhatkhande. We are also informed that Dulhsen alias Buddhiprakas, a descendant of Tansen invented a notation. Mr. Lakshmandas Munib, the compiler of the work, gives a short account of some of the best known musicians of modern Hindustan.

MERI GERMAN-YATRA: *By Swami Satyadeva Paribrajak. Published by the Satya-grantha-mala Office, Almora, U. P. Pp. 224.*

These tales of travel are very interesting. It gives a little account of post-war Europe, and the Indian living in Berlin. The letters of Har Dayal add to the importance of the book.

AZAD-KATHA, PART I: *Translated by Mr. Premchand. Published by the Ganga-pustakalaya Office, Lucknow. 1925. Pp. 548.*

This Hindi version of the voluminous "Fisana-Azad" by the celebrated Urdu novelist Pundit Ratna Nath Dar 'Sarsar' is presented in an abridged form. The work is a veritable epic of Lucknow life and written in inimitable Urdu prose. Mr. Premchand has done a service to Hindi knowing people by translating this most humorous book.

PUNARJANMA; *By Pandit Nandakishor Vidyalankar c/o Govila & Co., 8/2 Hastings Street, Calcutta. Pp. 166+9. 1925.*

The doctrine of reincarnation is studied in the light of ancient Hindu scriptures and modern science and philosophy.

RAMES BASU.

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ITALIAN

CARLO FORMICHI: IL PENSIERO RELIGIOSO NELL' INDIA PRIMO DEL BUDDHA: *Bologna, 1926.*

This is a book which has been recently printed in Italy and which deals with Indian religion. The author, Professor Carlo Formichi, Professor

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of Sanskrit in the University of Rome, is well-known to Indian scholars as he spent some months in India, having been invited as Visiting Professor to lecture at Santiniketan during 1925-1926. The book is not a very large one. But it is so important, and so new in its ideas, that it has been already judged as one of the most original researches into pre-Buddhistic religious thought.

Ordinarily books on Indian Philosophy or religious systems give us an outline of the various spiritual *strata* as they appear to us in this or in that sacred book, in this or in that age. The consequence is that we have a static and a fragmentary vision of what on the contrary is eternally *becoming* and moving, as the world of spirit is everywhere. Human thought is never constrained in stiff formulas, neither does it progress in a uniform and straight line. Therefore, the task of the historian must be just this: to find out the forces which have acted and counter-acted on the soul of a people, giving birth gradually to its philosophical as well as to its religious creations. Professor Formichi, following this line, has shown that the forces with which we meet in India since the Vedic times have been two: an orthodox tendency specially represented by the priests which is traditionalist, conservative, and against every form of progress; and a new dynamic one, to the impulse of which we owe the most important speculative creations of India. It is in other words the eternal struggle between the *Vedapanthis* who recognize as their master the *acarya* typifying the authority the sacred text, and the *Yogapanthis* who instead of the books substitute the *guru* and the spontaneous and immediate realisation of Truth and God in one's own soul. Professor Formichi begins his researches with the Rigveda, but he righty emphasises upon the importance of the Atharva-veda, many of the most important passages of which have been newly translated and brilliantly interpreted by him. I shall point out for instance the high interest of what he says about Atharva XI, 8. It is useless to insist on the light which can come to many a problem from a more accurate study of the Atharva-veda, where we find for, instance, those allusions to the Vratyas which are of such importance, and some of the Vratya hymns which represent quite a new world largely imbued with non-Aryan conceptions and permeated with a high mystic spirit.

Although the Brahmanas specially represent the orthodox speculation of the priests on sacrifice and rituals, yet the author following his enquiries succeeds in finding traces of the new current in them also. It was too important to be neglected or ignored even by the priestly schools of the most orthodox traditionalistic outlook. In this connection many a precious hint can be given by the Aitareya Brahmana, the Brahmana by the son of a Sudra who received initiation from Mother Earth, according to Pauranic tradition. The Upanishads in which we meet with the fullest and most unchecked development of the most vital and speculative currents of thought of India are the result of centuries of struggle between the two opposite forces. Buddhism itself, in its original form could not help largely borrowing from the Upanishadic seers.

All previous studies on the same subject have been carefully examined and discussed, and very often the author has been compelled to show how the interpretation of many a Vedic or Upanishadic text proposed by the most eminent Sanskrit scholars have failed to be exact. Very often the author differs from Deussen who without any doubt made a pioneer work in studying the Upanishads that is still very valuable even to-day, although in very many points his interpretations cannot be accepted any more. Our anthor does not refrain from criticising the too stiff philological laws and rules established e.g. by Hertel in finding out the various *strata* or the so-called interpolations in the ancient texts. It is therefore evident that it is most impossible to give a summary of a book like this, which represents in fact a brilliant synthesis of philological precision and critical understanding of facts which has permitted to the author to write a real master-piece throwing so much light on a field of research which is so important,—representing as it does the real basis of all the spiritual and religious experience of India.

Fortunately, Indian scholars not knowing Italian can become acquainted with the results of the researches of Professor Formichi; they can read the lectures on the same subject which he delivered at Shantiniketan, and which are being regularly published in the *Visvabharati Quarterly*.

G. Tucci.

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MARATHI

Shiva-Samsmriti: *Edited by G. S. Sardesai. (K. V. Dhavle. Bombay), Pp. 154; 2 portraits and 2plates; eight annas.*

This volume, like the *Shivaji Souvenir* (in English, Marathi and Gujrati) has been issued by the Bombay Committee for the celebration of the Tercentenary of Shivaji's birth, under the able editorship of Mr. G. S. Sardesai. The contents are of a varied character and of varied kinds of use or uselessness, including a short story (48 pages), rhapsodies (in the familiar Chauvinistic vein), a modern ballad (very long), etc. What historical students will value is compressed in 28 pages, and consists of 5 historical letters. Captain Modak's study of the Pratapgad campaign, and Sardesai's account of the early career of Shahji.

The Commemoration Committee would have been better advised if they had issued a volume of containing all the historical papers of Shivaji's time, for which no abler editor than Sardesai could have been found. It is still a great desideratum and we urge that it is not yet too late to set him on this task. The Committee has members who can easily provide the necessary funds.

J. S.

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ORIYA

Baruni—An Oriya Magazine published once in two months. This is the first time in the history of Oriya literature that an illustrated magazine on most up-to-date lines has been brought out. The promoters therefore deserve credit for it. It is hoped that the magazine may continue to live long to render a substantially good service to the Oriya literature.

Rex.

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MALAYALAM

PRASANGA-TARANGINI, PART III : *By Mr. P. K. Narayana Pillai B. A. B. L. Published by the B. V. Book Depot. Trivandrum. Pp. 192. Price Re. 1.*

Mr. Narayana Pillai is one of the widely known writers in Malayalam. His six scholarly essays which make the 3rd part of the *Prasanga-tarangini* complete deserve to be studied by all students of Malayalam literature. 1. Three Malayali Poets, 2. Unnunili-sandesam, 3. History of Vijayanagar, 4. Kumaran Asan, 5. Huuayi Warrior, 6. Nilakantha Tirthapadar: of these six essays the second is the longest, and we think the best thought out. This does not however mean that our estimation for his scholarly criticisms contained in the other essays is in any way less.

Not being able to see the 1st and the 2nd parts of the *Prasanga-tarangini*, we are not in a position to pass any remarks on the comparative merits of them. We heartily welcome the book, and hope to find its successive parts appear in no distance of time.

P. ANUJAN ACHAN.

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GUJARATI

MATSYAGANDHA AND GANGEYA : *By Balubhai Lalbhai Umarvadiya. B. A. Printed at the Aditya Press, Ahmedabad. Thick card board. Pp. 176. Price Re. 1-8-0. (1925).*

These are fine plays, mostly one Act plays, a novelty in Gujarati Literature, written on the style of modern English drama-writers like J. B. Shaw. The work of Mr. Umarvadiya, a rising young writer of note, has wafted into our old, antiquated atmosphere a breath of new life, and protests have been raised against it because it has come with unexpected suddenness. The thoughts are novel, the language vigorous : the outlook broad and unconventional. These in short are the features of this remarkable performance.

MONTESSORI AND KINDERGARTEN : *By Gopalji Kathenji Delvadakar, Printed at the Union Press, Bombay. Thick card board.. Pp. 80. Price Re. 1-8-0. (1926).*

Mr. Delvadakar has made a life-long study of the Kindergarten system and he has now turned his attention to the other one. He has expounded its principles in this book, and has relied on previous writers in doing so.

RAM SAMHITA, Part I : *Translated by Nagori Mansukhlal Maganlal Jhaveri. Printed at the Jain Bhaskarodaya Press, Jamnagar. Cloth bound. Pp. 174. Price Re. 1-4-0. (1926).*

This collection of Sanskrit Sholokas with this Gujarati translation is called Ram Samhita because Brahmcheri Shri Rameshwar Dutt Sharma (now dead) had collected them. They bear on different subjects, such as, Dharma, Niti, Itihas etc. The translation is well done.

MY TOURS OUT OF BOMBAY : *By Dr. Jivanji Jamshedji Modio Printed at the Jame Jamshed Printing Works, Bombay. Cloth beund. Pp, 502 (1926).*

Dr. Modi, the well-known Oriental Parsi Scholar requires no introduction. He wrote 101 letters from Europe and Persia to the Jam-e-Jamshed about the various places he visited during his tour in 1925, undertaken to attend the Moscow Conference of Orientalists. The wealth of information and details conveyed by these letters is illimitable, and the many personal touches in them make the reading full of interest. The veteran scholar is to be congratulated on undertaking such strenuous tours at this advanced age of his :

ASHO JARTHUSTRA : *By Prof. Erach J. S. Taraporevala. B.A., Ph. D, of the Calcutta University. Paper cover. Pp. 20. Price as. 3, (1926).*

The Dakshina Murti Vidyarthi Bhavan of Bhavnagar, which had undertaken to publish short lives of the prophets and saints of the world could not have selected a better scholar than Dr. Erach to write the life of Zoroaster. He has done so in simple language, and has brought out all the elements in the holy life of the prophet very prominently.

K. M. J.

WHERE ARE THE BENGALIS ?

BY NAGENDRANATH GUPTA

THE RAVAGES OF MALARIA

As a student in Calcutta and before I left for Sind I used to pay occasional week-end visits to Halisahar, our ancestral village. Part of the old house was then standing and occupied and there was another house close by built by one of my granduncles. At one time Halisahar was a township of considerable size and is named with other towns in *Kabikankan Chandi* by the poet Mukundaram Chakravarti in the account of the voyage of the trader Dhanapati to Ceylon. Halisahar is well-known as the birth place of Ramprasad Sen, the famous worshipper of Kali and composer of the wonderful songs addressed to the goddess.

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I first saw Halisahar when I was a little boy of about five years living at Serampore and yet the impression I retained enabled me to judge when I saw the place again after ten or eleven years that in the contest between the forest and man the former was steadily winning. Sometimes also I visited Kanchrapara the birthplace of my mother and a little over a mile to the north of Halisahar. The house belonging to the parents of my mother adjoined that of Jagadish Nath Roy, the first Bengali District Superintendent of Police and a particular friend of Bankim Chandra Chatterji. Jagadish Nath was my mother's uncle and I had always a warm welcome in his house in Calcutta. When going to Halisahar we usually alighted at Naihati from the railway train and proceeded by boat to Sivatala Ghat below Halisahar. I went once or twice to Kantalpara and saw the room, standing apart from the family house, in which Bankim Chandra Chatterji did some of his literary works. I visited Gourifa, Somra and some other places, and once I saw Kanchannagar, a village to the west of Burdwan. Everywhere were visible the effects of the terrible ravages of malaria. I saw deserted houses crumbling into ruin, *peepul* trees growing out of the cracks of pucca houses, jackals prowling in the daylight, dense undergrowths infested with leeches and deadly snakes and the fruit-bearing trees smothered by the wild-growing jungle. The tanks and ponds were neglected and covered with moss and water hyacinth, and were the breeding places of mosquitoes and malaria. The terror and tragedy of it all were heightened by the occasional glimpse of an old woman or an anaemic, emaciated man standing in front of an almost untenanted cottage or house—figures scarcely in keeping with the surrounding rank vegetation and the scenes of desolation that brought tears to the eyes.

The Disappearance of the Bengalis

Outside the railway station of Naihati and on the road leading to the riverside there were shops kept by Bengalis where one could have the milk of green cocoanuts, parched rice and the homely village *sandesh*. The boatmen were Bengalis and managed their crafts with considerable skill. The boats themselves were graceful, light, and easily steered by the helm, which was frequently merely an oarblade. I knew an old boatman named Raghu at Halisahar. He had somehow escaped the scourge of malaria and was a fair, old man of nearly seventy years of age with incredible strength in his arms and loins. I saw him, when the tide was low, putting his back and hips to the hulk of a large boat amid-ships and pushing it up high and dry on the slimy bank with ease, a task which would have ordinarily taken three men of average strength to accomplish. I saw Raghu's clean little hut of a cabin with fishing nets and fishing tackle spread out on bamboo poles out in the open. I saw him caulking the seams of his boat with oakum and the tannic juice of the green *gab* (গাব) nut, and I listened with unfeigned pleasure to his stories of the good old days when there was plenty in the land and malaria had not made such deadly havoc, and the village *chandimandaps* (চণ্ডীমণ্ডপ), (places of public resort) were crowded with the village gossips who discussed gravely the affairs of their neighbours in the intervals of smoking their *hookahs*. There were Bengali porters available at the railway stations, itinerant Bengali vendors of all sorts, Bengali blacksmiths, carpenters and other artisans.

In Calcutta we had Bengali servants, maidservants and cooks. The streets were resonant with the street music of Bengali hawkers. In the morning peddling greengrocers with baskets of vegetables and fruits on their heads went up and down the streets and lanes advertising aloud the things they had to sell. At midday and the earlier part of the afternoon when the men were away to their places of business the *churiwallis* with their bangles penetrated the sanctum of the zenana unrebuked. Women with flimsy metal vessels, hand mirrors and other gewgaws went about bartering them for old cloths. Gipsies (বেদেনী) announced in a monotonous singsong their ability to cure rheumatism and extract maggots from the teeth. Vendors of metal utensils announced their ware by ringing a peal on a metallic vessel with a piece of wood. Urchins bore testimony to the wonderful fecundity of the literature of Bat-tala by reciting the contents of some new masterpiece. Anything going, a sensational case, a street accident, a reported miracle by a faquir, brought grist to the mills, or printing presses, of Bat-tala. There were laureates galore in the dim alleys and by-lanes of Chitpure to whom nothing came amiss and who reeled

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off. poems with the ease and dexterity of spinners of yarn on the *charkha*.

In the summer evenings the vendors of ice-cream (কুল্‌ফি মালাই) plied a brisk business, sellers of flowers and garlands (বোঁটা কাটা বেল ফুল) hawked their fragrant offerings at every street corner, fried gram and cereals (চানাচুর, সাড়ে আঠারো ভাজা), beloved of children, were hawked to the accompaniment of wonderful rhymes. Among street beggars there were Baools (বাউল), with their one-stringed instruments (গোপীযন্ত্র) and fantastic clown caps, their devotional songs and dances, singers of *Madhukan* (মধুকান) songs, Vaishnavas with *Kirtan* (কীর্ত্তন) songs, and Kali-worshippers singing the songs of Ramprasad Sen. In the season of the Durga Pujah the streets and the houses were filled with heart-stirring *agamani* (আগমনী) songs, heralding the advent of the goddess. During the winter house-holders were aroused in the early dawn with songs celebrating the holy name of Hari, accompanied by the *mridanga* (drum) and cymbals (করতাল).

Most of these familiar figures and associations have now disappeared. Residents of Calcutta and the suburbs scarcely take note of the changes that have been taking place ; but an occasional visitor like myself, with a treasured memory of the past, cannot fail to be struck with the marked changes noticeable everywhere. During recent years I have more than once revisited Halisahar, Gourifa and other places, but looked in vain for any signs recalling the old times. Not that I expected to see the old faces, for the debt of nature has to be paid everyday and the sweeping scythe of Time is never at rest, but it was not unreasonable to expect some sort of continuity of the old surroundings. Getting out at the Naihati railway station after a lapse of something like forty years, I found everything in the possession of Beharis. They owned all the shops and were selling stale aerated waters and unwholesome, unclean sweets. The porters, the hackney carriage drivers, the ferrymen were all Beharis. And yet an association of the past confronted me in the shape of a Bengali gentleman who had also alighted from the train and accosted me by name. I could only stare at him and tell him that he had the advantage over me. He smilingly explained that he did not expect me to remember him as he was a youthful student when I used to visit Halisahar periodically and he used to come to me to have difficult passages in his text book of English explained. It was only then that my struggling memory came to my help and I could place the young boy now grown into a staid, middle-aged man. He was very kind, and obligingly helped me to get a gharry to drive to Halisahar. As I passed I noted that the houses on the roadside were for the most part tenanted by Beharis, men and women employed in the mills and doing anything else that came to their hands. For all that I saw I need not have come to Bengal at all and might just as well have revisited part of Patna or Chhapra. In the deserted towns and villages the gloom of the wild woods had deepened and the number of the residents had diminished.

In Calcutta the changes are quite as startling. Bengali servants have become very scarce and the few that are to be found are usually seen in the houses of zamindars who bring their servants from their estates. Hawkers from Behar have replaced the indigenous Bengalis. They sell vegetables and fruit, they are the street vendors of metal ware, they hawk flowers in the streets and occupy many of the stalls in the markets. Punjabi and Hindustani sweetmeat-sellers have opened shops in every part of Calcutta and are doing a thriving business. Nearly all the taxi and 'bus drivers are Sikhs. The porters with baskets (ঝাঁকামুটে) are all Beharis and Hindustanis, the rickshaw-wallas belong to the same class of people, and almost all sellers of tobacco, and *biris* come from Lucknow and Patna. The taxis, 'buses and rickshaws have driven out the Ooriya palki-bearers from Calcutta. Not a single Baool is to be seen anywhere and Bat-tala has fallen on evil days, because one seldom hears the topical, classical poems of that neighbourhood chanted in the streets. The Kabuliwalas are more numerous in Calcutta than in any other large Indian city and they are Shylocks who rely on their brawny muscles to realise the pound of flesh from their unfortunate victims, who are bled white.

The Servant Problem

The servant difficulty is not peculiar or confined to Calcutta or Bengal. It is far worse

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in Bombay. There is no such thing as an old servant to be found anywhere in this great city on the west coast of India. Millionaires are in the same boat with humble, middle-class people ; for nothing will induce any servant to stay very long. with the same master. I have heard some of the wealthiest men in Bombay complaining bitterly of the difficulty they find in getting obedient, respectful servants, who can be persuaded to stick to their jobs for any length of time. I have seen a Madrasi servant, when not on duty, wearing shorts, hoses and excellent shoes, and sporting a pair of eye-glasses ! In Sind, Sindhi servants have become as rare as the dodo. In the Punjab the entire servant class was drawn from Kangra. After the terrible earthquake of 1907 these servants are rarely available. In Allahabad wages have doubled and servants have become slippery as eels. But there is no reason for lamentation, for it is a good sign that our humble countrymen are giving up menial service and finding other work. People who cannot fasten their own shoes or feel it derogatory to carry anything in their own hands will be all the better for a little lesson in self-reliance. We are very good servants ourselves so far as the office white boss is concerned. We industriously wear out the office stool and at home discuss the saheb as a son (বেটা) with affectionate concern not unmixed with a slight fatherly comtempt. Why should we be squeamish about serving ourselves ? In the diary that General Gordon kept there is a striking passage in which he records the difficuity he had in getting a servant when he was going to Khartoum or somewhere else. He grimly adds a sentence to this effect:—"But there is one servant upon whom I can always rely, who cannot disobey me or shirk his work, and that is—myself." There is also the illuminating legend about the English nobleman who was on a visit to the United States of America. He put up at a fashionable hotel and when retiring for the night put his boots outside the door in accordance with the custom in England and on the Continent. Getting up leisurely the next morning he opened his door and was horrified to find his boots just as he had left them the previous night, and innocent of any fresh polish or touch of a brush. On enquiry he learned that there were no "boots" in the hotel and none in the country. A few days later this disillusioned specimen of the British aristocracy called at White House to see the President, for whom he had letters of introduction. After an exchange of the usual polite banalities the President asked his visitor how he liked this country across the 'pond'. "Oh, it is quite all right, but I have noticed something very funny in this country." "What's that ?" asked the President with a slight upward movement of the eyebrows. "Well, you see, in England we—er—don't have to black our own boots." "Then whose shoes do you black ?" countered the President gravely. History does not record whether the President winked at some one unseen when he put this question.

The Territorial Problem

A far more serious question is the steady displacement of Bengalis as houseowners in Calcutta by people belonging to other parts of India. Politically Bengalis and others think they are fit to take over the administration of the country, but is it a proof of their fitness that they are losing what little they have and for this loss the foreign Government is no wise responsible ? A Bengali has nothing to gain by belittling his own people, but is it not only too obvious that, whatever the other aptitudes of the Bengali people, they have so far displayed none for trade ? What has been the result ? The bulk of the quite considerable trade of Calcutta and Bengal has passed to the shrewd Marwaris, who, intellectually inferior to the Bengalis, are superior to them in the instinct of commerce and dogged perseverance. While Bengali boys are watching a football match or loitering about in the *Goldighi*, you will find Marwari boys in Burrabazar busy from morning till night selling cotton goods, working as brokers, or picking up information useful for business. Sindhis from Hyderabad, Sind, have opened curio shops and they have elbowed out Bengali jewellers and suppliers of *saris* and other articles. Having amassed enormous wealth the Marwaris are naturally investing it in land. The whole of Burrabazar is practically a Marwari colony with hardly an appreciable sprinkling of a few Punjabis, Delhiwallas and Bombay people. During the land boom which possessed the whole country like a fit of madness in the latter part of the World War, the Marwari profiteers in Calcutta made a determined effort to acquire as much land as possible at any price. As things turned out, many of them burned their fingures badly, but the great land drive is blatantly notice-

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able up to the Chittaranjan Avenue and even beyond. These large houses of the new-rich have snobbishness stamped upon them and offend every rule of artistic architecture. They are helping to make Calcutta hideous to the eye. As for the original owners of houses and lands, they have gone under in the pitiless struggle for survival. The descendants of wealthy Bengalis in Calcutta have become impoverished and have neither the capacity nor the energy to rebuild their impaired fortunes, and they are being relentlessly sold out of house and home. In many old houses in Calcutta, founded by men of outstanding ability and resourcefulness, the enervated heirs are clinging to the past, nourishing memories of their distinguished forefathers, waiting unresistingly for the push that will send them over the precipice. For the rest, the multiplication table is at work adding to the number of lawyers without clients, physicians without patients, clerks without office stools, and the University pouring out its annual quota to swell the ranks of unemployed graduates and undergraduates. Bengal has been simultaneously invaded from Behar and Marwar, the first ousting the Bengalis from labour and petty trade and the second monopolising capital and spreading out in every direction in Calcutta as land-and houseowners. What chance have the Bengalis got in this unequal contest?

If it were merely a compensatory adjustment, there would not be much reason for complaint. What is happening in Calcutta and Bengal is unheard of in any other large Indian city. Bombay is much nearer to Bikanir and Jodhpur than Calcutta, but very little either of the trade or the house property of Bombay has passed to the Marwaris. In trade the people of Bombay can hold their own against all comers. There is no Chowringhee in Bombay and Europeans have to shift for themselves wherever they can find room. In Madras the Chetties are invincible and I have seen no large places of business owned by outsiders. There are no large colonies of other people in Lucknow, Delhi, Lahore or Karachi. In the case of Calcutta it is not only a city of the Bengalis, but it is the refuge of the people who have been driven out by malignant malaria from the surrounding villages. The loss of Calcutta means the loss to the Bengalis of the healthiest city in Bengal.

INDIAN NAVY—WHAT FOR?

By TARAKNATH DAS, M.A., Ph.D.

THE London *Times* of March 23, 1927, printed the following report regarding the Indian Navy Bill:—

"The Government's Bill for amending the Government of India Act, with a view to facilitating the provision of an Indian Navy, came before a Standing Committee of the House of Commons yesterday and after minor amendments, was ordered to be reported to the House for third reading.

"Commander Kenworthy moved an amendment stipulating that where any naval forces and vessels raised and provided by India are placed at the disposal of the Admiralty, the revenues of India shall not be used to defray the expenses of such vessels or forces, and so long as they are not employed on Indian naval defence, without the consent of both Houses of the Indian Legislature. He commented on the happenings in China, and characterized it as a great scandal that Asiatic troops should be used for the purpose of suppressing Asiatic nationalities.

"The amendment was resisted by Earl Winterton and rejected by 12 votes to 9.

"A further amendment of Commander Kenworthy providing that where the Governor-General declares that a state of emergency exists the consent of both Houses of the Indian Legislature shall be required before any of the Indian naval forces and vessels are placed at the disposal of the Admiralty was defeated by 13 votes to 8."

On April 3, 1927, this Bill was further discussed before Parliament, when Mr. Pethick-Lawrence (Labour) proposed an amendment to the Government's bill to the effect that the use of the Indian Navy be confined to the shores of India. Among other things he argued that

"If India were a self-governing Dominion, it

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would be quite reasonable that the Indian Navy should be available as a part of the British forces in any part of the world, but during the present transition stage, it would stimulate the patriotism of the Indian people if the use of the Indian Navy were limited to the defence of India itself."

Lord Winterton, opposing the amendment, said:—

"...The proposal in the Bill with regard to the Indian Navy would place it in the same position as the Indian Army; it could not be used outside Indian territorial waters, just as the army could not be used outside of India, *except on the declaration by the Governor-General in Council that a state of emergency existed, and if it was so used, the Indian revenue could not be applied to its maintenance except upon a resolution passed by both the Houses of Parliament. From an administrative point of view, it would be extremely inconvenient to have the Indian Navy on a different basis from the Indian Army*... ..It was outrageous to say that Indian opinion had such a limited opinion of patriotism as suggested. It was unlikely however that the Indian Navy, in the size in which it was contemplated, would be widely used outside Indian waters in the event of war."

"Mr Pethick-Lawrence's amendment was defeated by 254 votes to 131."

Lieutenant Commander Kenworthy proposed another amendment to the effect that

"*Where the Indian Navy was used for other purposes than Indian naval defence, the cost should not fall on the revenue of India.*"

Mr. Wheatley (Labor, Glasgow) in supporting the amendment, expressed very frankly what he thought about the attitude of the Government. He said:—

"If the Government did not accept the amendment, then the title of the Bill was a misuse of words. The supreme control of the Navy surely indicated its ownership, and if the supreme control was to be vested in that House then the navy ceased to be an Indian Navy and became for all practical purposes, a British Navy. But in this the Government was only carrying out what had been the traditional policy of the Conservative Party in the treatment of India generally. They are in India for the purposes of robbing the toilers of that country, and they were only carrying to its logical conclusion that policy when they laid it down as a Governmental principle that, although India was to have a navy and pay for it, whenever that navy was wanted by this country we should seize it and use it, and would not even undertake to pay for it during the time we had it in our possession."

Many other members of the British Labor Party supported the above amendment, while Earl Winterton successfully defended the position of the Government; and the amendment was rejected by 294 to 126.

Lieutenant Commander Kenworthy again moved another amendment to the effect that "where the Indian naval forces were employed by the Admiralty outside of Indian waters the cost should not fall on the revenues of India until both Houses of Indian Legislature had given their consent." Earl Winterton made a remarkable statement in resisting the amendment. Every Indian statesman should carefully note the tremendous significance of the following statement made by his lordship:

"There was nothing in the clause which would offend the susceptibilities of the Indian people. It had never been intended in the present transition stage of the Indian Constitution, that India through the Assembly should have control over revenue, and, except for a few people, there was no demand that that control should be given at this time."

The Members of the British House of Commons agreed with Lord Winterton and defeated the amendment by 272 votes to 126.

When the Bill reached the third reading stage, Mr. Wheatley gave expression to his judgment, which may give food for thought to many Indians. He said:—

"No case could be made out for an Indian Navy which was not under Indian control. The House was being asked to subscribe to a situation in which there would be an Indian Navy that might be taken away by the very people who, in certain conceivable circumstances, might be India's chief enemy, and used by those people while they retained the right to say who was to pay for the Navy during the time that it was being used without the consent of the Indian people. Whatever blessings we had brought to India, we had not brought the benefits of prosperity, and yet it was on these poor people that we, the richest part of the world, were attempting to impose what was obviously unjust financial obligation, and, while pretending to give them a say in their own affairs, were depriving them of the most elementary part of local government. Britain should not always be availing itself of the opportunity to impose its individual will on every part of the Greater British Empire. In their hearts, the party opposite did not believe there was anything like the spirit of brotherhood or equal intellect between these various parts of the Empire. They believed in holding India by the sword, as they always held it, and in imposing their will, which they believed to be superior, on the people whom they regarded as a backward section of the population."

Mr. Maxton (Labour) supported Mr. Wheatley's contention, and added that the Bill would be looked upon with suspicion by the Indian people: and various nations in the Orient would regard it to be provocative. The view-point of the British Admiralty was aired by Lt Col. Headlam, Financial Secretary to the Admiralty. He said:—

"The opposition to the Bill was based on something that was hardly inaccurate. The whole point

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of the Bill was to carry out the acknowledged policy of the Government and the British people to give the people of India, by degrees, more and more self-government and more and more interest in their own affairs. Its object was to take from the British Admiralty, by degrees, the responsibility for looking after the naval defence of India and to give it to the Indian people. By degrees, it was no doubt the intention of the British people to give the Indian people self-government, but they could not do that in the twinkling of an eye. How long it would take us to look on the Indian Empire as a self-governing Dominion depended very largely on the caution and care with which we took each step in the process of change."

Mr. Barker (Labour) answered the representative of the British Admiralty and said :—

"It was the most hypocritical statement that could possibly be made to say that the Government were creating this Navy in order to give India self-government. *They were creating this Navy because it was a long way from this country to Singapore. The object of the creation of the Indian Navy was to defend this country against Japan*".*

However, the motion for the third reading of the bill was carried by 256 votes to 122. The Government's Bill regarding the Indian Navy will be passed without any serious opposition. The very fact that the amendments mentioned above were defeated and so strenuously opposed by the officials who represent the Government of India in England and the British Admiralty, raises the question—Indian Navy—What For ?

When Earl Reading made the announcement regarding the inauguration of the policy of establishing a so-called independent Navy for India, as a beginning of India's assuming the responsibility for her national defence, many Indians felt sceptical about it. It is interesting to note that the alert Japanese Press began to ask the pertinent question of the possible relation of an Indian Navy to the Singapore Naval Base and British Far Eastern World policies.

From the substance of the debate in the British Parliament, it is now clear that India will have to bear the burden of maintaining the Indian Navy, when it might be employed without the consent (and at times in direct opposition to the will) of the Indian people, for purposes other than Indian national defence, and for the purpose of the aggrandisement of British Imperialism. The British Imperial Government will have the full legal (not moral) right to use the Indian Navy against Turkey or Egypt in the Mediterranean, against Persia and Arabia in the Persian Gulf and the Indian Ocean, against France, Holland and Siam in the Indian Ocean and against Russia, China, Japan and France in the Pacific. That is not all,—it can be used against any nation in any part of the world against the wishes of the Indian people and for which Indian tax-payers will have to bear the burden. Secondly, it is clear that the Governor General may use the Indian Navy even in Indian waters, as a matter of emergency, against the Indian people, without the consent of the Legislative Assembly. As bombs from aeroplanes, maintained by India, and machine-guns of the Indian army have been used against the Indian people, under the so-called "state of emergency", so the Indian Navy may be used against the Indian people.

Since the termination of the World War and elimination of Germany as a naval competitor, Great Britain has only two possible rivals in the field of naval supremacy ; they are the United States of America and Japan. Astute British statesmen recognized the fact that the United States of America, with her economic and industrial supremacy, vast man-power and raw materials, would not submit to take the second place to any nation in matters of naval strength. In the Imperial Conference, held just before the inauguration of the Washington Conference, it was decided by British Imperial statesmen that it would be to the advantage of the British Empire to have a definite understanding with the United States, even if it meant that Britain might have to give up the Anglo-Japanese Alliance It is well-known in all informed circles that even before the opening of the Washington Conference, it was agreed between the United States and Great Britain that the United States would have naval strength in battleships equal to that of Great Britain, and Britain was to give up the Anglo Japanese Alliance and America was to extend her co-operation to Britain in the Pacific. It is manifest to all who are impartial that the present Anglo-American intervention against the Chinese nationalists is the expression of Anglo-American co-operation in the Pacific.

Even before the termination of the World War, British authorities realized that, the next theatre of war, that might be staged to maintain British naval supremacy and predominance, would be in the Orient; and thus

* *The Times* (London), April 6, 1927.

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they decided to augment Britain's naval power and offensive action by adopting a programme of enlarging the Singapore Naval Base. It was agreed upon, at the suggestion of the British Admiralty, that the Singapore Naval Base be enlarged to such an extent that the major part of the British navy could be mobilized there. The British Imperial Government asked co-operation and financial aid from the dominions and colonies. Australia, New Zealand, Honkong and the Federated Malay States contributed handsomely and promised to aid further in completing the project. Canada and South Africa did not want to contribute any money to this project, as they wanted to build their own naval crafts to be used for their own national interests. The question of substantial contribution from the Indian treasury was discussed. Although the policy of the Indian Government was never made public, it is safe to assert that the Government of India felt it wise not to ask openly any contribution from India, at a time when the Non-Co-operation Movement was at its height. They realized that, with the increasing opposition to the British military policy in India, any additional burden on India for the Imperial navy in which India will have nothing to say, will be most unpopular. They also felt that it would not be possible to exact regular annual contributions from India, without rousing the opposition of Indian politicians. Thus the most igenious plan was developed by the British Indian Government, under the leadership of the master-mind of Earl Reading, that India should have her own navy to suit her own national dignity !!!

Earl Winterton and Col. Headlam have declared that the Indian Navy would be administered and used by the British Government in the same way, as the Indian Army is now used. It is needless to point out that the Indian Army is being used as the training ground for British officers and to protect and extend the British Empire. We find that Australian officers are taken into greater confidence regarding the question of Indian National Defense (and some of them are being attached to the Indian Army in high positions) than the people of India.

I am one of those who believe in a strong Indian navy and a strong Indian army. I am an advocate of India assuming full sovereignty over her Finance, National Defense, and Foreign Affairs. Those who wish to see that the Indian navy be not an agency to train British and Dominion naval officers, excluding Indians, should demand *that, for the creation of an Indian Navy to be officered and manned by Indians and for Indian interests, it is imperative that there should be a Naval College for India to train chosen Indian youngmen to qualify in Naval Engineering, Naval Construction, and allied subjects. The Naval Academy at Annapolis, U. S. A., should serve as a model far the Indian National Naval College.* Then again, I wish to emphasise the point that no nation can develop an adequate naval power without its own merchant marine. India should adopt steps to build up her own merchant marine. In this matter, it is very necessary for Indian statesmen to study how post-war Germany and Italy are working to build up their merchant marine.

In conclusion, let me point out that, according to the report from London, published day before yesterday, there are 76 British naval vessels and 14,000 British marines, under two British Admirals, in the Chinese waters. These floating fortresses of Great Britain are to aid more than 30,000 British soldiers (some Indians as well) who are contesting Chinese national sovereignty on Chinese soil, under the garb of protecting British lives and property. The last Imperial Conference has decided, to the humiliation of India, that India, not being a self-governing Dominion, will not have equal say in determining British Imperial Foreign Policy. It cannot be over-emphasised that the army and navy are generally needed to enforce the foreign Policy of a nation, as well as for national defense. *India should have her own Army and Navy, under Indian control for Indian National Defense and to enforce Indian Foreign Policy.* It is my humble prayer that, all the political parties of India, fogetting their superficial differences and communal narrowness, will adopt a programme, for securing Indian Freedom, which will give legal right to the people of India to assume full sovereignty, in matters of Finance, National Defense and Foreign Policy. *Until India assumes her rightful control over her Finance, National Defense, Foreign Policy and all internal affairs, an Indian Navy, like an Indian Army, will be a tool in the hands of British imperialists to subjugate other Peoples of Asia and Africa, as it has been in the past. It is expected, from all Indian representatives in*

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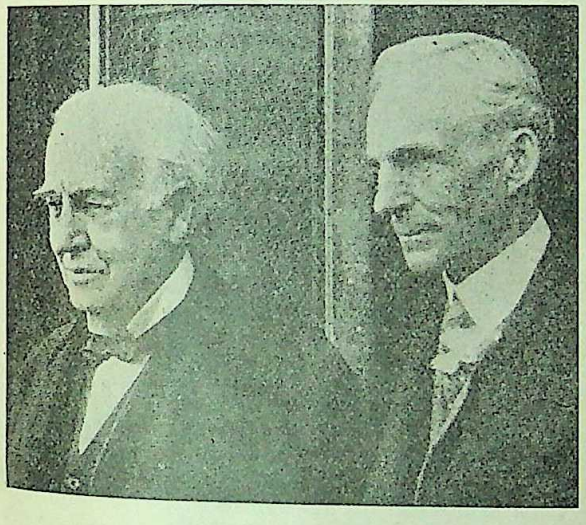
the Indian Legislative Assembly and the Council of State, that their demands should not be any less honorable than those suggested by the amendments presented by the Labour members of the British Parliament on the question of the Indian Navy Bill.

Munich, Germany.
April, 15. 1927

GLEANINGS

Edison's Eightieth Birthday

It was the busiest of birthdays. Life, death, the atom, radio, television, wireless power, the movies, marriage, the crime wave—all these and many other topics, timely and timeless, profound and frivolous, were patiently responded to by Mr. Edison, armed with his usual stubby pencil.



Edison and Ford—Two Inventors
[Photo Taken on Edison's Eightieth Birthday]

The wizard's head looked "half again as large as Ford's," to the eyes of one shrewd observer. Standing side by side, the two celebrities "differed oddly." Edison, we are reminded, was once a man of large bulk, but now "his body has settled in and his massive head looks all the larger." It is pictured for us, seen from the rear, as broad and domelike, while Ford's appeared long and narrow, of far smaller capacity than of his former employer and lifelong friend, whose birthday he had come to celebrate. The impression made by the creator of the electric light and the phonograph was one of "substance and repose and granitelike immobility, like an heroic statue," whereas the father of the flivver seemed "more a creature of motion."

—

Peace Movements of Today

The Nobel Peace Prizes.
Mussolini: "And what about me?"

Tireless Peace-Workers.
The lucky inhabitants of China, Morocco and Syria send their congratulations to Chamberlain and Briand on being awarded the Nobel Peace Prize

—

Joseph Pennell

Joseph Pennell has gone into the shadows and the notices of him printed since his death on April 23 read almost like a second obituary of Whistler.

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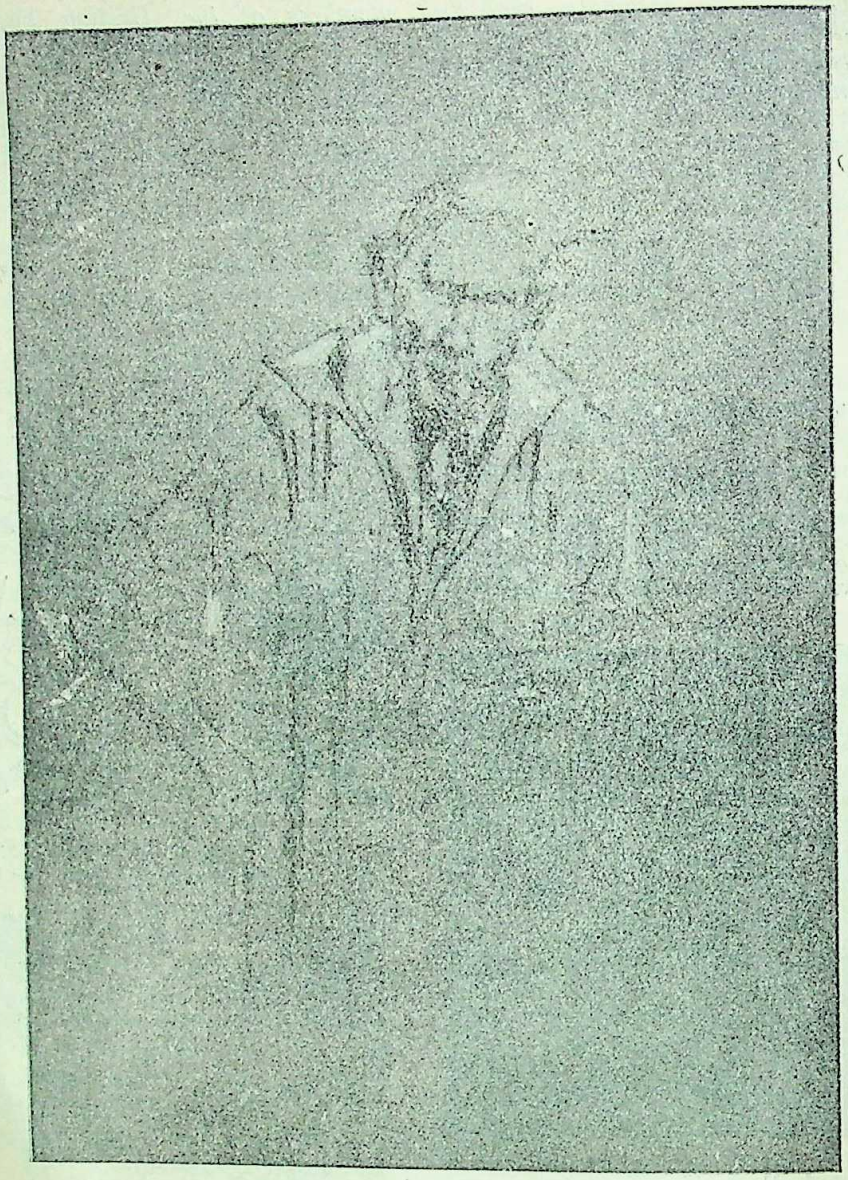

A Strange Combination of Opposites.
This portrait is by his pupil, Henry Ziegler

Thus is connected up the great friendship and admiration of his life; but no one calls him an imitator. His art was his own and remained individual; his temper was also his own, though it may have matched his elder in force while it held to his own kind.

He was a native of Philadelphia and always remained a Quaker of sorts. He lived abroad many years, providing the travel books of many writers with drawings of the picturesque centers of Europe. Since the war he had lived in America and the story of America's industrial life has an imperishable representation in his lithographs and etchings. He would travel in Greece and bring back a vivid sheaf of the impressions of the classic monuments.

Too much of an Academician to be a 'Modernist,' and too much of an individualist to be an Academician, the late Joseph Pennell was a strange combination of opposites.

Pennell on Bernard Shaw was interesting and typical. It is a pity that there is no satisfactory pendant to it, in the shape of Bernard Shaw on Pennell. The latter would have been as readable as the other.

As an illustrator of the travel books of Henry James and many others, of work in the Great War, of the building of the Panama Canal, and finally of New York'—my New York,' as he saw it from the studio window on Brooklyn Heights—Pennell has left valuable, if sometimes literal, records.

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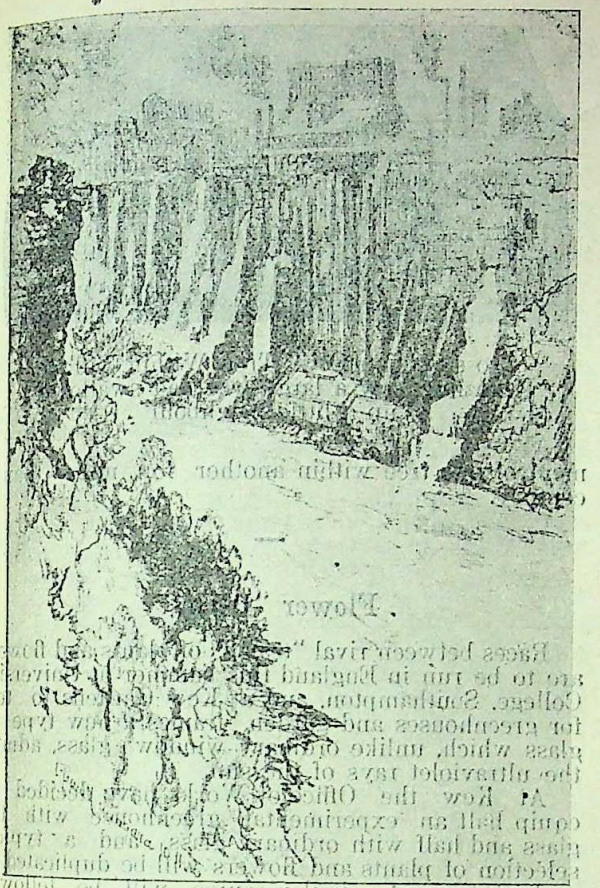
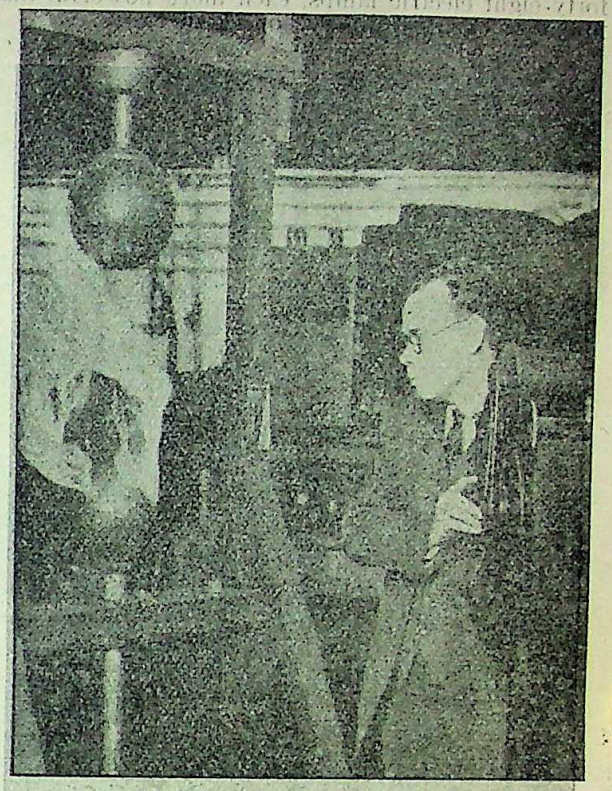


"The American Tivoli". By Pennell.

The Native Village, Panama. By Pennell.

Lightning Now Imitating Corkscrews

Stereoscopic photographs of electric flashes, taken with a new kind of superswift movie camera, have shown that the electric discharge moves in



Photographing an Electric Flash

irregular corkscrew spirals. With the aid of this camera, which takes pictures at the rate of 2,600 a second, J. W. Legg, a research engineer of the Westinghouse Company, has succeeded in revealing facts about electric flashes never previously suspected.

This newly invented high-speed camera, is so fast that it will photograph the birth, growth, and extinction of a flash of lightning and show its shape

Plant-Growth by Artificial Sun

How modern scientific students of plant life have emulated Joshua and made the sun stand still, in order to see what a few more hours of sunlight will do to the growth of agricultural crops was one of the novelties described recently by Dr.,

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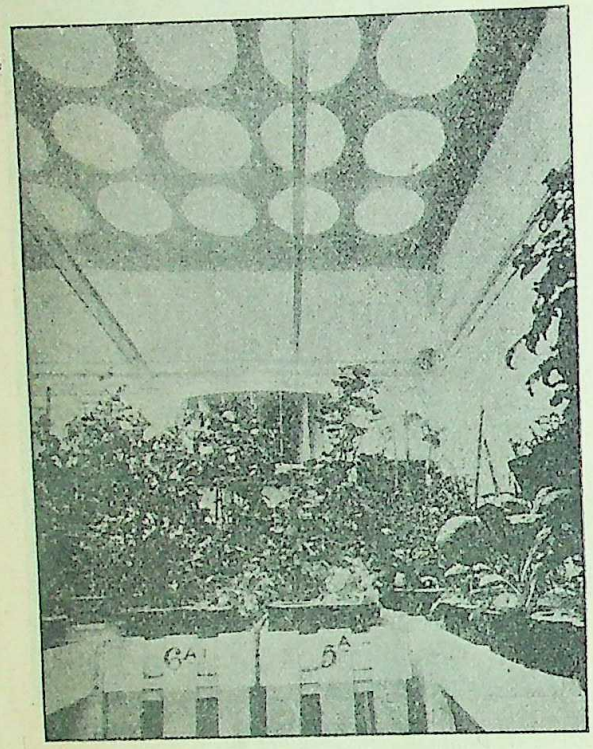
William Crocker, Director of the Boyce Thompson Institute for Plant Research. In the greenhouses of the Institute, at Yonkers, New York, there has been erected a great steel framework carrying forty-eight electric lamps, each more powerful than fifteen or twenty ordinary household lamps.



Where Plants Grow In Artificial Sunlight

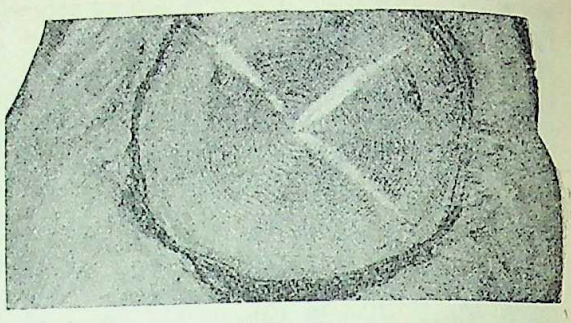
In the picture we find a view in the constant light room of the Boyce Thompson Institute for Plant Research at Yonkers, New York. It shows the lights at the top of the room, and just below them the ray filter, a plate of glass over which water is continuously circulated. The plants may be given artificial daylighting up to twenty-four hours.

—

How Tree Ate Tree

An outstanding example of the survival of the fittest, or the crushing of the weak by the strong is recorded by Richard E. McArdle, of Portland, Oregon, in the *Four L Bulletin*.

"Mr. McArdle tells the story of a Douglas fir, a small and weak specimen, which was literally swallowed up by the growth of a larger tree. Murder will out, and the old saying is borne out by this case. Perhaps the cannibal tree meant to hide its crime, says Mr. McArdle. But nature's methodical ways could not be escaped, and for this reason we can read back through the years and picture how the little tree was first choked to death and then swallowed up by its stronger neighbor. The photograph furnishes indisputable evidence of the imprisonment of one tree within another for more than a century.



Cross-Section Of A Tree Within A Tree Revealing how a large tree had swallowed up a little neighbour

—

Flower "Derby"

Races between rival "teams" of plants and flowers are to be run in England this summer at University College, Southampton, and at Kew Gardens to test for greenhouses and garden frames a new type of glass which, unlike ordinary window glass, admits the ultraviolet rays of the sun.

At Kew the Office of Works have decided to equip half an experimental greenhouse with the glass and half with ordinary glass, and a typical selection of plants and flowers will be duplicated in each section. A similar course will be followed with a wide variety of plants, including radishes, sunflowers and beans, in the large glass corridor with a southern aspect fronting the new botanical research laboratory at Southampton which has cost £5,000.

The aim of both experiments is to find out whether it is possible by the use of vita glass, to obtain any such advantages as earlier cropping, better quality, heat saving, better colour, hardier constitution, and greater resistance to disease in plants grown in greenhouses or indoors.

The glass which is the invention of Mr. F. E. Lamplough, M. A., formerly Fellow of Trinity College, Cambridge, is made in the works from which all the famous Crystal Palace glass came.

—

The New China Revealed

The Rebirth of the Chinese Nation in the throes of civil war, with troops of foreign Powers guarding their people and property in Shanghai—the country's richest city—while foreign war-ships lie within striking distance of Chinese ports, recalls to the world that China, whose legendary period of history dates from 2800 B. C., in its latest development of Westernization and republicanism dates only from February 12, 1912, when it became a republic. An additional climax in this drama of 4,700 years of Chinese history, it is noted in various quarters, is the role played by Soviet Russia, the republic of modern times,

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While nations other than the Chinese fear the Red influence in China, Chinese authorities point out that China can never become Bolshevik but will always remain essentially Chinese. It is claimed by Chinese writers, also, that tho the Cantonese Army of the South battles with the forces of the North for control of the country, both North and South are fundamentally imbued with the same ideal—namely, the abolition of all semblance of foreign control.

In order to understand how matters have come to the present pass in China, it is perhaps well to let a Chinese authority, S. Yui, Assistant Professor for Political Science in Tsing Hau University, Peking, state the case of New China as he does in an article contributed to the London *Daily Express*, in which he says:

"The period in China to-day is a period of fighting for emancipation. The Chinese revolution, which began in 1911, is a fight for emancipation from despotic rule. This fight will continue till the Republic is firmly established.

"The Chinese renaissance movement, which began in 1917, is a fight for emancipation from illiteracy and for freedom of thought. This fight will continue till illiteracy vanishes.

"But the most important fight to-day is the fight for emancipation from the 'unequal' treaties which have bound China hand and foot for over eighty years. And this fight will continue till the Powers realize the gross international injustice they have done to China, and give China her legitimate place in the family of nations.

"What China aspires to to-day is not any concession from any of the foreign Powers, but merely the restoration of her lost independence—no more than that, and no less than that."

Four hundred million people, by word and deed, are echoing in China the phrase of Foreign Minister, Eugene Chen, when he said officially for the Kuomintang party that "the time has come to speak to foreign imperialism in the language it understands."

Sun Yat Sen and Kuomintang Party

What is the Kuomintang?

"The English translation of 'Kuomintang' goes a long way toward explaining the movement. In Chinese, 'Kuo' means country, 'min' people, and 'tang' or 'tong' association. 'Kuomintang' means 'association to bring the country into the hands of her people.' It is half a patriotic organization and half a political party. It has three basic principles.

"1. People's Nationalism—The freeing of China from foreigners who have tied up the country by treaties dictated at the cannon-point.

"2. People's Sovereignty—Development of education and political democracy.

"3. People's Livelihood—Better opportunities for Chinese business men; better conditions for Chinese labor. (In China women and children work fifteen hours a day for a few cents in foreign factories.)"

The man who put forward these principles was the late Dr. Sun Yat Sen, founder of the Chinese Republic, its first President, organizer of the Kuomintang, and the prophet of Nationalist China. "Not only is he looked on as the Father of his Country—the Chinese Washington—but he is regarded by millions of ignorant farmers, and also by many among the educated, as a sort of superhuman being. The paying of respect to his memory can hardly be given any other name than worship.

"The cult of Sun Yat Sen in South China, like that of Lenin in Russia, probably has more followers than any other single 'religion.' Every home in Canton has its picture of the great revolutionary leader, reminding one strongly of the 'Lenin corners' in workers' dwellings throughout the Soviet Union. On Monday mornings, in every office under the wing of the Nationalist Government, there is a fifteen-minute service in memory of Sun Yat Sen. After a revolutionary hymn, everybody bows three times before the giant portrait of Dr. Sun, whose last will is then read aloud in staccato monosyllables. In conclusion there are three minutes of silence, while the gathering stands with heads bowed in meditation.

Troops That Have Made The Whole World Wake up to China

When the Chinese Nationalist Government was removed from Canton to Wuchang, a review was held of the pick of Cantonese troops by Mayor Sun Foo, who is the son of the late Dr. Sun Yat Sen, founder of the Kuomintang party, the chief aim of which is to make China over for the Chinese

"Anything with the imprimatur of Sun Yat Sen needs no other indorsement to insure the wholehearted loyalty of the South. So it is with the Russian advisers. They were invited by Sun Yat Sen. He gave them his confidence. To Borodin he gave three years of devoted friendship. Millions of ignorant farmers and coolies, who could not understand the issues involved if they wanted to, think it sufficient recommendation for a man that he was a friend of Sun Yat Sen, and for a doctrine that it can be connected, however vaguely, with Dr. Sun's political principles."

A born reformer was Sun, it appears.

Having formulated his platform, Sun began to organize the Dare-to-Dies for warfare against the Manchus, and—

"Built up a secret fraternal organization compared with which the great American efforts appear, indeed, small. Ramifying eventually into all parts of the globe, the nerve network of this tremendous power centered in his own leadership and moved with him as he wandered about the world during those long thirty years.

"About the only times that he felt he was fully safe during that long generation of playing against the enemy in the dark was when he was haran-

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guing his followers, at home or abroad, in the secret chambers of their Chinese lodges. When the paraphernalia of the lodge and the emblems of its order were put aside, he knew that beyond the portal of that refuge of safety there might be an enemy waiting to do him to death."

This silent man had, nevertheless, great oratorical powers.

The long struggle freed China from Manchu tyranny, but not from factional tyranny or from the danger of foreign aggression, and the China of Sun Yat Sen's idealistic hopes is still a dream. Toward the end of his life, he wrote "The international Development of China," in which he observed :

"China, a country possessing a territory of 4,289,000 square miles, a population of 400,000,000 people, and the richest mineral and agricultural resources in the world, is now a prey of militaristic and capitalistic powers---a greater bone of contention than the Balkan Peninsula.

Some British Defenders in Shanghai.
Punjab troops from Hongkong arriving in Shanghai for the protection of British lives and prosperity

"Unless the Chinese question can be settled peacefully, another world war, greater and more terrible than the one just past, will be inevitable. In order to solve the Chinese question, I suggest that the vast resources of China be developed internationally under a socialistic scheme, for the good of the world in general and the Chinese people in particular. It is my hope that as a result of this, the present spheres of influence can be abolished ; the international commercial war can be done away with ; the internecine capitalistic competition can be got rid of, and the struggle between capital and labor avoided. Thus the root of war will be forever exterminated so far as China is concerned."

Development was to "be along the following lines :

"I. Development of a Communications System.
(a) 100,000 miles of Railways.
(b) 1,000,000 miles of Macadam Roads.
(c) Improvement of Existing Canals.
(d) Construction of New Canals.
(e) River Conservancy.
(f) Construction of more Telegraph Lines and Telephone and Wireless Systems all over the country.

"II. Development of Commercial Harbors.
(a) Three largest Ocean Ports, with future capacity equaling New York Harbor, to be constructed in North, Central, and South China.
(b) Various small Commercial and Fishing Harbors to be constructed along the coast.
(c) Commercial Docks to be constructed along all navigable rivers.

"III. Modern Cities with public utilities to be constructed in all Railway Centers, Termini, and alongside Harbors.

"IV. Water Power Development.

"V. Iron and Steel Works and Cement Works on the largest scale in order to supply the above needs.

"VI. Mineral Development.

"VII. Agricultural Development.

"VIII. Irrigational Work on the largest scale in Mongolia and Sinkiang.

"IX. Reforestation in Central and North China.

"X. Colonization in Manchuria, Mongolia, Sinkiang, Kokonor, and Thibet."

"In order to carry out this project successfully, I suggest that three necessary steps must be taken : First, that the various Governments of the Capital-supplying Powers must agree to joint action and a unified policy to form an International Organization with their war-work organizers, administrators, and experts of various lines to formulate plans and to standardize materials, in order to prevent waste and to facilitate work. Second, the confidence of the Chinese people must be secured in order to gain their cooperation and enthusiastic support. If the above two steps are accomplished, then the third step is to open formal negotiation for the final contract of the project with the Chinese Government."

"The Kuomintang spread over the country, until it totaled a membership of a million, mostly students and professional men. Capable administrators took over the Government at Canton.

"When Dr. Sun died in the spring of 1925, the situation was ripe. T. V. Soong, a young Harvard graduate, had taken over the Finance Ministry at Canton and attacked the problem of 'squeeze,' the tremendous graft which prevents Chinese Governments from collecting enough money to pay their expenses. By introducing honesty into administration, Mr. Soong raised the Canton Government revenues from nine to forty-eight million dollars a year—and without increasing a single tax.

"The Whangpoa Cadet School had graduated Chiang Kaishek, a brilliant young military leader, still in his thirties, capable of handling an army. It had also produced enough officers to train large bodies of troops."

"Dr. Sun dead was of more value than Dr. Sun living. The call for his active abilities had ceased. His reputation as a saint carried the Kuomintang principles over China as no propagandist could.

"Last spring the Cantonese marched. The military leaders they hit first did not know what had struck them. When the Kuomintang Army won a victory, there was no time wasted looting ; captured positions were consolidated, plans for the morrow matured. The public in captured areas were not only conciliated, but aroused. Labor-unions and chambers of commerce were organized, Mme. Sun Yat Sen followed the army, dramatizing

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A Chinese Joan of Arc
The befurred figure at the left is that of Mme. Sun Yat Sen, widow of the first President of the Chinese Republic. She is an inspiriting propagandist of the Cantonese cause. Her companion is her daughter-in-law, Mrs. Sun Foo, wife of of the Mayor of Wuaan

for civilian populations the legend of her dead husband.

"And when a Kuomintang army suffered a defeat, its soldiers did not go over *en masse* to the other side, according to the custom of Chinese civil wars. They retreated only to advance again.

"After shattering all the military leaders in the South, the army ran against Wu Pei-fu, one of the three leading generals in China. Wu's army collapsed, and his soldiers, by the tens of thousand, went over to the Cantonese.

"Chiang Kai-shek took Hankow and Wuchang on the Yangtze and swept down toward Shanghai. When Wu and Chang Tso-lin combined against the Cantonese, Feng, 'the Christian General' whom they had driven from Peking in the spring, announced an allance with the Kuomintang and hung on their right flank. Feng's army is the only one besides the Cantonese which has received the advantage of Russian instruction."

Another view of the rise of Chinese Nationalism is afforded by the fact that the present revolution is of more enduring significance than the one that established the Republic in 1911, because,—

"It is winning the independence from the West. One may even say it has won. And the recent British note, on the surface a request to the other Powers that they join Great Britain in announcing a more conciliatory policy to China, is in effect admission of Chinese victory.

"Denied their appeals at the Washington conference for partial relief from the obligations which the treaties with the Powers forced on China—extraterritoriality, a tariff dictated by the Powers, collection of its revenues by foreigners, numberless cities governed by one European country or another, foreign war vessels in its inland water—the Chinese nursed their wrath only a short time. But they talked less humbly. Then after the strike and antiforeign boycott in Shanghai two years ago, they dropt all pretense of concealment. They demanded outright that the 'unequal' treaties be revised.

Treaties and Concessions

As a Chinese writer says in an American newspaper, nothing short of absolute abolition of the concessions and extraterritoriality will satisfy the aspirations of the Chinese people.

It is Mr. Chi Chen-wang who strikingly set forth in the New York *Herald Tribune* what the Chinese think on this point. He admits that Americans unfamiliar with the situation may view the insistent demands of the Chinese for the restoration of the concessions and the abolition of consular jurisdiction as nothing more than the vapid vociferations of Nationalist propagandists, and he then goes on to show that concessions are in reality small sections of a foreign country set down in the middle of a Chinese city.

These concessions are lands set apart in certain Chinese cities for the residence of Americans, British, or other foreigners, for the conduct of their business, the establishment of their courts, and so on. Beginning with those in the five original Treaty Ports, these concessions have increased steadily in number, as new ports were opened from time to time to foreign trade. "As these concessions were granted, individually to various Treaty Powers," says the China Year Book, "a number of them may be found in one and the same port, for example, at Tientsin or Hankow. In Shanghai the British and American concessions were amalgamated in 1854 into one concession, which is now called the International

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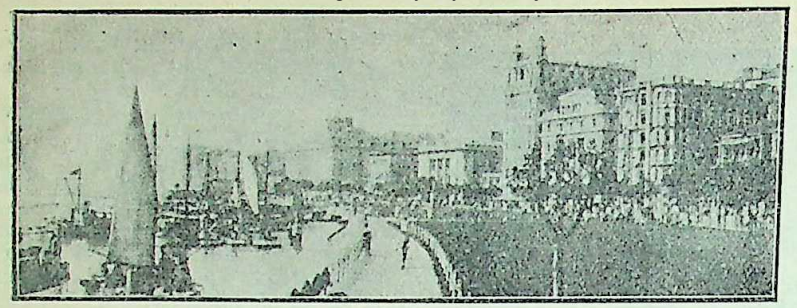

ONE OF THE GREAT BUSINESS CENTERS OF THE WORLD.
The Bund in Shanghai, which is guarded by American, British and French troops in defence of foreign lives and prosperity

Settlement. The French concession there still exists as a separate entity."

The various special privileges that have grown up in connection with foreign concessions, and that have proved most galling to the Chinese, were made the subject of a memorandum submitted by China to the Peace Conference after the war. In submitting these questions to the Conference the Chinese delegates characterized them as "hindrances to China's free development," and asked that they be removed "in conformity with the principles of territorial integrity, political independence, and economic autonomy which appertain to every sovereign State."

RED HAND IN CHINA

In an interesting volume on new developments in China, "Why China Sees Red" (Dodd, Mead & Co.), the author, Putnam Weale, who has lived many years in the "Flowery Land" and written extensively about its life and customs, tells us that Bolshevism has been actively engaged in fomenting trouble between John Chinaman and his Western friends. As he informs us :

"The Chinese, who probably of all people in the world are the least concerned about anything taking place beyond the limits of their own territory, had in 1919 and again in 1920 been surprized out of their indifference by a Bolshevik offer that seemed in curious contrast with what Soviet Russia was doing elsewhere. Briefly, Soviet Russia had offered to abolish all those things which had prest on China in the past and had been imposed on her by Czarism, and for no other reason than that Soviet Russia loved China and wished to show her that the world-republic had at last arrived. In return for formal recognition Moscow promised to give up the Boxer indemnity, the settlements in Chinese treaty-ports, extraterritoriality and tariff restrictions, besides converting the Chinese Eastern Railway into a purely commercial enterprise which China would be able to buy out entirely---not at once, of course, but in a future always slightly removed from any suggested date."

Mr. Weale then details how the wily Reds proceeded to get in touch with many quarters that had been neglected by the other nations, carrying on their propaganda both by pen and by word of mouth. He declares that : "Altho exaggerated stories have been set in circulation regarding the all-pervasiveness of this work, there is no doubt that China has been the scene of a maximum Bolshevist effort." He tells how "the Russians frequented the tea-houses and restaurants and by daily conversations with the well-drest multitudes" instilled the idea of the near approach of momentous events. He shows further how Karakhan made himself the friend of radical students and professors and "from the vantage ground of the diplomatic quarter" was able to deal smashing blows at the policies of other Powers." Meanwhil the Soviet was not idle in the South.

That the work of Christian missions has in some degree paved the way in China for the doctrines of Lenin is one of the conclusions reluctantly arrived at by Mr. Weale.

WHO'S WHO IN CHINA

Feng Yu-hsiang

Feng Yu-hsiang, commander of the "People's Army," writes Anna Louise Strong in *Asia* Magazine, is "A stolid man, tall and strong ; he recited his program with a bored but courteous air. I knew from his secretary that he had been up since four in the morning ; for he works like a horse, steadily, methodically and apparently without excitement or high tension. Somewhere beyond the little reception-room in which he received me ---a room with mud walls and a mud floor covered with matting, created in the past few weeks by Feng's own soldiers---the morning's pile of telegrams awaited him, from Chang and Wu, from advisers in Peking and from semisubordinate generals in allied provinces. For all China behind me was seething with the beginnings of the latest civil war. Wu had locked horns with Chang, and the burning question in every one's mind was "What will Feng do?" To the peasant army of Feng the possession of Peking is not essential, tho it may give prestige; the essential thing for Feng, as his action showed, was to finish communications across the great roadless spaces, and thus build a self-subsistent domain.

"'The first need of China,' Feng told me, 'is to push popular education till every man can read. The second thing is to build good roads and railroads ; we built this summer four hundred miles of road to Kansu, fifty feet wide with four rows of trees and eighty bridges. Now the peasants of Kansu can have a market. Next we must reclaim waste lands by irrigation and flood-protection, and settle on them the surplus population. We must give loans to these new colonists ; already I have started three credit-loans bureaus, one in each province that I am assigned to control.' The naivete of Feng's peasant mind was shown in his insistence to me, that these credit-loan associations should lend money 'without any interest.'

"Outside in the clear sunlight of that desert country I saw thousands of Feng's soldiers digging roads, building irrigation ditches, carting the dirt sway in the loosely woven baskets from which it pilled so easily—the endless, inefficient work that the Chinese peasants are accustomed to. Each wore

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an arm-band with the words: "Die for country: love the people; don't disturb the people."

"He himself had explained to me his theory of organising an army. When we need new soldiers, we take them from the peasantry, not from the town hoodlums. We ask each young man who applies, 'Have you ever been a soldier?' If he has, we don't want him. All soldiers that ever before were were bandits.

"'We teach him to read and write; we teach him some simple trade. We teach him also loyalty to his country, which is something peasants do not know. We work him very hard, building roads and reclaiming lands. Some day, the soldier knows, after three years of soldiering, he will have the first choice of those lands. Then we shall have a population of soldier-farmers, who can read and write and defend themselves. They will be citizens—the first citizens China has ever known.

"'Many nationalist students are now applying to join us. This is something new in China: always a student has held the highest place, and a soldier the lowest in our social system. These students we put into the ranks as common soldiers; we give them hard treatment; we give them officers who are peasants—without culture. If the students have patience, and not merely enthusiasm, then they will endure and become officers. This is the plan we have for building our 'People's Army.'"

In addition, he is a hard disciplinarian, punishing looting with death. In contrast to Chang's multitudinous harem, he has one wife only, a former Y. W. C. A. secretary, who follows him into the hardships of camp life and helps organize welfare work for his soldiers. And he is building an army that can be trusted to go on without him, since it is organized around an idea and not a person merely. The idea is of a People's Army supporting the nationalist cause, showing its loyalty to the people by the suppression of looting and by the utilization of its spare time for land improvement.

Wu Pei Fu

"Always the news about Wu has its own classic Chinese flavor. When leading politicians visited him during his "vacations," to solicit his aid on one side or the other, it was announced that they were to visit Wu "to spend a week in discussing ancient Chinese literature." No doubt they did this also, between more modern topics of conversation.

"A large barracks-like building, with many delegations coming and going, leaving behind them disorder of papers and cigarets—such was the environment in which I found Wu. His fifty-four years were obvious. He bore, whispered a "hard-boiled" reporter to me, the scars of his earlier drinking life. Yet his secretary testified that he never gets sick, but goes at seven each morning to field or office. All the time he talked to me, he was reading a pile of telegrams and making notes on them. In manner he was far more like some kindly, slightly shabby college professor than a great general.

"Wu, it was clear, was the literary man and the spokesman of the merchants in his ideals.

Chang Tso-lin

Of Marshal Chang Tso-lin, then known as the "Strong Man" of China, Miss Strong relates:

"Is it Chang's fault—or his misfortune—that he has become the agent of foreigners?

"Chang openly states that the only solution of the trouble in China is for the Powers to back the strongest man and let him subdue the land. Doubtless there will remain Chang, or one like him, holding sway in Manchuria, and from time to time extending his influence down the seacoast, in the regions where foreigners have trade to be protected, and are willing to support the man of discipline who will keep law and order with a hard hand.

THE RUSSIAN BRAINS OF THE CANTONESE.
Left to right the Russian, Michael Borodin, chief adviser of the Cantonese Army and Government; another Russian adviser, name unknown; General Stallen, Russian Army officer; and, next to him, bareheaded Gen. Chiang Kai-shek, commander-in-chief of the Cantonese Army.

"In spite of social laxity among his officers, Chang has a disciplined force of soldiers well able to hold Manchuria and the seacoast. Moreover, he has plenty of money. His territory is very rich and yields a large revenue. But most important of all, he has foreign support; the Japanese especially cannot afford to let him be beaten."

Chiang Kai-shek

Of Chiang Kai-shek "China's New Strong Man," an account runs on:

The General ate nothing, and instead of tea, he sipped hot water. Most of the time he sat erect, his folded hands on the table before him. There was no bombast about him, hardly any gesture, but he had a quiet dignity, and—a quality rare in Chinese, rare enough anywhere—he smiled as he spoke. A tall, slight man under forty, there was nothing in his appearance to mark him as a leader of men; his high forehead, which seemed higher because of his close-cropped head, his delicate features, and small-boned hands seemed rather to indicate the scholar type.

Chiang's relations with Russia are an object of anxiety to most foreigners in China. We are told

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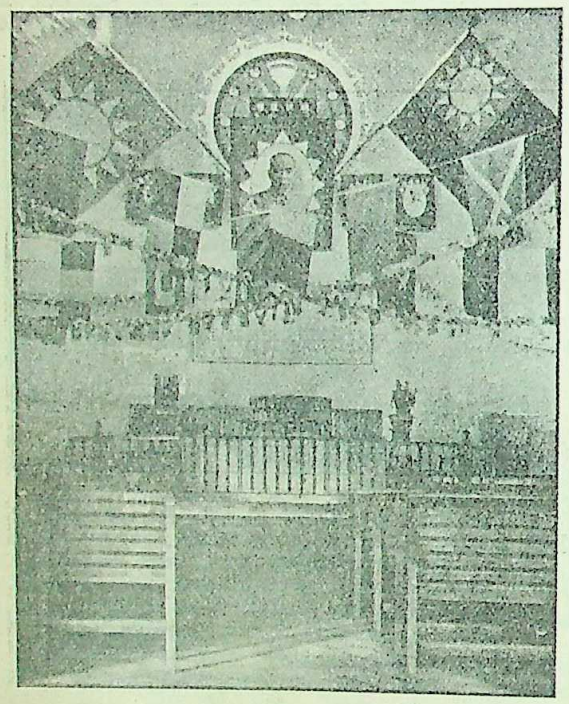
that it was with the aid of General Gallant, one of Borodin's assistants, and a small subsidy, that Chiang "trained a corps of boys to be officers in China's future Nationalist Army."

Eugene Chen

Eugene Chen, Canton's Minister for Foreign Affairs, who now seems to have the British Foreign Office in a tight place, and whose dynamic State papers and notes have aroused so much attention during the last few months, is one of the most picturesque figures in the kaleidoscopic China of to-day.



HIS PORTRAIT DOMINATES HEADQUARTERS.
Sun Yat Sen's portrait dominates this assembly-room of the Kuomintang National Headquarters in Canton. After Dr. Sun's death it became the custom to hold a memorial service here every Monday morning; indeed, the Sun Yat Sen cult amounts almost to worship.

Chen, one of the most violent haters of Great Britain, and one of the most ardent of Chinese patriots, was born a British subject and educated in England. Moreover, he is not all Chinese in blood.

Canton's Foreign Minister was born in Trinidad, and his mother is said to have been South American. In appearance he is not typically Chinese. A small-boned, slight, nervous man, he might easily pass for a Latin if divested of his flowing Chinese clothes—and it is only recently that he has adopted Chinese dress.

Chen was born into a wealthy family and was educated at Oxford. When he came to China he began working here and there as a newspaperman. For a time he was on a Canton paper; then he was an editor in Shanghai. Later he edited a paper in Peking, and his writings were so radical that he was arrested. His execution had been decided upon, but he saved his life by claiming and proving his British citizenship and extraterritorial privileges. Since then, however, he has become a citizen of China.

Even his political enemies admire Chen's brilliance, his incisive mind, and his handling of words. He is admitted to be the best writer of English living in China to-day.

During the Customs Conference last winter while Mr. Chen was in Peking, vigorously writing for Chinese independence, he attacked some of actions of Chang Tso-lin, the Manchurian war-lord. One night between midnight and dawn he was suddenly waked up by armed men, who seized him, carried him bodily out of the house and put him into a closed automobile. Driving hurriedly the ninety miles from Peking to Tientsin, then under control of Marshal Chang, they locked him up. Each day during several months he was told that he was to be shot some time during the day.

Finally, one morning, he noticed that the door of the room in which he had been confined was open. Fearing that it was left open to trick him into stepping outside, in order to give the sentry a chance to kill him for trying to escape, he waited some hours before he decided it was safe to leave. Some of Marshal Chang's troops had revolted. This had caused the guard about his prison to desert.

Chen promptly returned to Peking and resumed his editorial work. His hair, formerly a dense black, was now heavily streaked with gray as a result of his second imprisonment. Shortly afterwards Chang Tso-lin seized Peking and Chen again had to flee for his life. He then went to Canton, where he was made Foreign Minister of the Southern Government.

He never has advocated anything in any way approaching Bolshevism or Communism. His liberal ideas of government would make him welcome in either of our political parties. He is no more internationalist or Communist than George Washington or Thomas Jefferson was.

Mrs. Sun Yat Sen

"Almost a Queen" among the Cantonese, Mrs. Sun Yat Sen is pictured as riding in the van of the revolutionary army, "in her American-made sedan." The widow of China's first President was a student at Wesleyan College, Macon, Georgia, before her marriage.

Chang Tsungchang

Another Chang, not to be confounded with Chang Tso-lin, has lately moved into the foreground of the cable news. Chang Tsungchang, present dictator of Shantung, is a picturesque figure, perhaps the most hated and feared man in the country. Imposing personally because of his height of six feet two inches and his enormous strength, he is able and ruthless. Shanghai remembers his stern rule for about eight months in 1925, and all classes have opposed his return. While he is supposed to be a subordinate of Marshal Chang Tso-lin, the Northern commander, even that decisive personage has never been able to control him.

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LETTERS FROM THE EDITOR

IX

ONE morning at Geneva when I was returning from Hotel Beau Rivage, where I had gone on some business, I was accosted by two Swiss gentlemen. Coming to know that I was an Indian editor who had come to Geneva on the invitation of the League of Nations, they wanted to include my portrait in an Album which they were going to publish. So by appointment they called the same evening at my hotel. When the drawing had been finished, I was asked how many copies of the Album, and of my portrait, printed separately, I would purchase. I subscribed for some copies of both, which have been recently received. These people know how to make money! The Album contains 111 portraits of ladies and gentlemen who had come to Geneva as delegates, or are officials of the League, etc. Those who have seen me most often say that my portrait is not faithful. The name of the artist is Oscar Lazar.

The meetings of the Assembly of the League of Nations being over, I began to get ready to leave Geneva. Many important meetings of the League Council were to be held in October, as in fact they are every now and then throughout the year. But not having hitherto had any fascinating or encouraging experience of League meetings of any sort, I did not feel tempted to prolong my stay in Geneva.

I had brought with me many summer suits and other things which I did not require any longer. I wanted to send them back home, as it was very inconvenient to travel with so much luggage. I was making enquiries about the cheapest and quickest means of doing so, when an unexpected opportunity presented itself. I learnt from Dr. and Mrs. R. K. Das that a friend of theirs, Mr. Surendranath Bose, had come to Geneva on his way back home from America after fifteen years' sojourn there. When Bose came to see me, he told me that he was one of my pupils at the Kayastha Pathshala College, Allahabad. He was a good student, noted particularly for the high character he bore. He was returning home after securing a good appointment at the Tata Iron and Steel Works at Jamshedpur. He readily agreed to take my things with him, which he very kindly made over to my sons in Calcutta long before my return. He would not allow me to thank him, but I do so nevertheless.

It takes about 22 hours to reach Berlin from Geneva. I left the latter town one morning at about 11, and reached Berlin the next morning at about 9. The conductor of the train helped me to get down at the station nearest to Kaiserhof Hotel, where I wanted to go. Mrs. V. Chattopadhyaya had kindly volunteered to take me from the railway station to the hotel, but as she had gone to a different station, we met only after my arrival at the hotel. The poet Rabindranath Tagore and his party were staying at this hotel. On the day of my arrival, which was Saturday, the poet was not at Berlin. He was to lecture at Dresden on the Monday following.

At Venice, Paris, London and Geneva my baggage, as well those of other travellers, was examined by customs officials. At Berlin there was no such examination. I went straight from the station to the hotel. It was wise on the part of the Germans, I thought, not to put travellers to any inconvenience. For they are good customers. Moreover, on account of their manufacturing skill and large scale production, the Germans do not, perhaps, apprehend that mere travellers would smuggle goods into Germany in their hand-bags, etc., to undersell them!

The German language, as printed, has a rather forbidding appearance to strangers on account of the length of its words and the abundance and juxtaposition of consonants. But as spoken, it dit not seem harsh-sounding.

As mentioned above, Rabindranath Tagore was to lecture and recite poems at Dresden on Monday, and his dramatic piece, *The Post Office*, was also to be played there. So I started for that town in the morning in the company of Mrs. Rathindranath Tagore and Mr. Arabinda Bose. Arriving there at about 1 p. m., we did not go at once to the poet's hotel. He was to lecture in the evening, and

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the play was to come off after the lecture. So, we wanted to see the town first. It is an old town, the capital of Saxony, situated in a charming valley on the Elbe. It occupies both banks of the river, the parts of the town on the left and right banks being united by several bridges, of which the Albert Bridge is a master-piece of architecture. On account of its architecture and splendid art collections, its artistic and educational reputation, public squares and gardens, and its charming promenade on the Elbe, Dresden is a pleasant and attractive town. From the railway station we went to see the famous picture-gallery, which forms part of the museum. When we had almost reached its entrance, a photographer snapped us—perhaps because there was a Hindu lady in our company clad in the graceful sari. The picture-gallery is one of the finest collections out of Italy and contains about 2,400 paintings, mainly by Italian and Flemish masters. Raphael's Sistine Madonna is considered the gem of the collection. It is kept in a separate room by itself in a sort of shrine, and is visited by large numbers of persons. The appreciation of some of them is purely aesthetic ; but many almost adore it. Other master-pieces are Titian's 'Tribute Money' and Corregio's 'Magdalene' and 'La Notte'. I did not like the fat nude women in some of the large Flemish paintings. I do not speak here as a puritan. The nude figures were not at all even artistic. As Mrs. Rathindranath Tagore is herself an accomplished artist, she would often draw my attention to some particularly fine specimen of painting. While we were going the round of the rooms, a German woman accosted me and said in English : "May I have your permission to speak to you for a few minutes ?" I replied at once : "You have made a mistake. I am not Rabindranath Tagore, I am only a countryman of his." Thereupon she said, pointing to her companions, who also were women : "I also thought so, but they insisted that you were Tagore" From the picture-gallery we went to see the Castle, an imposing building. But we were too late—it was then closed. But one part of it was open. It was the 'Green Vault', containing a valuable collection of precious stones, pearls and curios, and articles in gold, silver, ivory, etc. One of the caretakers pointed out to us some of the gems which had come from India. India has enriched many a country and town, but herself remains poor. The Public Library, the churches, the factories, etc., for which Dresden is famous, I had no time to see. I, however, saw an international exhibition of modern paintings which was then being held there. Artists from all countries of Europe and from America had sent their works there. I do not now remember whether Japan was represented, but India was not. The collection was very large. The paintings were, however, too modern for an old-fashioned man like myself, who, moreover, cannot pretend to be an art critic or connoisseur. Though Mrs. Tagore and I could appreciate a few works of art, I could not make out what real or imaginary objects or ideas many of them represented. I could only see that their colour scheme was striking. Within the same extensive area, there was also an international exhibition of gardening and of flowers. Models of many famous historical gardens were kept there. And there were other models suggesting how gardens might be planned. As for the flowers, they were one mass of colour. From the exhibition grounds I went by tramcar to the hotel where the poet was putting up. The car was overcrowded ; many could have only standing room. But when I got into it, some of the passengers, including some girls, seeing an old man standing, stood up to make room for me. This politeness to an unknown old foreigner showed their good breeding.

We went to the big hall where the poet was to lecture, a few minutes before the time fixed. There was not a single unoccupied seat. Some had to remain standing. A large section of the audience consisted of women. Many men and women could understand what the poet said in English. Others, the majority, understood the lecture from the translation in German delivered fluently by Professor Tarachand Roy of Berlin University. There were many reporters, several being women. After the lecture, the poet recited many of his English and Bengali poems. The lecture and the recitations were frequently applauded. His poems, particularly those from "The Crescent Moon," were highly appreciated, so much so that he had to recite more poems than he had originally intended to do.

When the lecture and recitations were over, we made our way with difficulty through crowds of people to the theatre. There also not an inch of space was left un

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occupied. Considering the unfamiliarity of the subject and the dramatis personae, the acting was creditable. Some of the dresses were rather funny. I do not, as I should not, say this in a fault-finding spirit. The part of Amal, the sick boy, was played by an actress. At Prague also, both in the Czech and German theatres, actresses played that part. Everywhere, the parts of the boys also who came to play with Amal were played by actresses. Both in Germany and Czechoslovakia the poet asked why actresses played these parts. He was told that boys could not be had to play these parts. It is different in Bengal and with Bengalis living outside Bengal. Some boys have played the part of Amal to perfection. I do not know whether "The Post Office" has been staged anywhere in India by non-Bengalis. So I cannot say whether non-Bengali boys have played the part of Amal, and, if so, how. When the play was over, the proprietor or manager of the theatre read out a highly respectful and appreciative address to the poet, who received an ovation also from the audience.

Looked at from the outside, the architecture of Dresden appeared to me more interesting and artistic than that of Berlin.

From Dresden the poet came back to Berlin. His daughter-in-law, Mr. and Mrs. Prasanta Mahalanobis, Prof. Tarachand Roy, Mr. P. C. Lal and myself accompanied him. In the train the poet said many things, grave and gay, worth recording in permanent form ; but I am sorry I did not take any notes. Their flavour would be lost, if I attempted to give their mere substance from memory in English translation.

As Berlin is built upon a flat sandy plain whose average height above the level of the Baltic is only 100 feet, the site it occupies cannot be said to be favoured by nature so far as scenic effect is concerned. But what man can do for his habitation has been done for Berlin. Its industrial, commercial, and educational and other cultural activities and facilities have made it one of the foremost cities of the world. The advance of the city in population has been extraordinary. In 1804 the population was 182,157, in 1919 it was 1,902,509. In 1920 seven suburban towns and a number of other districts were formed with Berlin into a single commune with a population of 3,803,901. The centre of the city is now given up almost exclusively to commerce. Most of the houses in it are built of brick, plastered or stuccoed outside. The city contains a large number of very fine buildings. The former royal palace stands at the centre. It has nearly 700 apartments, including the richly adorned state rooms. There are also the crown prince's palace, the old and new museums, the national gallery, the arsenal, the theatre, the opera house, the guard-house, and the university. 'Unter den Linden,' so called from its double avenue of limes, not unmixed with other trees, is one of the finest streets in Europe. The Prussian State Library contains over 1,750,000 volumes and 50,000 Mss. Numerous statues of national heroes adorn the city. It has more than 20 theatres. There are numerous classical and other gymnasia, higher boys' and higher girls' schools, middle and elementary schools. Berlin University, though not as old as many other similar institutions, having been established only in 1809, has taken a distinguished place among the universities of the world. It has counted among its professors such men as Fichte, Hegel, Schelling, Schleirmacher, Eichborn, De Wette, Wolf, the Grimms, Niebuhr, Savigny, Neander, Bopp, Ranke, Curtius, Lepsius, Mommsen, Dorner, Virchow, Du Bois-Raymond, Helmholtz, Hofmann, Sybel, Van 't Hoff, Harnack, Treitschke, Fischer, Einstein. There are now about 600 professors and lecturers and about 12,000 students. There are various ethnological and other museums. Mr. A. C. N. Nambiar kindly showed me some of the museums and picture galleries. The six mural paintings by Kaulbach in the grand staircase of the New Museum appeared to me magnificent. In my drive through the main road of Charlottenburg, Mr. Arabinda Bose showed me its great technical school from the outside.

Owing to my short stay in Berlin and other causes, I could not see Berlin as thoroughly and know it as intimately as I could wish. In Kaiserhof Hotel I made the acquaintance of M. Paul Birukoff, friend and biographer of Tolstoy. M. Birukoff had come to see Rabindranath Tagore. I also met there Dr. and Mrs. Sten Konow of Norway, of whom I had been for months a neighbour at Santiniketan. Dr. Sten Konow invited Rabindranath Tagore and his family, Mr. and Mrs. Prasanta Mahalanobis, and myself to dinner at the residence of a relative of his. We spent an enjoyable evening there. Mr. Justice C. C. Ghose and Lady Ghose were in London when I was there ; but I did not meet them there. I was glad to have some talk with them at Kaiserhof Hotel in

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Berlin. There, too, I had a long conversation with Mr. Virendranath Chattopadhyaya. I could not fail to admire his intelligence, wide knowledge and patriotism. He did not appear to me to be a bloodthirsty man, as typical Anglo-Indians would perhaps make him out to be. At Kaiserhof Hotel I also made the acquaintance of Mr. Ranjit S. Pandit, Barrister at law, of Allahabad, who said he was a friend of my eldest son.

Mrs. Chattopadhyaya kindly took Mrs. Rathindranath Tagore and myself one day to the studio and home of Madame Kathe Kollwitz, Germany's artist of the masses and of social misery, about whose works an illustrated article appeared in the *Modern Review* for August, 1925. She lives in the poorer quarters of Berlin. Though working-men and other persons of scanty means live in this part of the city, its roads and foot-paths are almost as well kept as the best streets of Calcutta Madame Kathe Kollwitz received us very courteously and took great pains so to place her pictures before us that we might see them to the best advantage. Many of her drawings are very powerful and realistic. She is an elderly woman and showed us photographs of her grand-children.

I enjoyed our two visits to the residence of Dr. Mendel, a young medical man of 29 years of age who has given up his rising practice and has devoted himself to investigating the causes and cure of cancer. He explained to us some of his researches and the results he had obtained, requesting me not to publish anything before he himself had done so. The Mendels live in a suburb of Berlin, which is very beautiful.

When I was at Berlin, a police exhibition was being held there, in which, among other things, the methods of dealing with revolutionary activities were being shown. I did not go to see it. Some parts of the exhibition were open only to the German and foreign police.

Here in India, we have read much about the sufferings of Germany and her impoverishment in consequence of the world war. That may be true. But I must say that in Berlin and Dresden and in the parts of Germany through which I passed, I did not notice any signs of poverty. That may be due to the fact that, even during times of peace, the utter destitution, misery and sufferings of the majority of the inhabitants of India are such that no European who is not an eye-witness can believe that such things can be. Going from a country where millions upon millions never know a full meal from the cradle to the grave, Berlin may have appeared to me to be extraordinarily prosperous.

The people of Germany have great mental hospitality. However heterodox a man's theories, opinions or ideas may be, if he can state them with tolerable clearness, he may find some persons in Germany to give him a hearing. No people can become culturally great without this kind of intellectual curiosity.

In Germany I found the word "verboten," which I suppose means "forbidden," in many street notices. I was told, they used to occur even more frequently before the revolution. Perhaps it was and is the practice of the public authorities in Germany to tell the people what they are not to do.

From Berlin I went to Prague, the capital of the new republic of Czechoslovakia. It is called Praha in the Czech language. The only European language which I know is English, which contains a large number of words derived from Latin—many of them through French. In my boyhood I had read a little Latin, too. The linguistic affinities of German and English are well-known. For these reasons, in Italy, France, England, Switzerland and Germany, many words in placards, sign-boards of shops, notices to the public in railway stations and elsewhere did not seem entirely unfamiliar to me. But when I came to Prague, except for a few words like hotel, telegraph, radio, etc., the rest appeared quite strange. For Czech is only remotely related to the languages named above. There were some Russian shops of which the sign-boards were in Russian characters, some of which are like the first funny attempts of abecedarians to write Roman letters.

As I went to Prague in the company of Rabindranath Tagore, I found on arriving at the railway station of that city that Professors M. Winternitz and V. Lesny were waiting there to receive him. I was an old acquaintance of theirs and was recognized by them. We all put up at Hotel Julis.

I had noticed at Dresden and Berlin that I was suffering from night sweat. There was no fever, nor had I become physically weak. At Prague, I used to perspire rather profusely after going to bed. So I desired to consult a good physician. Dr. Max Winternitz, youngest son of Prof. Winternitz, is a qualified physician. So I asked this young doctor whom I should consult. He kindly took me to the leading

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physician of the city, who, after asking me various questions and examining me very thoroughly, could not discover any cause of the night sweat. He suspected that it might be due to malnutrition. Considering the cost of living in Europe this doctor did not charge any very high fee. He prescribed some pills, which I took for some days without any perceptible change. He advised me not to use warm night clothes. As I had sent home all my summer wear with Mr. Surendranath Bose, Dr. Max Winternitz said his mother would purchase for me some night clothes which were not woollen. She very kindly did so. The price charged by the shopkeeper was not high. The Winternitzes showed their kindness to me in other ways, too.

Prague has this peculiarity that there are separate institutions for the Czechs and the Germans. There is a German university, and there is a Czech University. There are separate theatres, lecture halls, etc., for Czechs and Germans. Some Russian institutions have been established in the town, including the small Ukraine university (1921). Owing to there being separate institutions for the two largest communities, Rabindranath had to lecture and recite poems separately to them. As usual, the audiences were large and enthusiastic. *The Post Office* was played separately in Czech and German in the two national theatres. In the Czech theatre the scenes and dresses were more expensive than in the German theatre. This may have been due directly or indirectly to the Czech's receiving more state patronage than the Germans. As regards offices of State and appointments in public services, particularly the higher ones, it would seem from the names of the incumbents that Germans were perhaps to some extent discriminated against.

One evening, when Rabindranath was to recite some of his poems, Professor V. Lesny, who knows Bengali, read a long and learned paper on Bengali literature.

At the dinner given to Rabindranath by the Pen Club, which I believe is a Czech institution, Professor Lesny welcomed the poet in Bengali. For a foreigner who was in Bengal only for a short time, this was a creditable performance. Besides the speaker the only European who perhaps understood him was Mr. O. Pertold, formerly Consul for Czechoslovakia in Bombay, who told me that he could understand, though he could not speak, Bengali. Mrs. Pertold, by the way, told me that she was engaged in writing a book on Indian authoresses. Prof. Lesny afterwards wanted to know my opinion of his Bengali. I said that, except for his pronunciation, there was not much fault to be found with it. At this dinner of the Pen Club an elderly lady, perhaps Czech, sat next to me. As I am a vegetarian and could not always judge from the mere appearance of the dishes what to take and what not, she helped me to choose some of the dishes, for which I was grateful. But I did not quite appreciate one of her questions. She asked me why Indian women looked prematurely old, which, by the way, is not at all universally true, as there are very many Indian women who look young for their age, and that without any artificial make-up. Perhaps the question did not clash with her ideas of civility. Even the fact that an Indian lady was sitting almost in front of her did not prevent her from saying what she did. I might have retorted by asking her why many old European women tried their utmost to conceal their age by the use of cosmetics, etc.; why it was bad manners in Europe to ask a woman's age; and so on. But my antiquated oriental manners prevented me from putting such questions.—This is a minor incident. The dinner was excellent and the speeches unexceptionable.

Besides this public entertainment, Prof. Winternitz asked Rabindranath and his companions to tea one evening. Many prominent men and women of Prague were present. The refreshments provided were excellent and on a lavish scale, and the music was appreciated by those who understood European music. Prof. Lesny also asked the poet and his companions to tea. On this occasion, too, many prominent men and women of Prague were present. On both the occasions, "tea" was a misnomer;—the dishes were so many that no one who wanted to have his dinner also on those days could possibly do justice to them. As I do not understand European music, I can pronounce no opinion on the songs sung by the Czech singer at Professor Lesny's tea party. I can only say that his voice was very big and powerful.—Rabindranath and his companions lunched with the Winternitzes on another day. This was entirely a family affair. The absence of any formality made us feel quite at home.—The poet and his companions visited the villa of a millionaire Czech poet by invitation one day. The library

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in the villa was beautiful to look at. Owing to the owner's or some one else's eagerness to show Tagore the garden attached to the villa when it was raining, the poet got wet and had fever at Vienna. One afternoon we went to see a Czech school for physically defective children and orphans. Besides general education, the children were there given training in different kinds of handicrafts. The things made by them were very nice. They presented every one of us with some article or other made by them. Though unacquainted with European music and the Czech language, I was charmed with the songs sung by the children—their voices were so sweet and powerful and they sang with so much feeling. The children performed some very interesting folk dances dressed in the fashion of their ancestors. We saw one boy there who was born without both the hands. He has been so well trained that with his legs, feet and toes he can do what others usually do with their arms, hands and fingers. We found him engaged in engraving a pattern on wood with the red-hot point of electric wires. He showed us how he could with the utmost ease pull out a stick from a match box, rub it on its side, place a cigarette between his lips and light it with the flaming match. The school authorities photographed Rabindranath and his companions. I desired a copy to be sent to my hotel with a bill. I saw one there while at Prague, but did not myself get it either for love or money. I was so impressed with the good work done at this institution that I requested Prof. Lesny to let me have some particulars about the school, which he kindly promised to supply, but perhaps has had no time to do.

The history of Prague dates back to the year 722 A. C., when, according to popular tradition, it was founded. From the beauty of its site, and the numerous lofty towers, more than 70 in number, which rise above its many noble palaces, public buildings, and bridges, it has a highly picturesque appearance. I am sorry, therefore, that, owing to various causes which I will not mention, I could not see much of Praha, the beautiful. Englishmen and their friends try to explain away the poverty of India by dwelling on its enormous increase in population. They forget that in many very old countries and towns of Europe, population increases much faster without producing poverty. For instance, the population of Prague in 1880 was 293, 822, in 1921 it was 676, 657 ; and when I was in Prague (October, 1926) Prof. Lesny, if I am not mistaken, told us that it was 800, 000 in round numbers. But inspite of such phenomenal increase in population, I did not notice any poverty there. House accommodation has not, of course, been able to keep pace with the increase in population. We were shown from a distance a line of old railway carriages which were being used as dwelling-houses.

When driving in an automobile to the villa of the rich poet spoken of above, I noticed that there were good hotels in the villages through which we passed. The peasants, men and women, were adequately clothed and had heavy boots on while working in the fields or conveying from the fields crops in waggons drawn by oxen and by horses. I also noticed that the course of a river (the Elbe ?) has been changed for greater facility of navigation.

Prague contains the splendid royal Mausoleum and the shrine of St. John of Nepomuk containing 1½ ton of silver. It has many other catholic churches, and the grave of Tycho Brahe, the astronomer. It has many striking bridges. Other noteworthy objects are the townhall, the Pulverturm, the Czech Theatre, the old Jewish graveyard, the vast Czerni palace, the picture-gallery and the Premonstratensian monastery of Strahow. It has numerous public gardens and walks in the suburbs. The university, founded in 1348, had in the 15th century 10,000 students ; but afterwards it passed through a long period of decay. In 1882 it was divided into the German and Czech Universities. The city has also polytechnics (German and Czech), academies of art and science (German and Czech), a great library, a fine observatory, museums, a botanical garden, etc. Machinery, chemicals, leather, cotton, linen, gloves, etc., are manufactured here. I learnt from the ex-Czech Consul of Bombay that at present Czechoslovakia exports to India large quantities of enamelled hardware, glass, and some textiles. What manufactured goods do we export to Europe?

On account of the night sweat and uncertainty as to its cause, I wanted to go back to Geneva and, after resting there for a few days, return home. But Prof. Prasanta Mahalanobis suggested that, as I had come so near to Vienna, I should go there and consult Dr. Wenkebach, who is a famous physician. Acting up to this sugges-

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tion, I accompanied Rabindranath Tagore to the capital of Austria. I have said above that he fell ill there. I think it was due to his getting wet at the millionaire poet's garden near Prague. During the journey from Prague to Vienna, he felt indisposed. So at lunch he remained in his carriage, and Mr. and Mrs. Prasanta Mahalanobis and myself went to the restaurant car. While we were seated at table, a Japanese gentleman, eyeing me from a distance, got up, came close to me, and asked me, "May I ask whether you are Rabindranath Tagore?" I said, "No, I am not. He is in this train, but is indisposed." On this, the Japanese gentleman went back to his seat.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor The Modern Review.]

The Authorship of "A Prayer for Freedom"

Will you allow me to point out a mistake that has crept into p. 577 of the May issue of your esteemed monthly?

The poem "A Prayer for Freedom" which you have published therein as being written by Sister Nivedita, was really written by Swami Vivekananda. The poem as you quote it is really the last two stanzas of a longer poem on the anniversary of the American Declaration of Independence, entitled "To the Fourth of July". A reference to p. 102 of Sister Nivedita's "Notes on Some Wonderings with the Swami Vivekananda" (1st edition) will bear out my statement.

SWAMI ASHOKANANDA

EDITOR'S NOTE

The manuscript of the poem in question was kindly given to us by Sir J. C. Bose. The first stanza of it was missing. The manuscript was throughout in the handwriting of Sister Nivedita. The corrections were also in her handwriting. As we had some doubts about the reading of one word we consulted Sir. J. C. Bose and Lady Bose.

—

Political Persecution in Italy and England

I was interested to read in your Notes of your March number a letter on Italy under Mussolini, and other European countries, in which is mentioned the foundation of the Union of Democratic Control. While the main facts are correct, there are one or two statements which do not give quite an accurate impression to your readers.

In the first place your correspondent says that the U.D.C. grouped "800,000 adherents against the war and the Government policy". The U.D.C. was not started as a "stop the war" movement in any sense nor was there even any suggestion as to the stage in the military operations at which peace should be urged. I enclose a copy of the original letter which was sent out in September 1914 by the founders of the U.D.C. which shows clearly that the object of the U.D.C. was to think out and advocate a policy which would build up a peace after the war which would be of a more enduring character than the one which was so rudely shattered in 1914. The Cardinal Point of U.D.C. policy, as shown on page 3 of the enclosed pamphlet, and which were adopted in November 1914 are not strictly speaking, an indication of a campaign "against the war and the Government policy."

There is one other minor point. The original founders of the U.D.C. were:—J. Ramsay MacDonald, Charles Trevelyan, Norman Angell, Arthur Ponsonby and E.D. Morel. Bertrand Russell was not one of the founders but was amongst the earliest supporters.

The main point of your correspondent's statement, however, remains unaffected by this explanation. In spite of such minor inconveniences as tapped telephone wires, raided offices, smashed-up meetings, etc., etc., it is true to say that there was no persecution of the U.D.C. which can be compared in any way with that in Fascist Italy. E.D. Morel was imprisoned on an absurd technical plea but, in reality, because it was hoped that if the Secretary were removed the U.D.C. might collapse or its work be seriously curtailed, but other members of the U.D.C. who went to prison did so as conscientious objectors and not because of their connection with us. I should think there can be no reasonable doubt that had the U.D.C. been located in Fascist Italy instead of in Great

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Britain its founders and prominent members would not now be alive to carry on this or any other work.

E. G. WEBB,
Secretary, The Union of
Democratic Control.

—

The League of Nations and the New British move

Speaking at the League Council, on the subject of the future form of treaties, Sir Austin Chamberlain is reported * to have said "that the covenant of the League had omited to recognize that the British Empire was *an entity*. He sat as the representative of the British Empire and the dominions each in their own name." Italics are mine.

The claim is frequently made by British statesmen that "the British Empire is a commonwealth of free Nations." Consequently when the peace treaty of Versailles was signed, the British delegates did not affix their signatures as "the representatives of the British Empire and the dominions each in their own name." The representatives of the Dominions and India had to travel thousands of miles in order to sign the treaty, on behalf of their respective countries. When the League of Nations was inaugurated all the states which joined the League, except Great Britain, did so as one unit, *viz*, one single state was given one seat whatever may have been its size or the number of its dominions, colonies or dependencies. Great Britain alone of all the states and Empires which joined the League was represented separately by its constituent members viz., Great Britain, Canada, India, Australia, New Zealand and, in 1923, Irish Free State. Thus all the first five countries became *original* members of the League each in its own right (by virtue of signing the peace treaty) *as distinct and separate entities* quite independent of each other. These countries pay directly their quota of the League budget from their own finances. It is not paid for them by the British Exchequer.

If the claim had been put forward in 1920 at the time when the League came into existence that the British Empire was "*one entity*", the other members of the League would have allowed it only one seat. But by side-tracking the issue and claiming for the British Empire the position of a commonwealth of free Nations, Britain managed to have six seats instead of one. And this is the real British Diplomacy. It is not consistency. It is the policy of heads I win, tails you loose. In 1920 it was a question of multiplying and increasing its voting strength and therefore Britain managed to pack the League with its constituents. There were 42 members in 1920 out of which five belonged to the British Empire. Thus its voting strength instead of being * 38: 1 was 42: 5. In 1927 there were in all 56 members out of whom six belonged to the British Empire. Consequently its voting strength, instead of being † 51 : 1, is 56 : 6.

Thus when it was a question of rallying the Empire and gaining more strength in the League Britain did not fail to kill two birds with one stone by putting forward the high sounding and glorified claim that its Empire was a commonwealth of free Nations. Now perhaps, Britain feels the necessity of claiming the Empire as "*one entity*" and consequently it does not hesitate to make that grandoise claim in such polite and polished words (which seem saturated with brotherly love and affection for the constituent members of the Empire) that none dare object to them. But let not soft words deceive us. Let us look ahead.

JYOTISWARUP GUPTA.

EDITOR'S NOTE

If the League admits that the British Empire is a single entity, then the consideration of any *possible* complaints of India against Great Britain must be excluded on the ground of such matters being domestic or internal concerns of the British Empire!

* Vide an official wireless message, dated London, March 10, 1927 printed in *The Leader* for March 13, 1927, at page 7, top of column.

* If Britain had only one seat, there would have been 38 members of the League.

† If the British Empire had only one seat instead of six the total number of members would have been 51.

INDIAN PERIODICALS

Indian and Western Art

Mr. Jamini-kanta Sen observes in *The Visvabharati Quarterly* :

The Greeks were masters in the representation of "the tension of bodily strife," but the facial expression fails to harmonise with the physical pose. The human countenance was taken only as a "part of the body" which had no right to special attention,—a point of view which Ruskin probably summarises in the sentence : "A Greek never expresses a personal character and never expresses a momentary passion."

I venture to declare that, in spite of its many phases, Indian Art has the general characteristic of being pan-psychic, that its main object was the expression of the tension of *mental* (in the wider sense of non-physical) strife. This, further, is in tune with the objective of the sister arts of Indian Music and Drama and the rest, all of which sought to express or elucidate mental or emotional

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states or qualities, that constituted, in their case the basic fact for artistic exposition.

Indian Art, as it were, accepted in anticipation and met the challenge of the West, that complicated emotions or violent cogitations of humanity could not find expression in marble. This is not the place where the idea can be fittingly elaborated. But even a cursory consideration of easily available specimens will, I trust, be enough to show how wide a gamut of the emotions of man,—his moods and hilarities, his profound sorrows and beatific visions—were rendered in the figurations of Indian art, both in its earlier and its later Tantric phases, as will also be evident from the renderings to be found in the *Sadhan-mala* and *Tangyur*. It is of further interest to note that, apart from this, the Indian Pantheon itself,—not only the Buddhist deities, but also the non-Buddhist gods or goddesses,—represented so many psychological qualities crystalised into marvellously expressive forms.

It is quite natural that this should be so, for it must not be forgotten that the Indians were the first psychologists of the world. It is this characteristic, this creative impulse, that broadly differentiates Indian Art from that of the West, making it an art of expression, while the Occidental art, with its call to imitate Nature, is an art of impression,—using both these terms in their non-metaphysical sense.

—

Muslims Ignorant of Islamic History

Mr. A. Hussain writes in the *Dacca University Journal* :

To-day among the Muslims we find a group of people, well-versed probably in Arabic and Persian but ignorant of modern historical developments or the progress of modern life, whose only business is to indulge in tall talk of the glories of Islam in days gone by and sigh with self-complacency. Their function is only either to justify every bit of Islamic history dogmatically or to enjoy a boastful indifference towards the present, thinking that Islam has achieved enough.

But this attitude of self-complacent boasting and pompous polemical justification is the cause of our ruin and stagnation in the modern world where we are being thwarted in the race of life. The ambition, self-confidence and power of grasping problems that a critical study of history can give are woefully lacking in us. Our knowledge of Islamic history is staggeringly insufficient.

—

Some Objects of Anthropology

In an article contributed to *Man in India* by Mr. J. P. Mills, we read :

Anthropology indeed might almost be defined as racial introspection, the study of the human race by itself.

Anthropology links up the sciences, and combines them where they converge on man. That is why there is no science which an anthropologist can study without becoming a better anthropologist, and why every scientist is to some extent an anthropologist (albeit often an unconscious one), since the object of all science is to make man more fitted for his environment, and Anthropology is the study of how man reacts and has reacted, physically and mentally, to his environment.

"But", says the critic, "there is no time in the busy world of today for the pursuit of knowledge for its own sake. We must all be practical men nowadays." Here he is wrong, very wrong.

Knowledge only grants her choicest gifts when she is sought for her own sake and we are content to follow where she seems to lead. No increase of knowledge, however trivial and useless it may seem at the moment, is without value, for a way of applying it will most certainly be revealed in time. The hard-headed businessmen of the time probably regarded as idle cranks the first scientists who toyed with an electric current.

The dress of the West, even when new, is probably the most unlovely ever devised by the wit of man; when it is in rags (as it usually is when worn by a savage) it is horrible beyond words. Worse still it is utterly unsuitable for hot climates, and has brought with it disease and death. More destructive even than the trader with his stock of cheap finery and unsightly chemises is the would-be reformer who regards as only fit for destruction any custom differing from his own. In many lands have such men ruined primitive races by destroying the old cultures, laboriously built up in generations of experience in that particular environment, long before those who held them could understand and absorb the new one. It is not always realised by those who have not themselves watched them how deliberate and thorough are the efforts made to sweep away indigenous customs just because they are indigenous, substituting for that variety which is the spice of life a flat uniformity. Needless to say it is the reformers who settle the customs which are to be adopted, often quite regardless of the particular environment in which they are to be exercised. Dr. Parke in his foreword to Maurice T. Price's *Christian Missions and Oriental Civilizations* leaves no doubt in our minds. He says, speaking of the objects of American Protestant Missions, "It is this task of hastening a common culture in which all races and peoples may share that constitutes the real mission of Christian Missions". Or again later in the book (pp. 495-496) "Sociologically speaking, this aim [i. e., the Protestant Missionary's aim] implies, first, producing such disintegration of social organization as dethrones any forces that oppose him or that will not submit to him.....Conflict and disorganization are specifically aimed at, systematically planned for, and persistently and thoroughly worked toward.....". We, anthropologists, know that this is wrong. While it would be far from true to say that all customs of all races are good, yet suddenly to sweep away the entire culture of a race is to ruin it. To expect a race to adjust itself immediately to a new social scheme is like trying to turn a tank fish into a sea fish by putting it into salt water; it dies, and so does the savage. The late Dr. Rivers has shown that races deprived of their old interests tend to dwindle and become extinct.

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Indian Leadership of State Delegations

Mr. V. S. Srinivasa Sastri says in *The Hindustan Review* :

The Viceroy is, indeed, to be congratulated on his courage in choosing an Indian for leadership of this Delegation. The result has amply vindicated his choice. Let us trust that it will embolden him to select Indians for responsible offices of this kind in future, and thus dispel once for all the impression which long practice has created abroad that the paucity of qualified Indians makes it necessary to hold the country in the leading strings of Britishers. No one will venture, in matters of this high order of importance, to deprecate caution, but even a conservative student of Indian affairs will allow that Britain has never taken a forward step a day too soon. On the contrary, by being behindhand even in second-rate innovation, she has again and again lost credit for courage and generosity. May we indulge in the hope that the lesson will not be lost on the Secretary of State for India? He and his Council have allowed India and South Africa to settle their dispute without the intervention of the India Office. If the experiment has succeeded, it may well be repeated with equal chances in its favour. It may be hard to stand aside and let others do the job which one has long considered one's own. But constitutional progress is a series of such self-denying acts and Lord Birkenhead, we trust, is as capable of them as any Secretary of State before him.

—

Primary Education and Co-operative Societies

Mr. Sukumar Ranjan Das observes in *The Bengal Co-operative Journal* :

It is in the fitness of things that the Bengal Co-operative Organisation Society is going to launch on a scheme for village reconstruction, including, of course, spread of primary education. The Bengal Co-operative Organisation Society with its numerous affiliated societies in the villages is placed in a more advantageous position to tackle this problem than any other body, corporate or otherwise. Spread of primary education in the villages is essential for the development of the co-operative movement. Co-operation can be successful in the real sense of the term only when the masses in the villages are educated, and this cannot be expected so long no provision is not made for the introduction of compulsory primary education among the masses. No movement, however beneficial it may be to the masses, can be crowned with success without so much education of the people as would enable them to appreciate the value of the movement in all its bearings. Lack of education to appreciate the movement has often been the cause of the failure of many a co-operative organisation in this country.

Primary education, in order that it may be effective, should be free and compulsory. This is the first step towards making it universal. Every civilised country has arranged to impart free and universal primary education to its children by making it compulsory. The adoption of the principle of compulsion should follow the establishment of a network of primary schools in the villages. Before primary education is made compulsory, it would be necessary to open a sufficient number of schools for accomodating all children of school-going age requiring free primary education. It is also urged that no scheme for the spread of primary education can be worked out on voluntary basis. A large number of schools may be establisted all over the province, but students will not be forthcoming if primary education is not made compulsory. Whatever be the difference of opinion regarding this point, it is admitted on all hands that primary schools should be started at once in the villages and vigorous steps should be taken to make primary education in the near future compulsory throughout the province. This is the first step towards the reorganisation and reconstruction of the villages.

—

Hindu-Moslem Relations

Sir P. C. Ray has contributed some notes on Hindu-Moslem Unity to the Dacca *Muslim Hall Maguzine*. According to him,

The causes of antagonism are small and few, but how wide is the field of co-operation and mutual help! Disease is no respector of religion; cholera and malaria have their ravages in both Hindu and Moslem homes. The problems of rural sanitation, good drainage and water supply can only be tackled by the joint efforts of both communities. The remedial measures that can remove poverty from the land must also be adopted by the country as a whole; piece-meal efforts here and there among isolated communities of ten times will fail in achieving the desired end, because the background of economic enterprise is not there in the heart of the nation. Compulsory elementary education, training in agriculture and craftsmanship, co-operative societies for purchase of manufactured articles and distribution of agricultural raw-products, in fact, all the problems of rural re-construction depend for their solution on the mutual goodwill, confidence and the re-united civic activities of the two great communities of Bengal.

—

The Taoist Way to Wisdom

Dr. J. H. Cousins writes in *Shama'a* :

There is something also characteristic of the Taoist attitude in the fact that its mind moves automatically from the higher to the lower degrees of life. From the point of view of the *Tao* all else is but a degradation of itself. Standing on the pole of its universe, everything lies everywhere to the south of it. This is seen in a passage in the "Tao-Teh-King" ["The of Virtue"] in which Laotze follows the order of descent from wisdom into worldly shrewdness and thence into a very human, if not very Taoist, mood of satire.

"When the great Tao is lost, men follow after charity and duty one's neighbour" (which may

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or may not be a side-stroke at the doctrine of the young Confucius).

"When wisdom has met with honours, the world is full of pretenders" (as Rabindranath Tagore found after he had been awarded the Nobel Prize).

"When family ties are severed, filial duty and parental indulgence take their place" (see the western world to-day).

"When a nation is filled with strife, then do patriots flourish" (observe the mischievous twinkle on the word "patriots" and look at India, and America, and Ireland, and other places).

—

Graeco-Bactrian Origin of Indian Architecture

Pandit Manomohan Ganguly, B. E. writes in the *Journal of the Bihar and Orissa Research Society* :

I look upon Indian architecture not from the standpoint of those who look back to a past age, with some of that wistful regret for what has disappeared and is outworn, as a fit theme for academic discussion prompted by a pious but passing impulse, but as a living art to be practised so as to fit in with our present ideal and necessity, not in the sense of architectural excrescence but as a part of an organic whole.

He states the considerations which have led him to reject the theory of Graeco-Bactrian origin of Indian architecture, although he repeats that

The craftsmen of those days in the frontier provinces were certainly tinged with the Hellenistic ideas of decoration to some extent which are infinitesimal considering the vastness of the indigenous system as evinced in the details.

Until the Greek plan and elevation of building are discovered we cannot fairly speak of the Greek influence on Indian architecture. The adoption with material alterations of a very few decorative motifs does not justify the supposition of Greek origin or Greek influence.

—

Mangalore "Government College Miscellany"

The series of 12 drawings, entitled "The Woes of a Principal," are clever and enjoyable.

—

Education and Child-marriage of Girls

Hansa Mehta, writing in the *Social Service Quarterly* on the All-India Women's Conference on educational reform, opines :

The most important resolution in the group (*a*) was about prohibition of early marriages. There was a certain section in the Conference which was not in favour of any legislation being passed on the subject. It was pointed out that early marriage, apart from being a social evil, is a great factor in hindering the progress of education. As soon as a girl gets married she is generally taken away from school. Primary education after all is very elementary, a mere smattering of knowledge. With such poor equipment, a girl would not be able to make life a success. Unless the minimum age of marriage is fixed, it would not be possible to chalk out any further programme of education for girls. There have been social conferences in the past which have been urging parents to stop this evil custom without any marked effect. Where persuasion fails, legislation becomes an absolute necessity. In almost all countries, reforms, whether social or otherwise. have been brought about by wise legislation. There is no reason why the same method may not be resorted to on this very vital question which affects not only women, but the future generation, the men and women who are to mould the future of this country. As a corollary to this, the Conference demanded that the age of consent should be raised to 16. Once that the age of marriage is fixed at 16 the age of consent within marriage automatically rises to 16.

—

"Divide and Rule" in the Philippines

Mr. St. Nihal Singh's article in *Welfare* on American economic policy in the Philippines shows how Imperialists adopt the same methods all over the world. British rubber-growers have been forcing up its price by curtailing production. So an American capitalist wanted to put 100,000 acres of land under rubber in Mindanao, an island in the Philippine group. But an American-made law in those islands makes it illegal for any individual or corporation to acquire more than 40 or 2500 acres respectively. So an effort has been going on to make the Moros of Mindanao, who are Muslims, demand separation from the other Philippine islands. Mr. Singh concludes his article thus :

Little would have been heard of the Moro agitation for separation from the rest of the islands if Mindanao had not been capable of producing rubber, and if Americans had not at last awakened to the necessity of growing that commodity under their own control instead of continuing to be dependent for their supply on British growers, who for years have been forcing up the price of rubber by curtailing production.

From such portions of the report made by Colonel Carmi Thompson to the President of the United States as have been released for publication, it appears that he favours the "strengthening", of the "American control over the Moro islands." That recommendation will not further the cause of unifying the Moros with the Christian Filipinos, which he professes to have at heart. It will, on the contrary, help to widen the gulf which exists between the two sections of the people, whereas

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every effort should be made to bridge it. Only by trusting the Moros to the integrity of character of the Christian Filipinos and making the latter responsible for the advancement of their Muslim countrymen, can the cause of nationhood be advanced.

If left to themselves there is little doubt that Muslim and Christian Filipinos would come together, and in course of time—and not a long time—form an indissoluble nation. The Christian Filipino being better educated than the Moro, realizes more keenly the necessity for union than does the latter. The Christian Filipino, dominating the Philippine Legislature, has certainly shown a fine spirit in making liberal grants, during recent years, for the advancement of the Moro through education and other means.

According to all accounts the Moros have indeed made much progress especially during the last decade. They are realizing more and more the necessity of settling down and mastering the arts and crafts of peace. They are beginning to show even signs of toleration.

The separatist agitation which is outside economic interests, is encouraging—if not actually creating—threatens, however, to thwart the work of nation-building.

—

Treatment of Chinese and Indians on Steamers

Mr. C. F. Andrews writes in *Current Thought* :

One of the things which very deeply impressed me, with its serious importance, when I was studying the Indian problem, was the way in which the Indian labourers were treated on the steamers coming across from Madras and Negapatam to this country. I wish to tell these Chinese here, who most naturally take the deepest interest in their own countrymen,—the Chinese themselves, that there is suffering on these steamers that is incredible, in the lot of the Chinese labourers who come over. On some of the steamers, the conditions are just as terrible as the conditions on those which come from India. What I wish to leave with you tonight, on this my last day in Singapore, is this, that just as we are trying our utmost, with the help of this Government, to improve the lot of our Indian labourers who are coming over on the steamers from India, even so, I do wish that I might leave the word with you, that you too, who are Chinese residents in Singapore, should take up the cause of the Chinese labourers who come over from Canton, and should see to the uttermost of your power that they are not cheated, that they are not wronged, or treated in an inhuman manner, on the steamers, but that they get such humane treatment as you would wish to receive yourselves.

—

Messages of the Vedas

According to Dr. Abinash Chandra Das, as published in the *Vedic Magazine*, the following are some of the messages of the Vedas :

Our ancient ancestors were a united people, without any division into numerous castes, as at present, and without any restriction as regards intermarriage and inter-dining.....

Woman should be looked upon as an equal of man, possessing equal rights and privileges. The status of the Aryan woman in the Vedic age was high. She was never married in her infancy, and allowed to grow up into youthful womanhood in her father's home, and to make a suitable choice of her husband. She was the mistress of her own house, having complete control over the domestic servants, performed the worship of Fire and of the Devas with her husband, and was honoured and respected by her husband, children and relations. Ladies could become Risis, and Ghosa, Lopamudra and Visvavara composed Vedic hymns, and performed the duties of a Hotri also at a sacrifice.

Our ancient ancestors were a people with domestic instincts free from the domination of Autocrats, Plutocrats or Priestcrafts and framed their own constitution, elected their own king, willingly paid taxes for the maintenance of the Government presided over by the king and his representative councils, withheld the payment of their taxes, if the Government failed to discharge its duties properly, and even deposed the king when he proved to be tyrannical or oppressive...

We can build a Greater India and spread Aryan culture all over the world as our ancient ancestors did in the Vedic times, uplifting the human race, and as was done by the Buddhist missionaries going abroad from India in still later times. The Rigvedic Panis, Vaniks or Aryan merchants visited the then known world in their merchant-ships, which the Rigveda makes frequent mention of, bringing wealth into our country from abroad and spreading Aryan culture in the Deccan, Mesopotamia, Phoenicia and Egypt.

We have got to know ourselves and realise Brahman in our souls, and through Brahman, the unity of human race, and thus to effect our emancipation from the bonds of superstitions that serve only to retard our spiritual progress and prevent us from living up to the highest ideals of true manhood. We should learn to see God in everything and everything in God. Our love of God should be as wide as the Universe itself, comprising within its vast compass, not only humanity as a whole, without any distinction of race, caste or creed, but also life in every shape and form ; and our mind and soul should be saturated with a world-wide good-will and compassion for all living creatures, such as the great Buddha felt and taught to mankind, and such as our Risis and Sanyasis sacrificed and are still sacrificing everything to cultivate and realise.

—

India a Grave-Yard

Dr. N. S. Hardiker writes in *The Volunteer* :

In 1918 Lord Sinha who was then a member of the Imperial War Cabinet made a statement to the Overseas Press in London and remarked that :—

"It was not a constitution alone that was wanted for India but contentment and prosperity. However, efficient the system of Government might be in

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India, it would be generally admitted that India was a very poor country, and unless the whole policy of *laissez faire* was changed, was likely to remain so. India had not been prosperous for a long time past, and was not prosperous now..... Literally millions in India were on the border of starvation. Half the population never had a full meal in the day, and means must be found to remedy this state of affairs."

This has affected the average length of life in India. The people are gradually becoming dwarfs and weaklings. They are losing their vital vigour and are falling easy prey to diseases. *The longevity of the Indian people to-day is only 24.7 years.*

Herewith a table giving the relevant and comparative figures :—

Country	Average Length of life
1. England and Wales	51.5
2. United States	50.0
3. France	48.5
4. Germany	47.4
5. Italy	47.0
6. Japan	44.3
7. India	24·7

That means premature deaths in the country. The infant dies. The mother and her family suffers.

The mortality rate is very high. It is 30 per thousand.

As compared to other countries it is :—

Countries	Population	Rate
1. New Zealand	12,00,000	9.5
2. Austria	55,00,000	10.5
3. New Foundland	2,50,000	10.6
4. U. S. America	10,00,00,000	12.9
5. Norway	26,00,000	13.2
6. Sweden	60,00,000	13.8
7. United Kingdom	4,54,00,000	14.6
8. Belgium	75,00,000	15.2
9. Germany	6,00,00,000	16.2
10. India	31,90,00,000	30.0

—

The Ideal of Buddha's Life

It is stated in a paper by Rai Bahadur Jadunath Majumdar, published in *The Mahabodhi*, that the ideal of Buddha's life was universal love.

Love not only for human beings but also for beasts and birds—love not only for beasts and birds but also for trees and plants. The whole universe was his kith and kin and he could see himself in everything.

Every man loves himself—he loves his parents, brothers, sisters, wife, children. In fact, he loves those whom he considers to be his own. This love is implanted in human nature. proceeds from himself to his children—to the family—to the community—to the nation—to the entire mankind. The ideal of Buddha was even higher. His love extended to the whole universe.

This world of ours consists of contraries, if there is love in this world, there is hatred as well, and Buddha fully recognised that fact and therefore it was the aim of his life to promote love and banish hatred from among mankind.

The Lord Buddha preached the ethics of self-reliance and exhorted them to discard faith in fate. Freedom based on fearlessness was the consummation of the dharma. There is no doubt a peace based on fear, cowardice and unmanship, and which we have in abundance at present, but the Tathagata preached the peace of fearlessness. based on wisdom, prajna, Love, Maitri, and self-srcrifice, and Nishkama Dharma and that is what we need.

—

The Work of Raja Rammohun Ray

The Standard Bearer observes :

Modern India, since the days of Raja Rammohan Roy has been busy revisioning her ancient idealism through a new and larger perspective. The Raja was not merely a religious, social or political reformer, what he was or was not it is rather difficult to say—in one word, he represented the Zeitgeist or Time-spirit, of which, he was the most catholic, most capacious and most powerful exponent of his days. Raja Rammohan indeed, belonged to that species of supermen, who are ushered forth into the world to create or destroy an epoch of civilisation, to help or obstruct the march of progress in their own superhuman way, and sometimes even as he, our Raja, was destined to raise a fallen country from the mire. Born at the fag-end of a closing century, he ruled the morning twilight, the opening *sandhya* of a new age, that was fast dawning upon the land.

Raja founded the Brahma-Samaj in 1830. Strange as it may seem to say, the spirit of freedom which he imparted through the Brahma Samaj to Hindu life, culture and society, will live there to make his name immortal even more than in his special creation—the symbolic mould of his superhuman labours. For the Raja truly came as the messenger of the Time-spirit, to rejuvenate and re-vitalise the ancient body of Hinduism itself. If he battered and fought against the degradation and decadence that had set in, it was because he wanted to operate like a stern but merciful surgeon, whose sole object was to cure and renew.

—

The South-African Indian Agreement

Mr. H. S. L. Polak writes in the *Young Men of India*:

I admit that there is ample room for disagreement and misunderstanding as regards one or other of the heads of the agreement. Ignorance, prejudice, superstition, and racial bitterness are not entirely exercised in an instant by the waving of a magican's wand. I have seen enough of State documents to know that, without the desire and determination to implement them in the spirit in which they were devised, they are not worth the paper upon which they have been written. But I do believe that there are enough men of good will on both sides to see that an honest effort is made to give effect to the agreement in the right spirit. I do not regard the agreement as finally settling all outstanding questions. In its very nature it is of a partial and limited character, and it places no obligation upon the Indian community to rest content, even at this moment, with what has been achieved. It is to the interests of White South

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Africa to use its utmost endeavours to help the Indian community to advance along the road indicated in the agreement; but the Indian community itself would be wise to recollect its deficiencies, its weaknesses, its limitations, and to take up this task, a very long and arduous one, in a humble, hopeful and helpful spirit.

—

Compensatory Allowance to Telegraph Officials

We read in *The Telegraph Review*:—

It is nearly 3 years that the Compensatory allowance has been granted to all the Gazetted officers of the Department stationed at Rangoon, Bombay and Calcutta, but it is only three months ago that the Government woke to the necessity of granting that allowance to the subordinate staff at those places and that also to a very limited number. The attitude of the Government in this case may be compared to that of some rich men who take a great delight in entertaining their compeers every year and then placing before them all sorts of rich dishes to which scant justice is done by the latter, while they consider it a nuisance and a sheer waste of money to entertain a few beggars once in a way with the coarsest dishes which, by the bye, these poor men will devour with the greatest relish!

—

"The Good Work Begun in South Africa"

The National Christian Council Review writes:—

Reports from South Africa show that there are forces in operation in that country trying to set aside the settlement of the Indian question arrived at recently. This is easily explained, for South Africa has been for years the field of a great conflict of colour, and those in political power in that country have acquired an outlook in regard to the treatment of non-whites which cannot be changed easily. When we consider the racial feelings prevalent in South Africa, it is remarkable that the Government of South Africa has agreed to the present settlement, which is an effect a reversal of the policy pursued in the past. No Government can initiate such bold changes unless it has the support of a vigorous public opinion.

—

Education in Germany and India

Dr. Taraknath Das writes in *The Calcutta Review*:

"The total number of German students enrolled in German universities during the Winter Semester of 1925-1926 was 82,602 which is 13,000 more than were registered during the pre-war period and respectively 1 and 4 per cent. more than the number matriculated during the two previous semesters." The number of women students registered in German Universities during the Winter Semester of 1925-1926 was 6,983. During the previous semester, their number was 6,923.

There had been marked increase in the ranks of students devoting themselves to Dentistry, Veterinary Medicine, technical subjects as well as Philology. *The total number of medical students during the Winter Semester of 1925-1926, in German Universities, was 6,438.* This shows that the German nation has recovered educationally from the set-back it received during the World War and the years following it. *The German nation as a whole to-day is more keenly interested in elevating the status of its national health, technical and industrial efficiency and the possibility of greater activity in Foreign Relations and Foreign Commerce than ever before.*

It is also noteworthy that the death-rate in Germany is decreasing and population is increasing. Universal sports are taking the place of universal military training; and Germany will have more efficient medical men and women to serve the nation. If Germany is to recover her former position in the field of industry and international commerce, it is imperative that she must have better trained industrialists and salesmen, who will excel those of other nations in technical efficiency, industrial organisation, and capturing foreign markets. To meet these requirements, the German Universities are going to turn out large number of technical men and industrialists who can speak the languages of the peoples whose markets they wish to capture. To-day more German students are engaged in gaining proficiency in Russian, Spanish, Chinese, Japanese, English, Italian, Persian, Turkish as well as Hindustanee than ever before.

Let us compare the present educational condition and facilities for higher education in India with the existing condition in Germany. First of all we have to admit that the educational standard, including curriculum and efficiency in high schools and universities of India is lower than those of Germany. For this drawback, the British Government in India, Indian politicians, educators, and general public are to blame.

Secondly, India has a population about five times as large as that of Germany. If the educational standard of Indian Universities were equal to that of German Universities, there should have been at least 400,000 students in Indian Universities; and the number of women students in Indian Universities would have been about 28,000. It is safe to say that it is not the case.

Thirdly, the death-rate in India is about double the rate in Germany. Germany is not infested with the preventable diseases such as Malaria, Plague, etc., as is India, The need of medical education in India is far greater than that of any other civilised country. No Indian politician should forget that the British Indian Government claims that as there are not sufficient medical men and women in India; it cannot change its "opium policy" and it now allows practically unrestricted sale of opium, which is a government monopoly, and opposes the policy of restriction of production of opium to medicinal and scientific puproses. The British Government contends that Indian masses should have the privilege of using opium, "as household medicine for ailments" because there are not enough doctors in India to look after the general well-being of the people. Supposing that

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the need of medical men and women for the people of India is equal to the need of the German people, then there should be at least 32,000, or more medical students in Indian medical colleges. Alas, there are not even 3,200 medical students in Indian Universities.

Fourthly, in Indian Universities the number of students, who are pursuing studies in technical subjects and philology, should be five times of those in German Universities. Undoubtedly that is not the case.

The "*Budget commission of the Reichstag has just voted a credit of 500,000 Marks (about Rs. 375,000) for the erection of a building for the reception of foreign scholars who come to work in Berlin.*"

Although for the promotion of the best interest of India, a large number of well-selected and most efficient students should come to Germany to study, the number of Indian students in German Universities is even less than those from Turkey, Japan and China. It is generally regarded that the Government of India discourages Indian scholars from going to Germany or America, by giving special preference to those who are educated in British Universities. Then again there is the language difficulty, as Indian Universities do not require Indian students to learn the German language. If India is to establish cultural, commercial as well as political contact with other nations, then Indian University students should be encouraged to study foreign languages; and German, French, Spanish, Russian, Chinese and Japanese should receive special attention.

—

A Feature of Indian Thought

Prof. M. Hafiz Syed writes in *Prabuddha Bharata*

One of the most outstanding features of Indian Thought as stated by Dr. Miller is the immanence of God and the solidarity of man. Man is not a mere particle of dust visible to-day and gone to-morrow. Contrary to the Christian doctrine, the Vedic conception of man does not find any trace of what is called the original sin in his nature. As against this view man is believed to be an Amsa, an essential part of God Himself. All schools of Indian Philosophy insist upon the Divine nature of man. In the words of the Upanishads, the highest product of the human mind, man is the form of being in whom the Self and the Not-Self are balanced. A Jivatma is Ishvara with name and form. We read in the Brihadaranyaka Upanishad, "That Immortal is hidden by existence." Again in the same Upanishad (I, vi, 3) it is said that "Life is verily to the Immortal. Name and form—mere existence, by these the life is concealed."

Thus all the Upanishads are unanimous in proclaiming that Jivatma in essence shares the Divine characteristics, namely, that it is Sat, Chit and Ananda, self-existent, source of all knowledge and blissful in its nature. Therefore, by long and steady process of evolution man progresses onward and upward endlessly until he realises his oneness with the Supreme Self. By virtue of his being Divine in essence he is capable of achieving any mental or moral height he himself chooses.

—

Persia and Cairo-Karachi Air Route

The Indian and Eastern Engineer, a British journal, observes:—

Persia means to stand alone and her achievements in a few short years in the building of a foundation plinth for the new Kingdom of Persia have been notable. Her language is compulsory in all schools and with it the study of history and national literature: the budget has been balanced, public security is a fact, and the army has been reorganised. National union and cohesion are being developed and encouraged, motor transport is increasing and different parts of Persia are coming into contact with each other. The Government can always count upon ecclesiastical support, as the Shiah form of Islam is practically a Persian State Church and is almost universal in influence. The State is yet young and feeble and must bel carefully guarded by its rulers against interna and external shocks, but, possessing as it does a enlightened and patriotic ruler, a virile young arm and a strong State Church, all of which are object of pride to a healthy and growing nationalisms there are present all the conditions conducive and, necessary to the growth of a healthy state.

With all this there inevitably grows up an intense, national pride, such a pride as animated Tudor England under Elizabeth to withstand and repudiate the pretensions of the greatest foreign monarch of the day, and this national pride of a young state is of all things one of the most delicate in the field of world politics. If through ommission or commission we have in this matter of the Cairo-to-Karachi Air Service failed to consider, or perhaps even wounded Persia's praiseworthy national feeling it is incumbent upon us forthwith to seek with single heart to make good the damage done.

In our haste to rush along the path of progress it becomes us, if we would make real speed, to consider always those in whose paths we would travel. Our material interests, like those of Persia, are bound up with the progress of industry and the best interests of both will be best served by each step forward being taken in a spirit of complete understanding.

—

Indian Sandhurst Committee Report

Sir P. S. Sivaswamy Aiyar writes in *The Indian Review*:—

If the Imperial Government could make up their mind to carry out the recommendations of the Sandhurst Committee as well as of the Territorial Forces Committee, it would go a long way to remove the discontent of thwarted military aspirations. To shelve or to throw them overboard will only have the effect of deepening the discontent and undermining the faith of the public in the pious professions of the Imperial Government. Judging from the utterances of Lord Brikenhead and the *Communique* of the Government of India,

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the odds are apparently against the acceptance of the recommendations of the Committee. The issues involved in the Reports of these Committees are of grave and far-reaching importance and if Indian politicians were well advised, they would concentrate their attention and energy upon the problems of defence rather than upon others. An intensive agitation should be organised throughout the country and the Government of India must be pressed to carry out the schemes recommended by these Committees or publish the rival schemes contemplated by them before they come to a decision upon the latter.

Not the least of the services rendered by the Skeen Committee for which the public in India should be grateful to them is their condemnation of the 8 Units' Scheme. It is to be hoped that this ill-begotten and mischievous scheme will be abandoned by the authorities in deference to the weight of public and expert opinion.

—

Alleged Espionage through Post Office

We read in *Labour*:

A most serious indictment was brought against the Bow Bazar T. S. O. Calcutta by Mr. S. C. Bose in the Bengal Legislative Council. He stated that there were spies in that office who tampered with letters passing through that office. A similar idea is prevalent in respect of the Barisal Head office. The seriousness of this charge is obvious, which cannot but considerably lower the reputation of the Department for honesty and fair-dealing in the estimation of the public. The men receive remuneration from the Criminal Investigation Department for correspondence handed over, surreptitiously of course, obviously the men concerned must be employed in the Delivery Department and their transfer is desirable and necessary and at an early date. The men are guilty not only of a breach of the rule which enforces secrecy on every Post office employee but also of theft and therefore are not deserving of any consideration whatsoever. A spy of this type is a loathsome reptile and should be treated as such.

—

Filigree Works of Orissa

The following appears in *The Federation Gazette*:

Babu Sarat Chandra Ghose sends us an article on "Filigree Works of Orissa," in which he regrets that the time-honoured cottage industries of Orissa, such as, stone carving or sculpture, bell and brass metal industries, horn works and fine filigree works, are dying away rapidly. If proper stimulus is given to these industries, if the workmen are properly organised, they will bring home a decent amount to the workers, and the bread-problem of many will be solved to a great extent. Orissa has her own charms and in filigree industry she stands unrivalled in India. The principal seat of this industry is Cuttack. There are silversmiths who are in no way inferior in their workmanship to the workmen of other parts of the world. They make war-ships, motor cars, chairs, easy chairs, flower-vases, photo-frames, *Attardans*, etc., and good and choicest designs of *Taj-mahal*, *Jumma-masjid*, *etc.* They are also experts in producing toys of various kinds, viz, elephants, lions, tigers peacocks, etc. But the most pitiable thing is, they are exploited by the *Mahajans* or shop-keepers and middlemen. If the middlemen could be eliminated, the real producers could reap the full benefit of the cottage industry. The workmen take silver from the shop-keepers as advance, prepare articles and sell them to the *Mahajans* at a very cheap rate, otherwise the rate of wages per tola, varies from Re. 1 to Rs. 15 according to the workmanship. The *Mahajans* or shop-keepers, in turn, stock these finished products and sell them at a high price, thus making a good bargain out of this business. For the development of this industry, Mr. Ghose points out the following methods :- (1) Holding exhibitions and awarding medals to the best producers, (2) Opening training classes throughout Orissa, (3) Opening a permanent show-room at Cuttack, which will be maintained by the Development Branch of the Co-operative Department. To these, we may add starting of Co-operative Societies for the workmen and advancing money to the members in order to make them care-free.

—

"Forced" Service in Mysore

The Karnataka writes:

In an official version (issued by the Government Publicity Officer) of the deliberations of a conference of officers presided over by the Dewan on the 19th of February, we read:—

The practice of compulsorily impressing private carts was ordered to be restricted to strictly public purposes, *e. g.*, carriage of Government treasure and tours of high personages.

This we must say, humiliatingly antediluvian for Mysore. Why should not the "high" personages be asked to make it worth while for the cart-man to offer his services voluntarily? If Government and their guests agree to pay him at a tempting rate—say twice as good as that ordinarily paid in the locallty, is it possible that he would still be unwilling to ply his cart? It cannot be so. His unwillingness arises all out of the wellknown tendencies of official underlings to employ *zulum* and deny him his dues—or a goodly part of it. This question of imprssed cart-service has for many years been a grievance of the Representative Assembly; and we are amazed at the high-scrupled complacence of the above decision. We think the unjust system can be put an end to, without the least inconvenience to Government or anybody else, by their having one or more cart-contractors appointed for each town or by sanctioning really generous rates of cart-hire.

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FOREIGN PERIODICALS

India and the League of Nations

The following article, contributed by the Rev. Dr. J. T. Sunderland to the Chicago *Unity* substantially confirms what has appeared in this *Review* from time to time regarding the League of Nations, and what the editor of this *Review* has said in his lectures on the League in Rangoon, Allahabad and Calcutta :

It seems to be everywhere understood that one of the reasons why the United States Senate refused to ratify the Versailles Treaty, and instead signed a separate treaty with Germany, was the fact that the Treaty of Versailles created the League of Nations in such a form that several of its features were objectionable to the Senate. But I think it is not generally understood that one of the reasons why the Senate objected to the League was because some of the Senators were clear-visioned enough to see that notwithstanding its ostensible purpose of promoting justice and freedom, it was framed in a manner actually to strengthen and perpetuate some of the most flagrant existing cases of political bondage in the world, in the forefront of which is India. It was felt by these Senators that there was no more vicious feature of the Versailles Treaty than Article X, which under the seemingly innocent purpose of guaranteeing the "territorial integrity" of the States composing the League actually guaranteed Great Britain's unjust *possession* and *domination* of India. Thus it sanctioned, and also pledged the nations of the League to support, the most conspicuous case in the whole world today of political slavery—of the rule and exploitation of one civilized nation by another.

In other words, the League, which was organized ostensibly and distinctly to promote justice and freedom, made itself the guarantor and defender of the most stupendous example of political injustice and oppression known in our modern day. The League of Nations, in order really to be an agency (as the world was told it would be) for promoting justice and freedom, ought of course to have been made a tribunal open to hear appeals and complaints, and ready to investigate charges of injustice and oppression, coming from India and from any other people held in subjection; in other words, it should have been made an instrumentality through which all such oppressed peoples could get their wrongs righted and obtain the liberty and nationhood to which they are justly entitled.

But instead of that, Great Britain, the nation which held India and other rich possessions in its grip, and France, Italy and Japan, which also held valuable foreign "possessions," so framed the League as to shut its doors and its ears against any possible complaints or appeals coming from India, or from any ether land or people held as "possessions" by any of the "Big Four" nations which were instrumental in framing the League in its present form. Indeed, as already intimated, these "Big Four" nations so framed the League (America's representatives unwillingly assenting) as to make it an *additional chain about the necks* of India and all the rest of their "possessions,"—a chain holding them in *bondage actually more securely than before.*

This is what is meant, that the League "*guaranteed the territorial integrity*" of the States within it. The guarantee meant that the League promised to aid in protecting any State against the revolt or rebellion of any subject people who might attempt to throw of the yoke of its oppressor and obtain its freedom. That is, in the case of India, the League promised, if there were need, *to help in holding India down.* In view of these facts, is it any wonder that India condemns, and from the beginning has condemned, the League; that the United States has refused to join it, and that so many lovers of liberty and justice in all lands are dissatisfied with and repudiate it.

Whether all the objections which we hear urged against the League of Nations are valid or not (and the present writer believes that some of them are not) at least this one—that the League in its present form *rivets more firmly the chains that bind great historic civilized India*—is plainly valid and *very serious.*

In the minds of all earnest lovers of human freedom and justice the question presses for answer: Can the present League be so changed, within any discernible future will it be so changed as to make it no longer an enemy of India and the other subject peoples but, what it ought to be, a friend, a righter of wrongs, and in the end a liberator ?

—

"An Oriental Looks at Christian Missions"

This is the title of an article contributed to *Harper's Magazine* by Mr. John Jesudason Cornelius, who is described as follows :

The author of this article, a distinguished native of India who holds degrees from four American universities and has been professor of phylosophy for several years at Lucknow University in India, is a fourth-generation Christian.—*The Editors.*

The American institutions whose degrees he holds are Ohio Wesleyan, Boston University, Harvard, and Columbia. Doctor Cornelius was a delegate to the General Conference of the Methodist Episcopal Church at Springfield, Massachusetts, in May, 1924, and to the nineteenth World Conference of the Y. M. C. A. at Helsingfors last summer. He was also a special lecturer at the Williamstown Institute of Politics in 1925, a member of the Institute of International Politics at Geneva in 1926.

We give below some extracts from Professor Cornelius's article.

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Fired by unquenchable enthusiasm, the Chirstian missionary pushed his way through scorching deserts, over dangerous mountains and boisterous seas, to the uttermost parts of the world. Wherever he went he founded schools to dispel the darkness of ignorance and superstition, hospitals to heal the sick and the wounded, orphanages to provide homes for the homeless, asylums to minister to the deaf, the dumb, and the blind.

But as years went on, commercial and political interests began to influence the missionary's activities without his being very conscious of it. The accumulated experience of the East with many undesirable consequences of those influences, having been focussed by the new spirit of nationalism, has resulted for many in a genuine dislike of the missionary and a decided aversion to his religion.

Rightly or wrongly, the East has come to think of Christianity as part of the political game of the West. In religion it talks of "going about doing good"; in politics this takes the form of "ruling others for their good," Has the East reasonable grounds for thinking so?

Let us look at China through Eastern eyes. She has been in continuous contact with organized Christianity for about three hundred and fifty years. Her early relations were most friendly; she undoubtedly found many of the missionaries to be sincere men, who had given up the comforts of "civilized" countries to dwell among "backward" peoples and to save their "heathen" souls from perdition. But the tragedy of the situation lies in the fact that foreign governments have frequently followed the path which the missionary had blazed. Where the missionary find his field of activity, there the Chinese finds—not infrequently—the fixed bayonets of a foreign power.

The killing of a missionary, whether it be due to his own indiscretion, to the anti-foreign fury of some Chinese zealot, or to some other cause, has often been used by his government as an occasion for making demands for concessions from the Chinese Government.

The feeling in India is not very different; it is the common belief that the Bible comes first and then the gunpowder. Wherever the Chirstians go, says the Hindu, they somehow manage to meddle with the political rights of the people. Before the Christians went to Africa the Africans had lands but no Bibles; now they have Bibles but no lands. In Kenya, for instance, the poor helpless natives are being driven out of all their desirable and fertile lands. Under the Lands Act of 1913, eighty-eight per cent of the land of the South African Union was reserved for the white men, leaving twelve per cent for the five million black men, who are four times as numerous. Again in Kenya we find that of the good land available six thousand square miles have been allotted under a system of "Reserves" giving no permanent but only an indefinite tenure, so that it may be said that the Africans there have no legal rights whatever to their own native land. Hence the East concludes that the political method of the West is first to send missionaries, then traders, and then gunboats to deprive the helpless peoples of their lands and to take possession of their natural resources.

Is it any wonder if with such knowledge of Western penetration, the East becomes distrustful of the professed philanthropy of the Christian, turns hostile to a religion which has let itself be used by foreign powers for political expansion, and grows more and more suspicious of the real mission of the missionary?

Rightly or wrongly even to-day the missionaries are frequently thought of as the "political agents" of alien governments. Does the missionary allow himself to be so mistaken by the East? Let us look into his political relations.

Unfortunately an alien society, if it wishes to undertake missionary, educational, or other philanthropical work in a dependency, must first be recognized by the government concerned. Only on such recognition will permission to enter the country be given. Any American Society wishing to undertake work in India must be recommended, according to the present arrangement of the British Government, by the Foreign Missions Conference of North America. But before the Conference can recommend the society, it must obtain from that society a declaration recognizing "that all due obedience and respect should be given to the lawfully constituted Government, and that, while carefully abstaining from political affairs, it is its desire and purpose that its influence, in so far as it may be properly exerted, should be so exerted in loyal co-operation with the Government of the country concerned, and that it will only employ agents who will work in this spirit." (British Memorandum A, Article 5: iii.) The society or the board in turn requires every missionary who goes out under its auspices to sign a similar declaration,

The foreign missionary society which signs such a declaration for an imperial government may not realize the seriousness of the implications of this act, but to the East all these are so many evidences to confirm its lurking suspicion of the political mission of Christianity. The East sees two striking points in the declaration: First the missionary should carefully abstain from politics: and second, whenever his influence can be properly exerted in such matters, it should be in loyal co-operation with the Government. Or, in other words, the missionary is to support the iron arm of imperialism which, be it understood, is not politics! and to refrain from helping the people to the realization of legitimate national aspirations and this, beware, is politics!

To be more specific, let us take the case of an American missionary in India. Having signed the declaration and having been duly recommended by the Conference, he is sent out to India. There he is to consider himself the guest of the British Government. His schools are inspected by the Government agent; his work is visited in a most friendly way by the Governor of the state or province. He frequently receives Government aid for the maintenance of the mission school and for the erection of new buildings. In return for all these and in accordance with his declaration, he holds himself responsible for the behavior of the pupils and of the teachers in the schools of which he is in charge, He is expected, of course, to be careful to do or say nothing which would render the working of the British Government in India more difficult. These regulations and guest-relationships very seriously influence the work and attitude of the missionary, to an extent to which he himself is not fully aware. He believes

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he is neutral; but under the conditions of his declaration is real neutrality possible?

The missionary is thus placed in a false position and is subjected to very serious accusations. The British Government has a ruling that no student should take part in politics, though at present it is not quite so strict as it used to be. In a certain town a political meeting was held in the courtyard of a temple, and the missionary principal of the school was expected to keep the boys from going to the meeting. Some of the young enthusiasts attended the meeting and the missionary securing their names reported them to the local Government School Inspector. Immediately the news spread that the missionary was a spy of the alien government and that instead of training patriotic citizens to live for the country and work for its emancipation, he was trying to develop "slavish mentality" in the pupils and to promote loyalty to the British Government. In such cases the missionary appears to the non-Christian as a political agent masquerading under a religious cloak.

Instead of being powerful forces for righteousness the missionaries have too often become instruments in the hands of political forces and have allowed themselves to be tied hand and foot by imperial governments.

The attempt of the missionary appears to be to make Christianity the Nordic among religions. The Nordic-complex in religion shows itself clearly in all Christian literature.

The fundamental object of all religion is the same: the promotion of love, peace, good living, and the general welfare of all human beings. "Instead of hating and killing each other because of differences in faiths" says the East, "let us join hands to destroy vice and to promote virtue throughout the world". But such loyal co-operation in human service is not possible so long as there is religion in imperialism and imperialism in religion.

—

Indian Troops for China

Prof. Sudhindra Bose writes in the Chicago *Unity*:

China and India, though close neighbors for uncounted ages, have never been at war with each other. The relations between these two nations from the earliest times down to the present have been those of friendship and cooperation—a long unbroken record of peace with which no two neighboring countries of Europe can be said to equal. But, alas! From this year of grace India ceases to be the friend of China. The recent despatch of Indian battalions to fight Chinese Nationalists substitutes hatred for friendship, destruction for cooperation, and violence for peace.

Let it be understood, however, that India has had no free choice in the matter. The English rulers of India have dragged it into war without the slightest regard to the wishes of the Indian people. Indeed, they feel doubly humiliated in being forced to send reinforcements to China at a time when it is engaged to free itself from foreign domination.

—

Political Internments in Italy: "Eliminating the Different-minded"

Arbeiter Zeitung, a Vienna daily, has an article on the above topic. It is said there, in part:—

Since the attempt to assassinate Mussolini at Bologna last November, the Fascist Government has adopted strenuous measures against its enemies, or suspected enemies. Of these the most oppressive is what is called *confino de polizia*. So many people have suddenly disappeared after these arbitrary arrests that Mussolini, in order to lull public resentment, has ordered that the names of persons 'confined' shall not be published.

The condition of these interned opponents of the Fascisti has been misrepresented to the public. For instance, we are told that they receive a per diem of ten lire for their subsistence, when in truth it is only four lire, or the equivalent of twelve or fifteen cents. Official statistics as to the number of people thus confined without trial are contradictory. One week it was publicly stated to be five hundred and twenty-two, and a week later it was reported as nine hundred and forty-two. Since the lists are secret, the public naturally has no control over their accuracy.

The procedure under which people who have made themselves unpopular with the present Government are interned is more arbitrary than that under which Russians were exiled to Siberia in the days of the Tsars. A man is confined by administrative order, without trial or sentence by a magistrate. In each town the local fascio and the police compile a list of people they consider undesirable, entering after each name a history of the person's political offense or the reasons for suspecting him of disaffection. This list is submitted to a commission consisting of the local prefect, the chief of police, the district attorney, one officer of the carabinieri, and one officer of the Fascist militia. The commission condemns people to internment for from one to five years without hearing them in their own defense or bringing any formal charge whatever against them. The accused is not even notified that his case is under investigation. Consequently, he has no opportunity to prove his innocence either by his own testimony or by that of witnesses. Under the ordinance a person condemned to confinement is permitted to appeal to a central commission, presided over by an Assistant Secretary of the Interior, within ten days of the publication of his sentence. In numerous cases, however, the police manage to prevent the person from making use of this privilege. In a few cases Mussolini has intervened personally and reconsidered such sentences. In instances where he has suspended or shortened sentence he has been careful to have the fact recorded in the press.

A person marked for confinement is almost invariably arrested before the commission passes upon his case. As a rule he does not know even what the trouble is. If he is taken into custody on the street or at his place of employment, his family may not learn for several days where he is. He does not know his sentence until he has been in jail for a couple of weeks; he is informed of it only a day or two before he is transported to his place of internment, where he is to spend several years separated from the world, his family, and his

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trade or profession. His family is notified but a few hours before his departure, when it is permitted to have a ten-minute interview with him, but only in the presence of an agent of the police and a prison warden. These parting visits are generally heart-rending scenes.

No effort at concealment is made when the prisoner is taken away. He is carried to the railway station handcuffed and surrounded by a number of gendarmes. He is taken to his destination in the cell of a prison car, still handcuffed, and if his home happens to be in Northern Italy the journey lasts several days. He has ordinary prison fare,—two small loaves of bad bread and a flask of water daily,—and is not unhandcuffed even when he eats.

The victims of these arbitrary measures are sent to Lipari, Ustica, Favignana, or Pantelleria, all places of ill repute, familiar in the songs of jailbirds and *galeriens*.

Travellers who visit these islands are cautioned to take mineral water and provisions with them, for the rain water upon which the inhabitants depend is often dirty and contaminated. The climate is deadly—an alternation of snow in winter with broiling heat in summer. The miserable flat-roofed, windowless shelters, resembling Arabian *toukouls*, afford little protection against either heat or cold.

Dysentery is playing havoc among these unacclimated prisoners, who are inadequately supplied with food and water, and have no physicians.

Letters which they have smuggled back to their friends at home give a dreadful picture of the dirty and verminous conditions under which they are obliged to live. Their miserable food is confined to corn bread and boiled greens, and the dysentery is raging among them. There is not a physician on the island. The luckiest of the sick are those who have a little damp straw on which to lie.

Men, women, children, and animals live together. There are no facilities for washing or shaving or changing clothes.

—

Congress Against Imperialism

The Living Age writes thus on what has been styled the 'League of Oppressed Nations' :—

It attracted more sympathetic attention in Germany than in other great European countries, probably because the Germans have no axes to grind in colonial lands. The comment of *Vossische Zeitung's* correspondent is typical: 'After discounting all rhetorical exaggerations and distortions of fact, enough remains to show that century-old injustice and bloodshed and forced labor cannot be brushed away with a wave of the hand, that an atmosphere has been created in which the spirit of a world-wide servile revolt may easily wax strong. The real object of the promoters of this Congress was to organize that spirit, to strengthen the demand for freedom among all nations, to form a world-wide trust of the oppressed.'

—

"Muslim Brotherhood"

"A Mohammadan Indian" says in *The Indus* :

We, Mussalmans, may be callously indifferent to the gravest events at home, but every gentle rustle of leaves in far-off Turkey or Africa is accompanied by the wildest and most unnatural breaking of our dear, sympathetic hearts. Millions of our own poor countrymen are dying of exposure and starvation. We cannot clothe or feed them; we are too poor. But we can afford to send millions of rupees to support wars in distant lands in which we have no interest except that they concern some people who also happen to call themselves Mussalmans. Such is our wholehearted generosity that we do not even mind not getting simple thanks for the "widow's mite" we can so ill-afford. Our co-religionists' affection for us is so deep and sincere, that they cannot bear to go through the futile and awkward formality of displaying their gratitude in any way; they content themselves with just feeling it! This is the most remarkable part of the whole heartbreaking business. As a Mussalmsn somewhat bitterly remarked: "They don't care a damn for us. They see that we are fools, idiots and naturally take advantage of the fact. But apart from that, we don't exist for them. And we go on running after them like a pack of snivelling dogs. Damn fools, that's what we are." I wish I could disagree. No one can fail to observe that this great "Muslim brotherhood" exists only for us, Indian Mussalmans. No one else has a notion of it. Turkey may go to dogs, but the fact does not trouble either the Moroccans, or the Egyptians, or the Persians, or the Afghans, or anyone else. Yet our Indian Mussalmans butt in and "kick up an infernal row." The poor, gallant Riffs were fighting for their very lives. The Indian Mussalman made some futile demonstration of sympathy, otherwise not a Mussalman from Egypt to China raised his little finger. Were the English out of India to-day and we fighting the Hindus, not a "brother" would come to our aid, unless for purely personal reasons. And yet—. I put forward a test question before a Punjabi Mnslim friend of mine, I asked him what he would do in the event of India (Indian India, that is to say) being attacked, say by the Afghans! After an unsuccessful attempt to avoid a direct answer, he confessed that he would take the Afghan side! This sort of fanaticism is even more prevalent among the newly converted than among the older Mussalmans. It is perfectly comic how a person, whose, perhaps, father became a Mussalman, or quite possibly who has himself just embraced Islam, waxes eloquent about "our great Muslim culture," "our great Muslim tradition," and, of course, "our great Muslim brotherhood.

The whole position is entirely false, utterly impossible.

—

The Road to Peace

Mr. Arthur Ponsonby, M. P., observes in *The Review of Nations* :

So far as the Governments are concerned the question of djsarmament must be taken up serious-

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ly. It must not be left in the hands of Military, Naval and Air experts. Limitations of expenditure or the fixing of rations and standards will not suffice. There must be a fuller realisation of the underlying principle that force in any and every case is the wrong method of obtaining the desired result. Statesmen will receive the backing of their countries if they will take a courageous line in the right direction. The element of force which by the Covenant still remains as the basis of the authority of the League of Nations must be completely eliminated. Resting on moral authority alone the League will be in a far stronger position, it may fail from time to time, but it will never be destroyed. Whereas if force is used, a League war between two sections of the League will be as destructive and barbarous considering the modern weapons of warfare, as any other war and it will be the end of the League of Nations. The nations which first propose such an amendment to the Covenant will not only contribute to strengthening the League and to ensuring its continuance but will earn the eternal gratitude of the peoples of the world whose opinion they will at last be expressing. Relieved of the burden of expenditure on armaments and freed from the last excuse for the use of force the nations will be able to devote themselves to the great work of improving the conditions of their own people and of co-operating with one another in the struggle against the social wrongs which the formidable enemies—ignorance, poverty, and disease inflict on them with such deplorable results.

—

Muslims and European Political Control

We read in *The Asiatic Review* :

At the present day, in Muslim countries, just as in most other parts of the world, there are those who look backwards into the past and hope for the revival of ancient glories by means of the resuscitation of decayed institutions, while opposed to them are those who strive to adjust their lives and their social and political forms of organization to the conditions of modern life. How far either of these two parties in Islam will succeed in winning over their co-religionists to the acceptance of their particular ideal, only the future can decide ; but both are equally resentful of political control by the powers of Europe, and chafe at their own commercial and scientific inferiority. Despite the recent Caliphate Congress held last year in Cairo, zeal for the revival of this institution appears to be on the decline, and the possibilities of any united action on the part of the separate Muhammadan populations scattered throughout the world seems now even more remote than in the days when journalists tried to excite alarm by the bogy of a Panislamic movement. But the feelings of resentment and hostility that contributed to such movements as may be described as Panislamic are still present.

—

Viceroy Lytton on British Promises

In reviewing Mr. V. H. Rutherford's book on "Modern India" *The Indian* writes :—

"Since I am writing confidentially, I do not hesitate to say that both the Government of England and India appear to me unable to answer satisfactorily the charge of having taken every means in their power of breaking to the heart the words of promise they had uttered to the ear," said a Viceroy of India, Lord Lytton, during Disraelie's time. Mr. Rutherford deliberately accuses the British Government today of the same thing since the reforms of 1919.

—

French Problems in Indo-China

French Indo-China has a "Socialist" Governor-General. Of him Foster Rhea Dulles says in *Current History* :—

The conservative elements in French politics fear that M. Varenne is prejudicing France's position in Indo-China and their fear goes back to the first speech he made upon his arrival. On Dec. 21, 1925, he told the Superior Council at Saigon that when France had accomplished her mission of civilization in Indo-China "it may be believed that she will leave only the memory of her work ; that she will no longer claim any role in the life of the peninsula, neither to direct nor even to counsel, and that the peoples who have profited by her tutelage will no longer have any ties with France other than those of gratitude and affection."

This speech produced the impression on conservative French minds that M. Varenne "was going to give away one of France's richest colonies." On the other hand, "the natives" hailed him as a Messiah. But when he tried to explain away his speech there was disappointment among them, which led to agitation and slight disturbances.

Assailed then by conservatives at home and unpopular among the natives in Indo-China, M. Varenne went slowly ahead working on moderate reforms. Toward the end of his first year in office, on Sept. 20, 1926, he again spoke of the position of Indo-China. In words which might have been borrowed from General Leonard Wood in the Philippines he reminded the Annamites desirous of independence that there were "on the soil of this great empire other races and other people to whom we have promised protection" who were not ready for self-government. He warned them of the danger of Indo-China breaking up into separate countries or being swallowed by some other Power if France should ever withdraw her protection, and he pointed out that under the French regime prosperity and order had become the rule. "Nothing," he declared, "is opposed to France continuing her work in Indo-China."

Does France face in her Far Eastern colony the problems which the United States faces in the Philippines and Great Britain in India ? Whatever his real attitude, this seems to be the question which M. Varenne has brought up, and it is because of this that the Nationalists in France are opposed to his continuing in office. He has raised the spectre of an independent Indo-China

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which was a new apparition in French eyes. Is it real ?

—

America on Filipino Aspirations

The New Republic observes :—

For the first time, a President of the United States has vetoed an act of the Philippine Legislature. President Coolidge has rejected the bill which asked a plebiscite among the Filipinos as to whether they want "immediate, absolute and complete independence." The President, or whoever wrote the veto message for him, was not in a happy vein. There are some legitimate arguments against the holding of the plebiscite, but the official statement centered its emphasis on other aspects of the matter which it would have been better to omit. Mr. Coolidge, seemingly, does not even realize the absurdity of arguing, at great length, with the Filipinos to prove that they are so happy under American rule that they have no occasion to vote to say whether they are happy or not. The whole tenor of his message was that the United States will continue to hold the Philippines for a very long time to come, and in support of this doctrine he advanced the usual arguments to show why independence is impracticable.

—

"A Race Congress at Brussels"

Arthur Holitscher says of this Congress in *Berliner Tageblatt* :

Unquestionably the Congress registered a significant step in the evolution of human freedom. It was a body with which men of all classes and nations, no matter how unsympathetic they may be at heart with its ideals and purposes, must hereafter reckon. Do not bury your heads in the sand, gentlemen. Do not shrug your shoulders. Look this Gorgon-visaged vision of human liberty straight in the eye!

—

Several Types of Revolution in China

The World Tomorrow observes :—

China today is going through not one type of revolution but several: political, educational, economic, social, and religious. Tremendous strides have been made in popular education. A literature in the vernacular has been created and the foundations laid for an intellectual renaissance throughout the masses. This intellectual revolution is by far the most significant fact of recent years in China. It has prepared the soil in which the seed sown by the Kuomintang, the political party founded by Sun-Yat-Sen, have sprung up with such amazing rapidity during the past two years. The present political upheaval in China differs from the revolution of 1911 in that it embraces not only intellectuals but commercial interests, industrial workers and peasant farmers. For the first time in its long history a genuinely national consciousness is being generated in China. A decade ago the statement was frequently made that the Chinese were lacking in national patriotism. Now the fear is that national emotions may become so intense that they will get out of hand.

The second all-important fact is that, as a natural consequence of the emergence nationalism in China, white domination is rapidly ending. Vestiges of foreign control may continue for a number of years. The great powers may retain control of strategic centers for a time and may even intimidate the Chinese Government as did Japan with the notorious Twenty-One Demands. National unity may be delayed by partisan controversies or the personal animosities of the leaders. But nothing is more certain than the fact that the Chinese are going to gain freedom from Western control. Three hundred and fifty million people, with an increasing national consciousness, will find a way to gain their liberty.

The perpetuation of the policy of military and naval intervention in China will prove fatal. The truth of the matter is that the lives and property of foreigners in China can no longer be protected by bayonets and gunboats. The policy of armed intervention will merely increase the peril of our missionaries and merchants. There is no way to guarantee the security of life and property in a country which is in the throes of a titanic social upheaval.

—

"Sic Transit Europa"

The Modern World says :—

At the Conference on Limitation of Armaments, H. G. Wells declared that if Europe did not re-adjust herself rapidly to the inexorable conditions of the new era which has so rapidly developed she would, in the future, "bear to America and other new centers of power the relationship which Asia Minor has, up to this time, borne to her."

While there are unmistakable evidences of some realization of the new era by a few men and movements in Europe, the same ideas and forces which have historically moulded that continent still seem very vitally in being.

—

Television

The Literary Digest observes :—

So rapid is the pace of science to-day that the theoretical possibility of a great invention is hardly grasped by the public before we learn that it has become a reality. This was the case with the transatlantic radio-telephone. And now, only a few weeks after this invention is put to commercial use, we enter a new era of communication "as fascinating and stupendous in its potentialities as the radio or the telephone", according to the conservative New York *Times*. Yesterday, observes the neighbouring *World*, "television was a dream; now it is a fact. In time millions of people may watch and listen to a Presidential inauguration, a championship football game, or even the clash of armies on a battle-field."

Television, we are informed, is a method of transmitting synchronously a voice and a picture of

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the person speaking. In the first public demonstration of this new method of communication, the apparatus shot images of Secretary of Commerce Hoover by wire from Washington to New York City, a distance of more than 200 miles, at the rate of eighteen a second. The speaker at the New York end, Walter S. Gifford, President of the American Telephone and Telegraph Company, looked Mr. Hoover in the eye as he talked with him. It was as if a photograph of the Secretary had suddenly come to life. Later the experiment was carried out just as successfully by radio. Radio program was broadcast, and the likenesses of the performers were transferred to a screen while their voices went out on the air.

—

Red-India's Death-rate Rising

We read in the same journal that in U. S. A. the death-rate of the aboriginal Red-Indians was 17.5,19.2,22.5 and 25.9 respectively in the years 1921, 1922, 1923, and 1924. It is added :—

Figures in the "World Almanac", supplied by the [American] Indian Commissioner, give our [Red] Indian population in 1865 as 294,574, in 1920 as 333,702, and in 1926 as 349,964. But on another page of the Almanac the Indian population is given as 265,633 in 1910 and 244,437 in 1920.

—

National Thought Not to be Repressed

Dr. Toru Nagai, formerly Director of the Labour-Capital Reconciliation Society in Japan, writes in the *Japan Magazine* :—

I must emphasize that national thought should never be repressed, but it must be edified and illumined ; that the problem regarding social thought should not be controlled, but be carefully studied. It should not be artificially unified, but be properly guided.

—

"There is no smoke without some fire"

Mr. Ronald Melville exclaims in the *Theosophical Path* :—

How often has this sophism served to shield a slanderer while confirming the infamy that he launches under cover of a false analogy : for the implication is that no evil tale is wholly false, no character above reproach ! What then ? Is slander justifiable ? How can that be ?

Smoke is allied to fire as slander is to truth. Smoke is a refuse ; it owes its foulness to the quality of the fuel. not to the purifying fire. Bad thought is the fuel ; truth is the purifying flame. Bad thought makes foul smoke when burned. Does smoke owe its foulness to the purifying fire ? Let us beware of this analogy ; for there are many kinds of fire. Indeed, fire was a different manifestation on every plane of the universe,

The flame that burns up the unclean fuel of the slanderer's foul thoughts is perhaps the same as that which inspires the hero in some deed of god-like mercy ; but who would recognise it in that guise ?

—

A Fundamental Buddhist Principle

Prof. Takakusu states in the *Young East* :

The fourth fundamental principle of Buddhism is the elevation of personal character. Ethics, philosophy and religion have all this as its aim, but this is especially the case with Buddhism. It may even be said that the elevation of personal character is the one and sole aim of Buddhism. In Buddhism there are a certain number of stages of development, through which one must pass in elevating his character. Buddhism teaches us to raise ourselves from the stage of common mortals to that of superhuman personality of a Bodhisattva and even to that of absolute personality or Buddhahood. In this way, from beginning to end, Buddhism keeps in view the principle of the elevation of personal character. In most of other religions man is denied the privilege of making himself a superhuman being, but Buddhism teaches us that all of us can attain Buddhahood without exception. In this respect Buddhism is unique, being the only religion that teaches us to elevate ourselves to the supreme or absolute height.

—

Life Before and After

Swami Paramananda writes in *Message of the East* :

We often ask why and wherefore there are certain conditions in life which we are not able to explain, such, for instance, as a child deformed from birth. If we go to a minister, or a priest, or some orthodox teacher, he invariably tells us it is God's Will, but that is a tremendous responsibility we lay upon the Divine Providence, Whom at the same time we call all-loving and all-merciful. Therefore, there must be some way of finding an explanation that is not merely more logical, but more true.

Greek philosophers, and further back, the ancient Hindu sages, did not try to throw upon Divinity the blame for all the miseries and unpleasant experiences in this world of life ; they worked out their problems in a definite, systematic way, always finding a cause for every effect, and as a result they have given man a most scientific explanation for the solution of life's difficulties. We find the reflection of their wisdom in the words of many Western philosophers. Lessing writes : "Why should I not come back every time I am capable of acquiring fresh knowledge, fresh experience."

The Indo-Aryans went so far as to say : "As a goldsmith, taking a piece of gold turns it into another newer and more beautiful shape, so does this soul, after having thrown off this body and dispelled all ignorance, make unto itself another newer and more beautiful shape. And as the slough of a snake lies on an anthill, dead and

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cast away, thus lies this body; but that disembodied immortal Spirit is Self-effulgent and one with the Absolute."

In order to understand life in its entirety we have to connect up two loose ends, the past and the future. This present life of ours, if it is to become complete and comprehensive, must be joined with these two ends,—the one which lies before us, and the other which we have left behind.

BINDU'S SON

By SARAT CHANDRA CHATTERJEE

(*Concluded*)

ABOUT four days afterwards, the day before Bindu's parents, aunt and others were going back, Bindu was quietly lying in bed after she had had a fit. Kadam was fanning her; there was no one else. Bindu signed to her to come closer and asked in a low voice, "Kadam, has didi come?"

Kadam consoled her, "No didi, she has not; but we are so many here, what is the necessity for troubling her?"

Bindu remained silent for a while, then said, "That is a great defect in you, Kadam! You try to apply your own intelligence in every thing! I believe you will kill me one of these days by going on like that. You were all here on the day of the Puja; but what could you do till that little person appeared on the scene?—Oh! you and she! Her one little finger has more ability than the whole lot of you put together."

Bindu's mother entered the room and said, "My son-in-law has no objection; so you too come along with us for a few days."

Bindu looked at her mother and said, "Does my going depend on his will, that I should go at his word? I cannot come unless I get my enemy's permission."

Her mother understood what she meant, and said, "Are you referring to your sister-in-law? You need not take her permission. When you have separated from them, your husband's permission is quite enough."

Bindu shook her head and said, "No mother, that can't be. So long as she is alive, wherever she may be, she is everything. Whatever else I may do, I cannot leave the house without her permission. Bara-thakur would be angry if I did so."

Elokeshi had just come in and was listening to what was being said. She cut in, "Oh, all right, I am telling you, you may go."

Bindu did not even answer her. Her mother said, "Well then send somebody to get her permission, Bindu."

Bindu said surprised, "Send some one! That would be far worse. I know her. She will say 'go' outwardly but will be angry in her mind, perhaps concoct things to report to Bara-thakur—no, mother, you go; I cannot come." Her mother did not press her. She went away. Now the empty house began to open its jaws wide every moment to swallow her up. Elokeshi lived in the ground-floor, Bindu occupied a room in the first floor, the rest of the house was absolutely empty. She wandered aimlessly about the house and came at last to a room on the second floor. This was to have been occupied by her son and daughter-in-law in some remote future. She had it specially constructed for that purpose. Coming to this room she could not hold back her tears. As she was descending the stairs, she met her husband, and asked him impulsively, "Tell me, how are we going to make anything out of this!"

Her husband could not follow her and asked, "Make what out of what?"

Bindu could not answer him. She heaved a deep sigh and said, "No, no, you may go,—it is nothing."

The next morning, Madhab was at work in his room when she suddenly came and asked him, "Has he joined service?" She was holding back her tears with great difficulty.

Madhab grunted in affirmation without even looking up.

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"What do you mean ? Is it his proper age to join work again ?"

Madhab kept his eyes glued on his papers as before and said, "People do not join work on account of age ; they do so owing to want."

"Why should he have any want ? We have quarrelled ; we are not of the same blood ; but you are his brother, aren't you ?"

Madhab said briefly, "Step-brother, distant relation."

Bindu was speechless. She said slowly after some time, "And you will let him work while you are alive ?"

Madhab looked up this time and fixed his eyes on his wife. He said quietly and deliberately, "Why shall I not ? People live in this world according to their fate. I am a living example of that. I don't even know when my parents died. I have heard from Bara-bou-than that we were very poor, but I never saw the shadow of that poverty. I do not know even now wherefrom came always my clean clothes, school and college fees, price of books, messing and what not. Then I became a lawyer and did not do badly in that either. After that you came from somewhere with a heap of cash and this huge house grew up—but look at Dada, working his whole life, hard and uncomplainingly, sewing up torn clothes to wear—I have never seen him in a coat even in winter—eating his one meal a day, all for us—I cannot remember everything, nor is there any occasion to do so—he was taking things a bit easy only for a short spell—but God is making him pay up with full interest for that." He suddenly looked away and began to search for an important paper.

Bindu was speechles, motionless. She felt, with every drop of blood in her body, the terrible rebuke that was hidden in this easily told tale of bygone days. She remained with her head lowered.

Madhab went on hunting for his paper and said as if to himself, "And it is work without any doubt ! The court at Radhapur is ten miles going and back—one has to go out at four in the morning, remain the whole day without food and live on a meagre meal a day taken late at night, and the salary is twelve rupees.

Bindu was shivering, "The whole day without food ! And for twelve rupees only !"

"Yes, twelve rupees. He is aged, takes opium and has to do without even a drop of milk.* I believe God is arranging, in His kindness, to end Dada's earthly troubles soon."

Bindu's eyes overflowed with tears and she did something she had never done before. She knelt down, clasped her husband's feet tightly, and cried, "Do find a way, I am begging you, holding you by your feet ! He is weak and old ; he will not live even two days if it went on like this !"

Madhab wiped his own eyes somehow surreptitiously and said, "How can I find a way ! Bou-than will not take a grain of rice from us ; and if he does not work, how will they run their household ?"

Bindu said in a half-choked voice, "I do not know that. You are my God, he is even greater. Oh shame, what one cannot even think of, such things....." Bindu could not say anything more.

Madhab said, "Well, why don't you at least go to Bou-than ? Try to appease her anger and make her friendly to you. You cannot gain anything even if you held on to my feet the whole day."

Bindu at once left his feet and said, "It is not my habit to hold people's feet. Now I know why you kept quiet that day when she stayed here the whole day without taking a drop of water ! It made me guilty, but you, like an enemy, kept silent and never said anything to me."

Madhab concentrated on his papers, saying, "Oh, I learnt that from Dada. May God will it that I may depart one day from this world without breaking my habit of silence !"

Bindu did not say anything more. She went and shut herself in her bed-room.

Madhab was about to get up when she came back again. Her eyes were red. Madhab was moved to compassion. He said, "Go to her once. You know her. Only go and stand near her and it will all be over."

Bindu said in a piteous voice, "Do go, yourself ; I am swearing by my son's—"

Madhab understood her and said rather hotly, "You may take a thousand oaths ; but I will not approach Dada. I shall never have the boldness to go and open the subject

* Opium-eaters need a drink of milk every-day to keep them in health.

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to him if he did not take the initiative himself. I could not do it, even if you cut my head off."

Bindu did not move even then.

Madhab asked, "You wouldn't go, isn't that so ?"

Bindu did not answer ; she went away with her eyes downcast.

(8)

The road leading to the school lay along the front of the house. The first two days Amulya had gone to school along this road, taking cover behind his umbrella ; but since two days ago the red umbrella was not seen there any more. Bindu's eyes were nearly bursting by constantly gazing at the road, but she overlooked the pain and kept up the watch from a corner of the roof, in the shadow of the little room which enclosed the staircase. At about nine or ten in the morning many an umbrella passed down the road, covering many a boy, but that particular gait and that particular umbrella did not cross Bindu's eyes. She came down in the evening, wiping her eyes, called Naren to a corner and questioned him, "Naren, this is the shortest way to the school ; then, why doesn't he go along this way any more ?"

Naren kept silent.

Bindu suggested, "Wouldn't it be nice if you two walked together to school, talking to one another as you went ?"

Naren loved Amulya in his own way. He said in a whisper, "He doesn't go by this way because he feels shy ; he goes round that way over there."

Bindu smiled with great difficulty and said, "But why should he feel shy ? No, no, ask him to go along this way."

Naren shook his head and said, "No, he would never do that. Do you know why ?"

Bindu asked eagerly, "Why ?"

Naren asked." You won't be angry, will you ?"

"No."

"Nor send the news to the other house ?"

"No."

"You wouldn't even tell my mother ?"

Bindu got impatient," No, no, tell me, I shall not tell anything to anyone,"

Naren whispered, "The third master boxed Amulya's ears very hard."

Bindu flared up at once and cried, "How dare he ? Didn't I forbid him to beat Amulya ever ?"

Naren waved his hands about and said, "But what is his fault, he is a new man ? Our servant, this scoundrel Hebo, is to blame. It is he who came and complained to mother. And my mother is no less wicked ; she ordered him to tell the teacher and he boxed Amulya's ears pretty hard---do you know how, Mami ? Like this---" Bindu stopped him hurriedly, "What is it that Hebo told." Naren said, "Do you know Mami, Hebo takes my tiffin to school. Amulya runs up and asks, 'let me see Narenda, what tiffin you have got'. Mother says, on hearing about it, that Amulya puts the evil eye on my food."

"Doesn't anybody take Amulya's tiffin ?"

Naren put his hand to his forehead once and said, "Where will he get any, they are so poor ? He carries some fried gram in his pocket and eats the same surreptitiously at tiffin time, hiding behind the trees there so that no one can see him."

The house, the courtyard, the whole creation began to sway before Bindu's eyes. She sat down where she was and said, "You go, Naren."

That night when she went to have her dinner after everyone had been shouting for her for hours, she could not find heart to lift her hand to her mouth. At last she pleaded sickness and went away. The next day also she starved, but could not say anything to anybody nor find a solution for her problem. She was in constant fear lest if she spoke, she aggravated her guilt all the more. In the evening she went as usual and sat near her husband while he was having his meal. But she was looking all the time the other way. She had not been able to look at any edibles since the day before. There was a lamp burning in the room, Madhab was lying with his eyes closed. Bindu came and sat by his feet. Madhab looked up and asked, "Well, what is it ?"

Bindu began to toy with one of her husband's toe-nails.

Madhab guessed what was in her mind and was softened. He said, "I understand all, Bindu ; but what is the use of crying before me ; you better go to her."

Bindu was really crying—she said, "You go."

"If I went and pleaded for you, wouldn't Dada come to hear of it ?"

Bindu did not answer his question, she persisted, "You go and tell them. I am owl-

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ing up my fault, I am asking for their pardon."

"I can't do that." So saying Madhab turned over and lay quietly.

Bindu waited for some time in the hope that he would say something more but as he did not, she slowly got up and left the room. Her husband's behaviour had in a single moment turned her heart into stone and filled her soul with a feeling of endless self-debasement. To-day she fully realised that everybody had forsaken her.

The very next morning Jadab sent a letter giving Chhoto-bou permission to go over to her father's house. Her father was ill and she was asked to start as soon as possible to go and see him. Bindu got into the carriage, her eyes full of tears. The Brahmin woman came up to the carriage and said, "See your father and come back soon and safely, mother."

Bindu came down from the carriage and took the dust of her feet, which made the Brahmin woman very shy.

Nobody had ever seen Bindu in such a mood of humility. Bindu took the dust of the Brahmin woman's feet and said, "No, no, daughter, you are after all a Brahmin and senior to me in age—bless me that this may be my last journey, that I may never again return."

The Brahmin woman could not answer her—she merely looked at Bindu's pale and thin face and wept.

Elokeshi was there. She protested in a high metallic voice, "What strange ideas Chhoto-bou ! Do other people's parents never fall ill ?"

Bindu made no reply to her—she wiped her eyes and said after a short pause, "I also salute yon Thakur-jhi—I am going,"

Thakurjhi said, "Go, Didi, go ; I shall stay at home and shall be able to look after everything."

Bindu did not say anything more. The coachman started on the journey. Annapurna kept quiet when she heard all this from the Brahmin woman. Before this Bindu had never gone to her father's house without Amulya. She had not even seen Amulya now for over a month.—Annapurna understood her sorrow.

At night Amulya was lying in bed with his father and talking with him. Annapurna was sewing a quilt of torn cloths in the light of an earthen lamp. She suddenly heaved a deep sigh and exclaimed, "May God protect her ! To say at the time of starting out, 'may this be my last journey' ! May the goddess Durga bring my darling back in safety !"

Hearing her words Jabab sat up and said, "You did everything wrong right from the beginning, Bara-bou. None of you ever understood my little mother."

Annapurna said, "But she also never even came and called me, 'didi', in a friendly way. She could have taken away her son by force; but she did not do so. That day when I was coming home after working hard the whole day, she only had some harsh things to say to me".

Jadab said, "Only I understand my little mother. But Bara-bau, if you could not pardon her these small things even, why were you born elder to her? You and Madhu are both alike. You have jointly probably killed my mother at least!"

Annapurna began to shed tears in big drops.

Amulya asked, "Father, why has Chhoto-ma refused to come home ?"

Annapurna wiped her eyes and asked him, "Will you go to your Chhoto-ma ?"

Amulya shook his head and said, "No." "Why not ? Chhotoma has gone to your grandfather's house. Why not go there ?"

Amulya kept quiet. Jadab asked, "Will you go, Amulya ?"

Amulya buried his face in the pillow and said, "No"

Jadab used to prepare to start for his place of work while it was still dark in the early hours. About five or six days later he was pulling at his hookah after finishing his preparations.

Annapurna said, "It is getting late."

Jadab hurriedly got up and said, "I am feeling very uneasy and upset today. Last night I saw as if my mother had come and stood by that door. Durga, Durga !" So saying he went out.

The next morning when Annapurna was wearily doing her kitchen work, a servant from the other house came and informed him that his master had left for Farashdanga the night before—the mistress was seriously ill. Annapurna trembled with fear as she remembered, what her husband told her the day before—"What kind of illness is it, do you know ?"

The servant said, "That I don't know. She fainted and then it developed into something serious."

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In the evening when Jadab came home and heard the news, he burst into tears and said, "Oh, with what hopes did not I bring home my golden statue, and Bara-bou, you cast it into water ! I am going now."

Annapurna felt as if her heart would break with sorrow and self-reproach ; she probably loved Chhoto-bou even more than Amulya. She wiped her own eyes, washed her husband's feet and made him sit to perform his evening religious duties. She then went and sat out on the verandah in the dark. A little later she heard the voice of Madhab out in the courtyard. Annapurna held her breath and closed her ears with her fingers.

Madhab found the kitchen dark, went to the other room and at last found her sitting in the dark. He asked in a tired voice, "Bou-than, you have heard, haven't you ?"

Annapurna could not lift her face. Madhab said, "Amulya must go once. Probably her end is very near."

Annapurna fell face downward on the floor and cried aloud. Jadab came running like mad from the next room and said, "Such a thing cannot happen, Madhu ! I have never pained a soul consciously or unconsciously. God will never punish me like this at my age !"

Madhab kept silent. Jadab said, "Tell me everything. I shall bring back my mother—do not be upset, Madhu—have got a carriage with you ?"

Madhab said, "I have not been upset, Dada ; you should control yourself."

"No, I am all right. Bara-bou, get up ! Amulya, come along."

Madhab protested, "Let the night be over, Dada."

"No, no, that can't be, do not be worried, Madhu ; get a carriage or I will go on foot."

Madhab did not say anything more. He fetched a carriage which all four of them got into.

Jadab said, "Well, tell me all about it."

Madhab answered, "I was not there—I don't know everything in detail. I heard she had frequent fits and high fever about four days ago ; but no one has been able so far to make her take a drop of medicine or milk—I do not know exactly her condition ; but there is no hope."

Jadab said with conviction, "Of course, there is hope ! A hundred times so. My mother is alive ! Madhu, God will not make me utter an untruth at this age. I have never told one in my life."

Madhab bowed down, took the dust of his elder's feet and remained sitting quietly.

(9)

No one knew since how long Bindu had been wearing herself out by starvation. She got fever on her arrival at her father's house. The second day she fainted twice or three times. The last time she would hardly regain consciousness. After many attempts she came to ; but her pulse was nearly gone. Madhab arrived when he got the news. She took the dust of her husband's feet, but lay teeth to teeth without taking any food whatever.

Madhab asked in disappointment, "Why are you committing suicide ?"

A few drop of tears rolled down the corner of her eyes. After a while she said slowly, "All that I possess belongs to Amulya, only give about two thousand rupees to Naren and pay for his studies—he loves my Amulya." Madhab bit his lips to keep himself from crying.

Bindu signed to him to come closer and whispered, "Let none but him give me fire."*

Madhab got over that as well and asked, "Would you like to see anyone ?"

Bindu shook her head and said, "No, let that be as it is."

Bindu's mother tried once more to give her medicine, but she would not open her mouth.

Madhab got up and said, "That cannot be, Bindu ! You may not listen to us but I am going to fetch her whose words you will listen to, Only remember that when I get back you must still be here." So saying he went out. That night Bindu slept quietly.

The sun had just come up. No sooner did Madhab enter the room, blow out the lamp and open the windows, then Bindu opened her eyes and saw her husband's face in the mellow morning light. She smiled softly and asked, "When did you come ?"

"Just now. Dada is crying like a mad man."

Bindu whispered, "I know. Have you brought the dust of his feet ?"

Madhab said, "He is smoking outside. Bou-than is having a wash-up. Amulya fell

* At a Hindu funeral the nearest of kin generally sets fire to the pyre.

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asleep in the carriage. I have put him into bed upstairs. Shall I bring him down ?"

Bindu kept silent a while ; then said, "No, let him sleep," She then turned over and lay quietly.

She started up when Annapurna went to her room and put her hand on Bindu's head. Annapurna waited a minute to pull herself together, then said, "Why have you not taken any medicine, Chhoto-bou, do you want to die ?"

Bindu did not answer.

Annapurna put her mouth against Bindu's ears and said, "Do you know that my heart is breaking ?"

Bindu whispered, "Yes, Didi."

"Then turn your face. Your Bara-thakur has come to take you home, your son has cried himself to sleep—listen to me, turn round."

Still Bindu kept her face averted. She shook her head and said, "No Didi, first say !"

Annapurna said, "Yes, yes, I am saying it; do come back home, come back."

Just then Jadab came and stood near the door and Annapurna veiled Bindu's head with a sheet.

Jadab looked at the covered-up figure of his dear little Chhoto-bou for a minute; then said, choking back his tears somehow, "Come home, mother, I have come to fetch you."

His wan and pale face brought tears to the eyes of those present. Jadab said again after a little silence, "Another day, when you were very small, I came to take you home. I never thought then that I should have to come again. But listen mother, when I have come, I shall either take you home, or never again turn my steps that way. You know, I never tell a lie."

Jadab went out. Bindu turned round and said, "Give me whatever you want me to take, Didi. And let Amulya lie in my bed ; then you can all go and rest. There is no fear —I shall not die."

THE END

THE ALL-INDIA CONGRESS COMMITTEE AND JOINT ELECTORATES

By RAMANANDA CHATTERJEE

THE Working Committee of the Congress placed the following resolution before a recent meeting of the All-India Congress Committee :—

(1) That in any future scheme of the constitution, so far as representation in various legislatures is concerned, joint electorates in all provinces and in the central legislature be constituted ;

(2) That with a view to giving full assurances to the two great communities that their legitimate interests will be safeguarded in the legislatures for the present and, if desired, such representation of communities should be secured by reservation of seats in joint electorates on the basis of population in every province and in the central legislature, provided that reciprocal concessions in favour of minorities, including the Sikhs in the Punjab, may be made by mutual agreement, so as to give them representation in excess of proportion of the number of seats to which they would be entitled on the population basis, in any province or provinces and proportions so agreed upon in the provinces shall be maintained the representation of the two communities in the Central Legislature from the provinces ;

(3) (1) That the proposals made by Muslim leaders that reforms should be introduced in the N.-W. F. Province and British Baluchistan on the same footing as in other provinces is in the opinion of the Committee fair and reasonable ;

(b) That the proposal that Sind should be separated from the Bombay Presidency and constituted into a separate province is one which has already been adopted in the constitution of the Congress on the principle of redistribution of the provinces on a linguistic basis and the Committee is of opinion that the proposal may be given effect to ;

(4) That in the future constitution the liberty of conscience shall be guaranteed ; and no legislature, central or provincial, shall have power to make any laws interfering with the liberty of conscience, the liberty of belief and worship and freedom to carry on religious education and propaganda with due regard to the feelings of

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others and without interfering with the similar rights of others.

(5) No bill, resolution, motion or amendment regarding inter-communal matters shall be moved, issued, or passed in any legislature, central or provincial, if a three-fourths majority of members of either community affected thereby in that legislature is opposed to the introduction, discussion or passing of such a bill, resolution, motion or amendment. Intercommunal matter means matter agreed upon as such by the joint standing committee of both communities of Hindu and Muslim members of the legislatures concerned appointed at the commencement of every session of the legislature.

It was accepted by the A.-I. C. C. in an amended form, the two new features introduced into the original resolution being the inclusion of Andhra and the Karnataka along with Sindh for being reconstituted into separated provinces on the linguistic basis and the principle that, simultaneously with the other measures of administrative reforms, an adequate system of judicial administration should be introduced in the N.-W. Frontier Province and Baluchistan.

The A.-I. C. C. resolution has been passed in response to the proposals accepted at a meeting of Mr. Jinnah and some other Muslim leaders at Delhi. Considering that no Muslim organisation had previously accepted the principle of joint electorates even with reservation of seats for Muslims, and considering further that the Punjab Muslim League, the Bengal Provincial Muslim Conference at Barisal, and many Bihar Moslem leaders have declared themselves in favour of the retention of separate communal representations, the Delhi proposals, in spite of their defects, evinced much courage and patriotism on the part of their sponsors.

We are entirely in favour of all reasonable proposals calculated to give all communalists a national outlook and effectively and permanently put an end to the present communal tension. For this reason, the resolution adopted by the A.-I. C. C. is worthy of calm and serious consideration. It is in that belief that we propose to make some remarks on the subject. As we are not connected in any way with any party, we feel we can do so with our mind completely at ease ; because, if our observations be not considered free from prejudice, no party will be compromised thereby.

We do not think the subject has been considered as carefully and from as many points of view as it deserved. The time devoted to such consideration has not been sufficiently long. The Congress and all other political bodies in the country are professedly constituted on a democratic basis and claim to carry on their work in a democratic manner. Therefore, all the parties whose interests are concerned ought to have had opportunities of having their say on the matter, But they have not had such opportunities. The views of the Hindu Mahasabha, as expressed in its resolution on the Delhi proposals passed at Patna, do not appear to have been considered. Lala Lajpat Rai and Pandit Madan Mohan Malaviya are the two most outstanding personalities on the Hindu Mahasabha side. They have not been heard. We do not make any insinuations as to the existence or non-existence of motives. But it is a fact that the A.-I. C. C. was, as originally arranged, to have met on the 5th of May. If that date had been adhered to, Lala Lajpat Rai could have taken part in the deliberations and debate on the subject before leaving for Europe on the 7th. But, for some unknown reasons, the date was changed to the 15th. Pandit Madan Mohan Malaviya has been ill for some time, and has not yet been able to resume his public activities. So he, too, has not been able to assist at the deliberations, formally or informally. The provinces likely to be most affected by the resolution are Bengal, the Punjab, N.-W. F. Province, British Baluchistan and Sindh. At the A.-I. C. C. meeting the Frontier Province and Baluchistan were entirely unrepresented. Sindh was very inadequately represented. The Sindh Provincial Congress Committee was not consulted. Bengal, too, was very inadequately represented, the only Bengalis present being Mr. T. C. Goswami and Mr. Rajkumar Chakrabarti. In view of party squabbles in Bengal, the less said of any Bengali's representative character, the better. The Punjab Musalmans, Hindus and Sikhs are all to be held to have been represented by Mr. K. Santanam. (Is he, by the way, a domiciled or an indigenous citizen of the Punjab?) We do not know, too, who among the members present had mandates from Andhra and the Karnataka to support the proposal to constitute them into separate Provinces. All these facts would show that the resolution was not quite democratically arrived at.

Before offering any observations on the resolution itself, we may be allowed to offer some remarks on points which are not entirely irrelevant. Mr. Jinnah's 'request' that the Delhi proposals were to be accepted

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or rejected in toto, have been considered in some quarters as an ultimatum, and their acceptance by the Congress leaders as an abject surrender. We think the affair may fairly admit of such an interpretation, though it may nevertheless be a wrong construction. As no party or community in the country should suffer loss of self-respect, except possibly by its own action, and as no party or community should be made to labour under the inferiority complex, in all negotiations each and every party should try its utmost to consult the dignity of all other parties. For genuine intercommunal unity and cordial relations can spring up only if the conditions be conducive to the maintenance of self-respect by all. We do not, in the present case, take it for granted that Mr. Jinnah was actuated by any dictator-like hauteur or pride of power ; —he may have simply felt that the bulk of his Muslim compatriots would not accept joint electorates if Sind were not made a separate Province and the "Reforms" were not introduced in Baluchistan and the Frontier Province. If so, he could have used such language as would have obviated any misconstruction.

Dr. Ansari is reported to have told a *Bombay Chronicle* interviewer that "if Orissa and the Hill Tracts of Assam are fit for the Montagu-Chelmsford Reforms, the North-West Frontiers are also fit." The speaker forgot to consider the very relevant fact that the Hill Tracts of Assam are not by themselves a separate administrative province. Had they been so or had anybody proposed that they should be made a "Governor's province," Dr. Ansari's analogy would have been worth considering. As for Orissa, surely Dr. Ansari does not mean to say that the Frontiers possess the culture, the architectural and other skill and the public spirit of Orissa. Can the Frontiers show public-spirited and self-sacrificing leaders like Mr. Madhusudan Das, Pandit Gopabandhu Das, etc ?

Pandit Motilal Nehru said in the course of one of his speeches :—

He was sorry that his opening remarks yesterday had not been followed, for he had clearly said that they were not entering into a pact nor accepting a pact, but merely putting forward their own proposals. It was only coincidence that the Delhi Muslim proposals were in the same nature, but he would assure the house that it was not an offer and was not taken by his Committee as one.

It is very often true that "great wits jump", *i. e.*, agree in their ideas, conclusions, etc., as the result of independent cogitation. But if the Pandit meant that the Moslem leaders and the Congress Working Committee had been thinking independently on parallel lines and had accidently come to almost identical conclusions, we must say, without calling in question the sincerity of his advocacy, "*Credat Judaeus*". *The Sind Observer* appears to suffer from a similar fit of incredulity when it writes :—

The Pandit said the resolution as passed by the A.-I. C. C. was not identical with but nearly similar to that passed by the Muslim leaders at Delhi. It is true, as we shall presently show. But when he says it is not in response to the Jinnah resolution, he draws too much upon our credulity.

Some speakers urged that we should cease to speak of communaal majorities and minorities, in view of the fact that we were preparing to think and speak nationally.

Mr. Haroon Jaffar appealed for unity. He spoke on the need for the separation of Sind if only because that province was backward in education and in other spheres and needed an independent outlook if it was to progress materially at all. To his mind the question of Hindu minority did not arise at all, for there was a promise that the Hindu minority would be protected adequately.

Mr. Chagla, explaining the Mohammedan mind, averred that the proposals constituted a great advance. It did not appear proper to him to speak of Hindu and Mohammedan majorities and minorities at a time when they were talking of a larger national spirit and national life.

Mr. B. G. Khare said the Mohammedan mentality ought to change.

Maulana Mohamed Ali, though he was there as a member of the Congress Working Committee to watch the discussion silently, explained what transpired at the Delhi Muslim Conference. He said that when they were exploring the possibility of agreeing to joint electorates the question of the separation of Sind cropped up incidentally. Mohammedans then said that if they could be in ten provinces with a Hindu majority nothing mattered if Hindus were so in five provinces with a Mahommedan majority. It had been further said at that cenference that if they were to trust each other no distinction must be made.

Exactly ! But why then insist at all on the creation of new Moslem majority provinces ? Transparent diplomatic talk, like that of some Muslim leaders, is very amusing. Maulana Mohamed Ali is a master of phraseology. But may we ask him, if "no distinction must be made," why out of ten (?) provinces he and other Moslems want that Hindus should be in a minority in five provinces, because Moslems are in a minority in an equal number or so ? Is there any sub-conscious underlying idea that if the Hindus did not

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behave in their majority provinces, the Moslems would take suitable action? By the by, if provinces be reconstituted on a linguistic basis, there is bound to be a far larger number of Hindu than Muslim provinces, because the Hindus outnumber the Moslems in India taken as a whole.

Mr. Haroon Jaffar wanted education and material progress, both of which require greater expenditure. Would Sindh be able to stand on her legs financially as a separate province and spend more money for education and material progress than she now does?

Mr. Mohamed Ali and other Moslem leaders appear to think that the position of a Hindu minority in a predominantly Moslem area is the same as the position of a Moslem minority in a predominantly Hindu area, and therefore, "nothing mattered" if an addition were made to Muslim majority provinces. But have the Hindu majority in any province treated the Moslem minority in the way that the Muslims in Pabna, for instance, have treated the Hindus? Muslim leaders should not be wilfully blind to the fact that Muslim minorities need not fear Hindu majorities as Hindu minorities have had to and continue to have to fear Muslim majorities.

It is a rather curious idea this, that because the Hindus are in a majority in so many provinces, Muslims must also be made to predominate in an equal number of provinces by some means or other. One cannot all at once go against or heal the "wound of fate." There are in this world of ours several countries still where the Musalmans are almost the sole inhabitants and some of these are independent. But there is not a single country in the world of which the Hindus are almost the sole inhabitants, and only a small part of India, *viz.*, Nepal, is independent. Therefore, even if Hindus were in a majority in all the provinces of India, that should not have excited the envy of any member of the Muslim World-Brotherhood. To match the desire of Indian Muslims for Muslim majority provinces, Hindus do not ask the Congress to give them as many independent Hindu countries as there are independent Moslem countries in the world. "What a ridiculous idea or argument!" some would say. But the Congress has in fact no more real power to constitute new Muslim or Hindu majority provinces than it has to constitute independent Hindu countries. We do not find fault with the Musalmans for their desire to be in India, in quality and quantity, as great a community as any other. But their object can be gained only by education and public spirit, as the case of the small community of Parsis shows.

The proposal in favour of the constitution of joint electorates has our full support, though we do not think that such a step alone will by itself bring about cordial relations between different communities, if other causes of friction and dissensions between them be not removed. If these latter remain as they now are, joint electorates may even furnish occasion for more communal riots. For this reason, if the Muslim leaders of Bengal can be persuaded to accept joint electorates, they should be asked to pay serious attention to the problems of abduction and ravishment of women, the desecration and destruction of temples and images, and interference with religious processions on the alleged ground that music before mosques is prohibited in the Quran.

The reservation of a number of seats in the legislatures for different communities on the basis of population is likely to nullify to a great extent, if not entirely, the nationalizing tendency of joint electorates. Some publicists even apprehend that reservation of seats combined with joint electorates would prevent the ablest and most earnest-minded candidates of the different communities from being returned, and that the election of men with more accommodating views, who can be all things to all men, would be more likely. While this is not entirely impossible, we do not think that this would happen certainly or most probably. The counterbalancing advantage of the elimination of men of extreme communal views has, on the other hand, to be taken into consideration.

The second part of the resolution speaks of giving full assurances to the two great communities that their legitimate interests will be safeguarded in the legislatures, and provides for concessions in favour of minorities, including Sikhs in the Punjab. India does not contain only two or three communities, but many more. So, if seats are to be reserved for any of them, they should be reserved for all. In fact, we have all along contended that, if any protection by means of communal representation be at all needed, the weakest and the smallest communities

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require such protection more than the most important and numerically strongest ones. But in politics, it is often the most clamorous who have their demands met, and the weakest go to the wall. Expediency, not justice, guides the actions of politicians, including our Congress and Swarajya party leaders. It may be contended, and contended rightly, that it would not be practicable to reserve seats for all communities. That has been one of our main reasons for being all along opposed to communal representation. If justice be meant to be done to different communities by a particular method of communal representation, but if in attempting to do so it be found impracticable to help those who stand most in need of help, that method stands self-condemned. But the advocates of conciliating only the Muslims throughout India and the Sikhs in the Punjab may contend, if we cannot have an ideally comprehensive scheme of communal representation, let us at any rate have one which placates those whose dissentient voices may destroy the harmony of the national chorus. From the point of view of expediency, there is some force in this contention. But let us then cease to talk of justice and of protecting the interests of minorities.

If joint electorates, without any reservation of seats, were agreed upon by the different Indian communities, the Government would be deprived of the use of the argument that, since other communities have had seats reserved for them, the European and Anglo-Indian communities must be similarly provided for. This would deprive the Government of the support of some pro-Government votes. No doubt, Hindu-Moslem acceptance of joint electorates without any reservation of seats may not ensure its acceptance by the Government. Even if the Government accepted it, it may invent sufficient excuses to give special representation to Europeans and Anglo-Indians. But what we wish to impress upon the Indian public is that we should do nothing which would give a handle to the Government to do a wrong thing to prop up its autocracy and would thus indirectly make us consenting parties to such a step.

The language of the resolution does not make it quite clear whether majority communities in particular provinces are to have seats reserved for them, nor whether reciprocal concessions in favour of minorities in the form of representation in excess of what their numbers would entitle them to, would be governed by the same rule or principle in each and every province automatically. What we mean is this. Supposing in Madras, U. P. or Bihar, where Muslims are in a minority, it be agreed upon that they are to have seats 25 or 50 per cent in excess of what their numbers would entitle them to, would the Hindu minority in Sind, or Punjab, or Bengal have the same percentage of excessive representation? Further, if a Muslim or a Hindu minority in a particular province asks for and gets excessive representation, would that lead *automatically* to the giving of such excessive representation to minorities in all other provinces? Or would it be necessary for each minority in each province to petition separately for such concession? One more question. It has been one of the demands of the Muslim League that in no province must a Muslim majority be reduced to an equality or to a minority. If that demand be adhered to, would it be possible to do justice to the Hindus, in Bengal for instance?

By asking these questions we do not mean that the A.-I C. C. ought to have settled these details. We draw attention to them in order that, in case reservation of seats be, unfortunately, decided upon, every care may be taken to prevent heart-burning, injustice, inconsistency, and the wounding of the self-respect of any community in any province.

We cannot speak of the relative capacity and public spirit of the two largest communities in any of the other provinces of India with as much knowledge as we can in Bengal. Let us, therefore, say what reservation of seats would mean in Bengal. Here the Muhammadans are the majority community. Therefore, if their capacity and public spirit were at least equal to those of the Hindus, they would naturally secure the largest number of seats. For the bigger community in that case would have the larger number of voters, and they would naturally, capacity and public spirit being at least equal, vote for candidates belonging to their own community. Such candidates might even get votes of some Hindus. We say this, because it has been found in Madras, for instance, that Sir Muhammad Habibullah and M. Osman Saheb were returned mostly by Hindu voters.

But in Bengal, Muslims are not equal to Hindus in education, capacity and public

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spirit. This does not mean that there are no highly educated, capable and public-spirited men among them. What we mean is that the number of educated persons among them is very much less than among Hindus, that the number of men possessed of capacity for dealing with public affairs is similarly less, and that their public spirit is in the aggregate less. We shall not refer here to public spirit as manifested in political activities; for Muslim leaders think that Hindus are disloyal and Muslims are loyal and "constitutional," though even in the sphere of strictly legal agitation the Muslim majority has not been able to supply even a tenth part of the total number of workers. Let us refer only to such public activities as do not involve any risk of incurring official displeasure, prosecution for sedition, loss of liberty without trial, etc. When in East and North Bengal, where the population is predominantly Muslim, relief of distress is necessitated by famine, flood, earthquake, cyclone, epidemics, etc., the donors and workers are almost entirely non-Muslims, though those who receive help are mostly Muslims. It cannot be said that the Muslim community in Bengal has no rich and well-to-do men or men capable of working for their fellow-believers. It is lack of Muslim public spirit which throws the burden of relieving Muslims on Hindus for the most part. According to *The Muslim Hall Magazine* of Dacca University (Phalgun, 1333, Bengali section, page 45), out of 908 High Schools in Bengal only 57 are conducted by Muslims, a few are Government and missionary schools and the rest, the vast majority, are conducted by non-Muslims, mostly Hindus. According to the same journal, page 46, in Bengal Hindus have 10,000 (ten thousand) societies or institutions for famine relief, free treatment of patients, cooperative money-lending, nursing and treatment of helpless persons and other kinds of social service work; but Musalmans have only ten. Speaking generally, the educational and social service institutions maintained or conducted by the Hindus do not exclude Muslims from their benefits. As an example, we showed only last month that the Society for the Improvement of Backward Classes, which is a strictly non-sectarian association, but is conducted almost entirely by non-Muslims, has 16,274 pupils in its schools, of whom Namasudras form the largest number (5588), the Muslims coming next with 2584 pupils. Muslims, far from having institutions for giving education and other help irrespective of caste and creed, equal in number to those conducted by Hindus, have not got even a passable number of such institutions for the benefit of their own community. "Literacy is more than twice as frequently found among Hindu than among Muhammadan males aged 5 and over, and 3½ times as frequently found among Hindu than among Muhammadan females." (Bengal Census Report for 1921, page 290). The number per thousand of persons literate in English in Bengal is 32 among Hindus and 6 among Musalmans. According to the Census of 1921, in Bengal Muslim literates aged 20 and over numbered 936044, and Hindu literates of the same age, 2002074. Muslims and Hindus literate in English of the same age numbered 82941 and 387147 respectively. The spread of collegiate education among the two communities in Bengal may be judged of from the fact that in 1925-26 Muslim students numbered 3178 and Hindus numbered 19743 in Arts Colleges.

The very fact that, in spite of Muslims being a majority in Bengal, they want reservation of seats on the basis of population is a plain confession of inferiority in capacity and public spirit.

If seats were reserved in Bengal on the basis of population Muhammadans would have 53 or 54, Hindus 43 or 44, and others 2 or 3per cent. of them. This would mean that the Muslims would have a standing and permament majority in the Bengal legislature, and that they would form the government. In other words, the community which has by far the lesser number of educated, capable and public-spirited men to draw from would be predominantly in charge of the public affairs of Bengal and control its destiny, and those who have b far the larger number of such men to draw from would be precluded from having a corresponding voice in the affairs of the country. Consider another implication. Those (*i.e.*, Muslims) who have done so very little for the good even of their own community are, humanly speaking, to be the arbiters of the destinies of all communities of Bengal, but those (*i.e.*, Hindus) who have done more not only for themselves but for others also, including Muslims, are to play the second fiddle. Moreover, Muslims being in a fixed and permanent majority would not have a sufficient incentive for increasing their capacity and public spirit as they would have if they had to secure a majority by free competition with non-

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Muslims. Absence of competition would thus retard their progress.

The community or party which forms the Government of a country permanently, secures thereby the lion's share of the honour, the patronage and some emoluments of office. Patronage and power of appointment being thus at its disposal, men of that community come to have most of the appointments in the public service. Thus, the fact of Muslims permanently forming the government would mean that the community possessed of the lesser number of capable and public-spirited men to draw from would have the greatest share of the power, honours and advantages of being in the ascendant. When necessary, it is usual for controversialists of a certain type to profess to despise worldly advantages and to call upon those with whom they are engaged in controversy to make sacrifices. We appreciate the value of such professions and exhortations. Nevertheless, we do not see why the merits possessed by a community should not bring them wordly advantages. But let us suppose that the Hindus agreed to forego worldy advantages and were content to think that merit was its own reward. Even then the question would remain, who should have the greatest opportunities of serving the people,—the members of a particular majority community who are in the aggregate confessedly inferior in capacity and public spirit, or the fittest members of all communities chosen by free competition and free election? The answer evidently would be, the latter. If self-effacement meant only the giving up of worldly advantages, it could be preached and advocated ; but as it would under a fixed majority party mean also the giving up of opportunities of serving the country, such self-abnegation and self-effacement cannot be approved. If the best men, drawn from all communities, in varying proportions from time to time, have the opportunity to serve the country, that is most conducive to public welfare ; otherwise the country is ill-served, there is retrogression instead of progress, and both Hindus and Musalmans, as well as others, suffer. For this reason, we are not in favour of a permanent majority party, be it Hindu or Moslem. Neither community, if placed artificially in a permanent position of vantage, can do for Bengal what is necessary for its progress and welfare. Nor would it be Bengal alone which would suffer, if there were such a particular party permanently in power. Bengal would in that case be unable to send her best men to the Central Legislature and other All-India bodies and services, official and non-official, and would thus be unable to do for India what she is capable of doing in co-operation with the best men of the other provinces. Already Bengal cuts a sorry figure in the Central Legislature and non-official All-India bodies, committees, etc. The continuance or worsening of such a state of things cannot be good either for India or for Bengal.

Should reservation of seats for Muslim majorities and for Muslim and Hindu minorities be decided upon, and should it be further decided that only those minorities (Hindu or Muslim) in the provinces which petitioned for the protection of their interests by the concession to them of representation in excess of their numerical proportion, would be helped, it would then be in Bengal an addition of humiliation to injury. For Hindu Bengalis are well able to take care of their political and civic interests (supposing there are any separate communal interests of this description) in any normal system of representation. Therefore, to devise a system of representation under which they would be obliged to petition for protection and thus indirectly confess their incapacity, would be an undeserved humiliation inflicted upon them.

The difficulties involved in combining the reservation of seats on the bassis of population with the concession of extra representation to minorities have been very clearly stated by *The Sind Observer* in the following passage :—

How will the Hindu-Muslim Committee settling the details of the bargain reconcile the League demand that in no province where the Muslims or others are in a majority should they be reduced to a position of equality, much less of a minority in their local legislative council? The Punjab Muslims are 55.32 per cent of the population and they have now under the Lucknow Pact fifty per cent or one-half of elected seats. If the Sikhs are to get more representation under the A.-I. C. C. resolution it must be at the expense of the Muslim majority and not the Hindu minority in Punjab. In other words, Punjab Muslims have to accept less than 50 per cent of the elected seats by accommodating the Sikhs. Will they make the sacrifice or will they stick to the population basis of 55.33 per cent? And if the Bengal Muslims also claim 54 per cent of representation in their Council and not 40 per cent as under the Lucknow Pact, then the Hindus will naturally say that population alone should count in all provinces and no extra representation should be granted to Muslim minorities elsewhere. Population basis and extra representation to minorities cannot

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therefore go hand in hand anywhere. This is the rock on which the whole compromise may come to grief when attempted to be worked in practical detail.

Population basis will certainly frighten the Muslim minorities in U. P. where they get 30 per cent, of elected seats for 14.28 per cent of the population ; in Bihar 25 per cent of the seats for 10.85 per cent of the population, in C. P. 15 per cent for 4.05 p. c. of the population, in Madras 15 per cent for 6.71 p. c. of the population and in Bombay including Sindh 33.3 per cent representation for 19.74 p. c. of the population. There will be trouble between minority Muslims in these provinces and majority Muslims in the Punjab and Bengal, if the latter stick to the formulae of representation on the basis of population, because the former would not like to lose what they had got under the Lucknow Pact. And it will be too much to ask the Hindus to accept Muslim majorities in Bengal and Punjab and heavy extra representation for Muslims in provinces where they are a minority community.

If in the provinces there is to be reservation of seats on the basis of population with concessions of extra seats to minorities and if "the proportions so agreed upon for the provinces shall be maintained in the representation of the two communities in the Central Legislature from the provinces," then it stands to reason that the number of members sent to the Legislative Assembly at Delhi by all the communities in a province (that is, by the inhabitants of a province as a whole) should be proportionate to the total population of a province. What we mean is that if in the provinces the representation of communities is to be on the basis of population, then in the Legislative Assembly of India, too, consistency and logic would require the representation of the provinces on the basis of their respective total populations. In that case, Bengal would be entitled to the largest number of M. L. A.'s and the U. P., Madras, Bihar and Orissa, the Punjab, C. P. and Berar, Burma, Assam, and N.-W. F. Province would come next in order ; and Bombay and the Punjab would have less than half as many M.L.A.'s as Bengal, C. P. and Berar less than one-third of the Bengal number, Bihar and Orissa about two-thirds, Assam less than one-sixth, and so on. Of course in the Council of State, each 'Governor's province' may have an equal number of representatives on the United States Senate principle.

Representation on the basis of population, if logically and strictly adhered to, as all principles ought to be, would lead to the consequences stated above. Are the representatives of the provinces on the All India Congress Committee prepared for them ?

We are opposed to comumnal representation as well as to the reservation of seats with joint electorates. But we consider the latter to be the lesser evil of the two. If it be decided to combine reservation of seats with joint electorates, it should be laid down that seats would cease to be reserved at the end of ten years from the date of reservasion. This is the eleventh year from the conclusion of the Lucknow Pact. Reservation of seats combined with joint electorates need not have a longer life.

So far as legislation and political and civic interests are concerned, if it be admitted that different groups of people have different and conflicting interests, it would be easier to prove that such difference of interests runs more along professional and occupational lines than along credal and sectarian lines. There is no such conflict of secular interests (with which alone the State in India is concerned) between Hindus and Muslims as there is between actual cultivators and landlords, between capitalist employers and wage labourers, between Indian manufacturers and importers of foreign goods, between foreign and indigenous shippers, between money-lenders and borrowers, etc. Therefore, though we are opposed to any and every kind of separate representation of groups, we cannot but assert that there is a stronger case for separate representation along occupational lines than along the lines of religious profession.

In conclusion we wish to say that it was probably sagacious for the Congress Committee to leave the Government to refuse the Muslim demands than do it themselves.

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CONSTITUTING NEW GOVERNOR'S PROVINCES

By RAMANANDA CHATTERJEE

THE Congress Committee has agreed to the separation of Sindh from Bombay and its constitution into a new 'Governor's province' with a legislative council and other paraphernalia, and also to the introduction of the Montagu-Chelmsford Reforms in the N.-W. F. Province and British Baluchistan, making them also 'Governor's provinces.' The proviso that in the latter two areas there should be the introduction of up-to-date judicial administration along with the introduction of the Reforms was necessary and statesmanlike.

The real object of the Muslim demand in relation to these three areas is to have three more Governor's provinces with a Muslim majority. The bringing in of the principle of linguistic redistribution of provinces to justify the separation of Sindh was a transparent after-thought.

We are not quite competent to discuss the *pros* and *cons* of the question of the separation of Sindh. Sindh publicists are quite competent to do so and have been doing their duties in the matter. But this we will say that the argument, that "distingnished leaders of Sindh had in the past expressed their disapproval of Sindh being tied to the chariot wheel of Bombay," assuming that it is accurate as a statement of fact, is not a settler. Many circumstances and facts may have in more recent times become prominent owing to fresh developments, which may make even those distinguished leaders change their opinion. For instance, many Muslim Sindhis have in recent years demonstrated their faith in physical force in certain unpleasant ways and have celebrated the conquest of Sindh by Muslim foreigners. Besides, according to some Sindh papers, the Muslim majority's Raj in the local boards has thrown the main burden of taxation on the Hindus, while most of the benefits are enjoyed by the Muslims. So Sindh Hindus are afraid of any addition to the taxing and other powers of Sindh Muslims, and want guarantees from the latter to allay their fears.

Bombay Hindus may not at all dislike the idea of the separation of Sindh: because its inclusion has given the Bombay Presidency a strong Muslim minority with 33 per cent. of the seats in the Bombay Council, which is practically at the disposal of the Government in all divisions; because Sindh deficits are believed to be met from the revenues of other parts of the Bombay Presidency; and because the Sukkur Barrage scheme may after all prove a huge fiasco or in any case not a profitable venture.

Though one of the main objections of Sindh Hindus to separation is financial Pandit Motilal Nehru is reported to have said :—

> As for financial commitments of Bombay in Sind in such projects as the Sukkur Barrage, it was only a matter of book entry and the Congress was not concerned now with it. It was the concern of the Government and the Congress need not allow the considered opinion of members to be affected by those considerations.

A strange statement for a great leader to make! There is not a single clause or sub-clause in the Congress Committee's resolution which is not "the concern of the Government" in the sense that it is the Government alone which can give effect to it. But is that any reason why the members of the Committee should not havetaken care to see that their proposals were sound in every respect? Is finance a negligible thing? What is the value of any 'considered opinion.' if it has been formed without paying any attention to the financial aspects of a proposal? We do not understand what the Pandit means by calling the financial commitments of Bombay "only a matter of book entry." We do not think he suggests that public revenues may be treated as the Tilak Swarajya Fund has been treated, or that the Bombay Government may write off the advances made on behalf of Sindh, or that it may repudiate the debts, if any, incurred on behalf of Sindh for the Barrage project.

It is believed in certain quarters in Sindh that, if all the implications of the Congress committee's resolutions were understood by

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Sindh Muslims, even they would not welcome separation. For instance, *The Sind Observer* writes :

> We are quite aware that many educated Muslims want separation, as almost all educated Hindus are against it. Well may many Sindh Musalmans reject the offer of separation which is coupled with joint electorates, which they abhor, for the fear of the dilution of the hot wine of communalism with the sobering water of a joint Hindu-Muslim vote. Again, the 25 per cent of the Hindu minority in Sindh is bound to claim a forty per cent representation in the Sindh Council, which is an irresistible claim considering the concessions shown to Muslim minorities elsewhere, and the Europeans, who wield such tremendous influence and power with the Government, the Anglo-Indians, the Goans, Indian Christians and Parsis, who are nearly a lakh of the population of Sindh, will claim for themselves another ten per cent of elected representation. The 75 per cent of the Muslim population will hardly have 50 to 55 per cent of elected strength in the Sindh Council. The nominated members will be not all Muslims and, therefore, the talk of a 'Muslim province' having a standing Muslim majority to beat down all opposition and carry all things in a highhanded way is mere moonshine. Joint electorates are, moreover, solvents of fierce communalism, and clever minorities can wag the tail of the majority dog and make the latter dance to their tune.

When people agree to the constitution of Muslim majority provinces or to the reconstitution of provinces on a linguistic basis, they do not always bear in mind the numerical strength of the peoples who are proposed to be given full provincial status. Let us, therefore, quote some figures of the population of different administrative areas in British India. Ajmer-Merwara has a population of 495,271 ; Assam, 7,606,230 ; British Baluchistan, 420,648 ; Bengal, 46,695,536 ; Bihar and Orissa, 34,002,189 (Bihar 23,280, 288, Orissa 4,968,873, Chota Nagpur 5,653,028) ; Bombay Presidency, 19,348,219 (Bombay 16,012,342, Sind 3,279,377, Aden 56,500); Burma, 13,212,192 ; Central Provinces and Berar, 13,912,760 (Central Provinces 10,837,444, Berar 3,075,316) ; Coorg, 163,838 ; Delhi, 488,188 ; Madras, 42,318,985 ; North-West Frontier Province, 2,251,340 ; Punjab, 20,685,024 ; United Provinces of Agra and Oudh, 45,375,787 (Agra 33,209,145, Oudh 12,166,642).

From the figures given above, it will be clear that if British Baluchistan with a population of only 420, 648 can be made a province and pay for a governor and a legislative council, etc. Ajmer-Merwara, Orissa, Chota Nagpur, Berar, and Oudh may also claim singly to have the status of a province. Nay, taking merely population into consideration, every one of the districts of Bengal, except Darjeeling and Chittagong Hill Tracts, could present a better claim to be constituted a province by itself than British Baluchistan. Mymensingh with a population of 4,837,730 is more populous than Sindh ; and Mymensingh, Dacca (3,125,967), Tippera (2,743,073), Midnapore (2,666,660), 24 Parganas (2,628,205), Bakarganj (2,623,756), and Rangpur (2,507, 854), are singly more populous than the North-West Frontier Province. Similar populous districts there are in some other Governor's provinces, *viz*, Saran, Muzaffarpur, Darbhanga, South Arcot, Tanjore, Malabar, and Gorakhpur. But none of these districts have a legislative council apiece, nor has any such district the privilege of being represented in its own name in the Indian Legislative Assembly and the Council of State. Therefore, the constitution of British Baluchistan, N.-W. F. Province, and Sindh into governor's provinces, with the Central Legislature franchise to boot, would practically mean that the few voters of these new provinces were supermen compared with the comparatively numerous pigmies of the above-named districts which have no legislative councils and which do not singly in their own names enjoy representation in the Central Legislature. Yet each of these districts can show larger numbers of public-spirited, educated men than either British Baluchistan or the Frontier Province. Nay, many of these districts have more educated Muslims even than the latter two provinces. Yet the latter must be made full-fledged provinces but not the more populous and educated districts with more a larger number of public-spirited inhabitants.

There is no logical connection between the acceptance of joint electorates and the stipulation that three Muslim majority provinces are to be constituted. But Indian Muslims would derive this advantage from the latter step that there would be three additional provinces sending some Musalman representatives to the Central Legislature, thus increasing the total number of Muslim representatives therein. True, there would be some additional Hindu members, too ; but the Hindus being in a minority in the new provinces, the increased Hindu membership would fall short of the increased Muslim membership. But another fact must not be lost sight of. The Congress Committee resolution supports the re-consti-

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tution of provinces on a linguistic basis. Andhra and the Karnataka are definitely named as such provinces. Both would be Hindu majority provinces. Orissa, another Hindu majority province, is sure to put in a strong claim. These three alone would be enough to counterbalance the Muslim gain resulting from their new majority provinces.

It is rather curious that the Congress Committee resolution mentions Andhra and the Karnataka but not Orissa. The problem of a full-fledged self-contained Oriya-speaking province has been before the public longer than the claims of the former. Moreover, the Oriyas are greater sufferers by being distributed over four provinces than the Telugu and Kanarese speaking peoples. Besides, the speakers of Oriya are equal in number to the speakers of Kanarese.

Like provincialism, lingualism, if we may coin such a word, has its dangers. One of the dangers of too great insistence on provincial autonomy has been indicated in Major B. D. Basu's new book on the *Consolidation of the Christian Power in India*. A certain amount of centralization is necessary in order that the people of India may become a strong unified nation. The linguistic basis hobby should not, therefore, be ridden to death. There are so many languages in India that even if only the principal ones with well-developed literatures were to be assigned separate provinces, great confusion would arise, and there might be even financial bankruptcy in some areas. Madras Presidency, Bombay Presidency, Bihar and Orissa, and Assam would all be dismembered if cut up into separate linguistic areas ; and the Central Provinces and Berar would disappear altogether, as part of it would go to Maharashtra and part to the U. P. We should not insist too much on any abstract theory if it stimulates the fissiparous tendency which has been too much in evidence throughout India's long history. Of course, a case like that of Orissa does not derive its undoubted strength from mere abstract theory. And the re-inclusion in Bengal of the Bengali-speaking districts of Sylhet, Cachar and Goalpara in Assam, of the Manbhum district in Bihar and Orissa, and of the Bengali-speaking areas in Purnia, Balasore, Singhbhum and Santal Parganas can be supported on historical and ethnological as well as linguistic grounds.

As regards the constitution of Sindh into a separate province on the linguistic basis, the question may be asked whether Sindhi is such a well-marked and well-developed language as, for instance, Marathi or Gujarati or Bengali, with a good and growing literature. Hindu Sindhis prefer to make Hindi their vernacular and Muslim Sindhis, Urdu. We find from the Bombay Census Report for 1921 that Sindhi-speakers have decreased in number from 3,007,000 in 1911 to 2,618,000 in 1921. The Census Superintendent writes :

"The languages of Sindh present more difficulties than those of the Presidency proper. The boundaries of the various languages of the desert region are not at all sharply defined, and the question is still further complicated by the use of the same term as the name of quite different languages or dialects. Thus in Grierson's language Index "Jatki" is given as a name used for nine different things and "Hindki" for seven." P. 152, *Bombay Census Report*, 1921.

All this would appear to show that when the A.-I. C. C. professed to recommend the constitution of Sindh into a separate province on the linguistic basis, they chose a rather slippery basis.

INDIAN'S ABROAD

A High Commissioner for India in Africa

It appears that the recent appointment of the Rt. Hon. Mr. Srinivasa Sastri as India's representative in South Africa has created hopes of better Indo-South African relation among certain sections of Indians in Africa. There may or may not be in it any real grounds for such hope ; but in so far as it removes the feeling of bitterness in the Indians, it may, if the South African whites do not give too much rein to their superiority complex, do some good by clearing the way for a fuller realisation of the principles of

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justice and equity in South Africa. It can, however, only help the process ; for actual achievement of the ideal can progress only with the coming of self-government and independence in India.

The *Zanzibar Voice* suggests that a High Commissionship should be created in Africa with local agents under him in every province of that country. The *Voice* believes that this will stimulate Indo-African trade and help Indians everywhere in Africa to improve their condition. The *Voice* bases its claim on the fact that Canada has the right to appoint her own ambassador in the United States, a country outside the British Empire. India therefore should have the right to appoint, and control her own ambassadors at least within the Empire. This is not very relevant as India's status in the Empire is not similar to that of Canada Had it been so there would have been no occasion to cry over our lack of privileges so frequently. Even in our internal affairs we are bound hand and foot and have practically no rights worth talking about. How can we then hope to do things in our own way in the field of foreign relations ? A High Commissioner in South Africa will doubtless be under the Government of India (and not under the Indian National Congress), which can hardly be relied upon to serve *our* interests always and sincerely. The Colonial Office is no worse than the Government of India where it comes to a real clash of interests between "whites" and "non-whites". In small things we may be allowed to act with a show of independence, to tickle our vanity and to provide material for the booting up of British justice and large-heartedness ; but the true test will come when something substantial is at stake. And we all know how much (British) Government officials are of help to us in such cases.

Sir Frederick Whyte on Indian Education

Sir Frederick Whyte has launched a campaign in London to raise an Indian Colleges Fund of £ 50,000. He is of opinion that in India political reform was in advance of educational and social progress. He also said that the best way to assure good feeling between East and West was co-operation in such admirable objects as women's education.

It is no doubt praiseworthy that Sir Frederick Whyte is thinking so much about India's well-being ; but we must say that we do not agree with him when he says, that we are making more progress politically than educationally or socially. Political reform in India is more a shadow than a reality. Our educational and social progress, though it may not be very pronounced or as rapid as we would like it to be, is nevertheless real in so far as it goes. The system of education inaugurated by the early British rulers of India with a view to assure a good supply of workers in the lower services, has slowly been changed until today we are beginning to turn out real scholars from our Universities. Our social system is also slowly adapting itself to modern conditions and the new order that is coming into existing is something that is going to last and to help us on to greater things than mere political or economic progress. It may be pointed out that this educational and social change has been evolved from within the nation, as an answer to the attempts that our foreign masters have always made to keep us down morally, intellectually and politically. Those Anglo-Indians who are eloquent over our social and educational backwardness conveniently forget how much they themselves have contributed to it and how little they have done to stimulate our advancement. We hope that Sir Frederick's Indian Colleges Fund will not be used for the creation of a "loyalist" (to the British) camp among educated Indias ; for have we not been hearing a lot in recent times about the prevalence of anti-Britishism among "England-returned" Indians ? With a liberal award of scholarships and with arrangements for their entertainment on a sumptuous scale by "British friends," some of them may still turn round and swear by the British instead of at them, as is the usual practice now.

The Case of Dr. Sudhindra Bose

Our readers are well aware that Dr. Sudhindra Bose, Ph.D, lecturer to the University of Iowa, is an Indian gentleman of high scholarly attaiments and with very good family connections. He has no criminal taints in him, nor has he ever been convicted of any offences against the State. Yet to-day, he is an exile in America much against his will ; for the benign British government have, in a roundabout way, made it impossible for him to leave that country and come to India. The following letter from Dr. Bose will surely interest those

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who are fighters in the cause of justice and fair play.

Personally I have no hankering after publicity; but I am in a predicament which only publicity can help me get out of. As it is, I have been placed in a false position. A number of Indian papers have of late intimated that I have contumaciously rejected the magnanimous offer of the Indian Government and that I am keeping out of India wilfully. How little the eminent editors understand the subtlety of the bureaucratic mind!

Turn, for example, to the recent pronouncement of the London Government which promises almost to be classical in character. You may recall that Mr. J. Batey (Labour Member from Durham) raised a question about me in Parliament last February of this year. He asked in the House of Commons why I was refused a permit to go to India and whether my case would be reviewed. Mr. H. S. Amery, according to the Reuter cable to India, replied that I "Could at any time obtain a certificate to enable me to travel thither." All bilge and blather. In spite of my persistent efforts since Mr. Amery made that statement in the House of Commons, I have not succeeded in getting the certificate yet.

Here are the main facts of the case, which you doubtless know. I am a naturalized American citizen. I had to be during the Great War. And although some question has arisen as to the validity of my American citizenship, I cannot now be considered under the present laws a British subject. I renounced my allegiance to the king of England years ago. Even if I wanted it, the British Government could not confer a British-Indian Citizenship upon me here in America. The naturalization laws of India will require of me five years of residence in India before I can qualify for its citizenship.

Now, what I have been asking the British Ambassador, Sir Harry Armstrong, is the privilege to go to India to see my aged mother.

I have been living in America for over 22 years, twelve of which have been spent in teaching at the state University of Iowa, Iowa City. As to my character and integrity, the University Officials as well as the leading business men of Iowa city have already furnished the British officials in America with sworn affidavits. They go to prove that I am a law-abiding man, a responsible Faculty member of a first class government University.

When I reach India I do not naturally wish to be bothered by government agents, as some returned Indians have been. I, therefore, asked the British Ambassador for safe conduct, which is in International Law another name for an assurance of protection and security.

Moreover, as I am planning to go away from the University of Iowa on a year's leave of absence, I have also asked for assurance of facilities for my return to America. To both these requests, the Ambassador has replied with a flat, No. I should like to know why?

Let us stick to the point at issue; I am either eligible for admission to India or I am not. If I am fit to enter India, why should its government refuse to guarantee my safe conduct as an evidence of good faith? As already explained, I am not a British subject at present and cannot be made one except after years of residence in India. Now the question is this: why does the Indian Government *refuse me in advance* the facilities of getting out to India. Why should any government want to shut up the citizen of another country until he breaks its laws? In any case, it looks as if I have already been convicted of a crime against India, and convicted in advance of trial by court. What is the cause of this ill-disguised active spirit of enmity to me? What have they got against me? Instead of delivering wallops below my belt from the dark, why don't they have courage enough to come out in the open and speak up?

NOTES

Staff List of League of Nations Secretariat and International Labour Office

The total amount budgeted by the League of Nations for its expenses in the current year has been divided into 1015 units. The League of Nations *Official Journal* for January, 1927 contains a statement showing the number of units payable by each Member State. The same Journal contains the staff lists of the Secretariat of the League of Nations and of the International Labour Office. The statement printed below has been prepared from that statement and these two lists. It shows the number of units paid by each Member State and the number of its nationals employed by the League. In publishing such a statement it is not our main object to show how much pecuniary advantage each state derives from the League through its nationals in the League staff, though such advantage is not to be despised nor is illicit. Our main object is to show the nationals of what countries have most to do with conducting the day to day business of the League and with preparing the work of the organs of the League. Such

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countries reap the advantages of the influence and experience of their nationals thus acquired. It is stated in *Chambers's Encyclopaedia* that

"the day to day business of the League is conducted by an International Secretariat at Geneva, its first head, known as Secretary-General, being Sir Eric Drummond, K. C. M. G., formerly of the British Foreign Office,"

who, by the way, continues still to be the Secretary-General. *The Encyclopaedia Britannica* states that

"a further consequence of any attempt to organize international affairs through regular conferences of all the members of the League, and through a smaller executive organ, is the necessity for a secretariat which shall be charged with the duty of preparing the work of the organs of the League, which shall act as a central exchange for information among members of the League and shall organize the central and technical services for conferences and for the meetings of the executive organ. The secretariat would also have to keep the records of the League, supervise the execution of the League's decisions and in general act as an organizing agency for the promotion of international co-operation."

The extracts given above will show what opportunities the League Offices offer for acquiring experience and knowledge of world affairs and also indirectly the resulting influence.

Names of States have been mentioned in the order of the number of units they pay.

States	Units Paid	Number of Posts Held
Great Britain	105	207
France	79	178
Germany	79 (From 25th Sept. 1926)	15
Italy	60	36
Japan	60	9
India	56	2
China	46	3
Spain	40	8
Canada	35	7
Poland	32	13
Argentine	29	1
Brazil	29	1
Czechoslovakia	29	8
Australia	27	4
Netherlands	23	12
Roumania	22	3
Serbs, Croats and Slovenes (Kingdom of)	20	6
Belgium	18	17
Sweden	18	4
Switzerland	17	199
South Africa	15	1
Chile	14	nil
Denmark	12	8
Finland	10	2
Ireland (Irish Free State)	10	10
New Zealand	10	2
Cuba	9	1
Norway	9	6
Peru	9	nil
Siam	9	1
Austria	8	12
Hungary	8	4
Greece	7	2
Uruguay	7	1
Colombia	6	1
Portugal	6	1
Bulgaria	5	2
Persia	5	1
Venezuela	5	1
Bolivia	4	nil
Lithuania	4	3
Esthonia	3	nil
Latvia	3	4
Abyssinia	2	nil
Albania	1	nil
Costa Rica (ceased to be a member from 1st January, 1927)	1	nil
Dominican Republic	1	nil
Guatemala	1	nil
Haiti	1	nil
Honduras	1	nil
Liberia	1	nil
Luxemburg	1	2
Nicaragua	1	nil
Panama	1	1
Paraguay	1	nil
Salvador	1	nil
America	nil	7
Armenia	nil	1
Jugoslavia	nil	3
Russia	nil	8
Turkey	nil	1
Without Nationality		1

Great Britain and France pay the largest number of units, but British and French nationals hold a disproportionately large number of posts. The Swiss also hold a large number of posts, but these are for the most part those of porters, messengers, typists, etc. Some States which are not members of the League have more nationals of theirs employed by the League than India, which has been a member from the foundation of the League and stands sixth in order of payment. Among Asiatic States, Japan, which pays only a little more than India, has many

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more of its nationals employed by the League; China, which pays less than India, has more nationals employed; and Siam and Persia, both of which combined pay very much less than India have one member each in the staff, India having two. Except in Japan, education, including education in English, has not made greater progress in these Asiatic countries than in India. But they have not got all the knowledge, experience and training which British subjection gives. These we have got and consequently do not require much more of those things, which the other Asiatic countries, except Japan, require. Is not that so?

—

"Jaundiced Remarks"

We are indebted to *The Tribune* of Lahore for the following extract from *The Civil and Military Gazette* of that city :—

"It cannot be said that Mr. Ramananda Chatterjee, Editor of the *Modern Review*, made very good use of the time he spent at Geneva in studying the work of the League of Nations, judging by the rather jaundiced remarks he is reported to have made to a gathering of journalists in Calcutta. It was at the invitation of the League that he made his investigation, but this manner of requiting the hospitality is ungracious, to say the least."

The Tribune thereupon observes :—

This is absurd on the face of it. Mr. Chatterjee was invited to study things for himself, so that he might give the benefit of his opinions formed on the spot to the public in this country. Clearly the best manner in which he could requite the hospitality was to do what he was asked to do. Had he refrained from doing so merely because the opinions formed by him went against the interests of his host, his conduct might have been gracious but would have been scarcely honest. The journal goes on to say :—

"Mr. Chatterjee seems to be obsessed with the idea that the League does not take sufficient account of Asiatic interests merely because the majority of constituent States are European. As it happens that the States in Asia eligible for membership are few in number, this is unavoidable."

This is rather a confirmation of Mr. Chatterjee's remark than a contradiction of it. Of course, the *Gazette* thinks that the smallness of the number of Asiatic members of the League is Asia's own fault and not the fault of the League or the Powers, but that is an opinion which no Asiatic country will share.

The editor of *The Modern Review* is a native inhabitant of a politically subjected and economically exploited country, and, as such, has brought certain charges against an organization dominated by exploiting imperialist nations. *The Civil and Military Gazette* is an organ of one of the foremost of these nations. Therefore, the editor of this Review is an accuser and *The Civil and Military Gazette* belongs to the group of the accused. No accused can be held to be an impartial judge of an indictment. It is, therefore, unnecessary to discuss the character of Mr. Ramananda Chatterjee's remarks.

As for the manner in which Mr. Chatterjee has requited the hospitality of the League, *The Tribune* has put the matter in its true light. We have only to add that when inviting Mr. Chatterjee, the League of Nations Office quite rightly wrote to him: "It is, of course, obvious that there is no intention of interfering with your independent judgment." But what was obvious to all reasonable people is not, it appears, obvious to the *Gazette*. It may also have thought that the League paid Mr. Chatterjee's travelling and other expenses and was therefore entitled to dictate what he would write, according to the *Gazette's* countrymen's proverb, "he who pays the piper has the right to call the tune." If the Lahore Anglo-Indian daily had or has any such notion, we wish to inform it that Mr. Chatterjee knew of the existence of such a British proverb and took care, therefore, not to accept any pecuniary or other help from the League, of which the chief officer is a former British Foreign Office man. Of course, even if Mr. Chatterjee had allowed his expenses to be paid by the League, as proposed by it, he would not have been under any obligation to propagate lies. But he wanted to be above all suspicion.

—

A Disclaimer

With reference to the lecture on the League of Nations and the subject peoples of the world which the editor of this Review delivered in Calcutta, *The Guardian* observes :—

He did not actually use the expression "League of Robbers," but if the report of the speech published in the press is accurate, its tone was such as to justify the caption under which some of our contemporaries described the proceedings of the meeting. That the League, as at present constituted, is an imperfect organisation, even the most sanguine of its admirers will admit, but from that imperfection to draw the inference that the League is an organisation established with the avowed object of holding in perpetual servility the coloured races of the world, is an unjustifiable jump. The *Forward*, in a summary of the lecture, has a paragraph which—we feel great reluctance to believe it—is supposed to have fallen from the mouth of a man of the standing and balanced judgment of Mr. Chatterjee.

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"While outwardly professing peace and equality the League is actually adding to the list of dreadful war ammunitions. Under its dignified name, it is contrived to commit legalised robbery."

All the reports of Mr. Chatterjee's speech were partly inaccurate and defective. As for the caption "League of Robbers", Mr. Chatterjee thinks that if the organization were called "A League dominated by predatory nations", the description would not be unfair and unjust. Mr. Chatterjee has nowhere said or written that "the League is an organisation established with the avowed object of holding in perpetual servility the coloured races of the world." He only tried to show what would be the natural result of the articles of the covenant of the League. He never wrote or said anything like the sentence quoted from *Forward*. He cannot possibly undertake to correct all wrong reports of his speech. He has written much about the League in *The Modern Review*, *Prabasi*, and *Welfare*, and is fully responsible for what he has written. But he cannot agree to be held responsible for misleading reports of his speech.

—

An Unpublished Letter of Rajah Rammohun Roy

Mr. P. F. Bowring, the Inspector-General of Police, Mysore, has in his collection a letter addressed to his father (John Bowring) by Rammohun Roy. He has very kindly furnished me with a copy of the letter which is printed below. Dr. (afterwards Sir John) Bowring belonged to the Unitarian Church, a body whose tenets were similar to those of Rajah Rammohun and with whom he corresponded regularly. Late in his life when the Rajah visited England the Unitarian Association, London, honoured their Indian friend in a crowded meeting held in May (?) 1831, the resolution of welcoming him being moved by Dr. Bowring. I have not been able to ascertain what the "long memorial" mentioned in the letter refers to. It is interesting to learn that Dr. Bowring, in a note on the Rajah, gives the year of his birth as "Bardwan 1774", and not 1772, as accepted by several writers.

BRAJENDRANATH BANERJI]

My dear Sir,

Having been principally engaged in completing my final appeal to the Christian public, I could not pay due attention to my intended long memorial. I, however, made an attempt to bring it to a conclusion after I had the pleasure of receiving your note on Saturday last week, but from the want of some additional Revenue documents under the Moghul Government which my native friends of the upper provinces have not yet furnished me with, as well as from a diversion of attention, I am afraid I shall not be able to prepare it before your departure from India; as this will be my first production in political affairs, I am, therefore, very anxious to have it as perfect and well-authenticated as possible, so that having established it on a sane foundation, no person can justly ascribe it to a party feeling or discontent with Government.

As Lord Hastings is going away very soon, I understand that some of my native friends are about to represent to him some of their immediate grievances in a memorial; of which I take the liberty of sending you a a copy and I beg to be favoured with your opinion respecting it.

The report of the Duke of Wellington coming out as Governor-General has given me great concern. He knows, I believe, how to preserve military discipline and general subordination; but I have great doubts as to his knowledge of civil affairs. India enjoys now profound tranquillity and stands more in need of an able statesman than a great commander.

I feel a strong wish to have the pleasure of your company at least once before your departure for Europe and if you will have the goodness to appoint a time convenient for you to spend an hour or two, you will confer a favour on

My dear Sir,
Yours very sincerely,

December 15, 1822. Sd. Rammohun Roy

P S. I hope you will not at present mention to any one the purport of the memorial, which is not yet presented to L. H.

—

English Prisons

The following paragraphs about English prisons have appeared in *The Inquirer* of London :—

The report of the Commissioners of Prisons and the Directors of Convict Prisons for the year ended March 31, 1926, issued this week, states that the "prison population" continues to decline slowly. 882 fewer prisoners were received during the year under review than in the previous year,

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The decline is attributed, in part, to probation, allowance of time in which to pay fines, the operation of the Mental Deficiency Act, training during imprisonment, and the greater care of the discharged prisoner.

The Commissioners state that it is the policy of the administration to carry out its duty of protecting society by training offenders, as far as possible, for citizenship, and that every change in the prison system is directed to that end.

The prison administration must do its utmost to restore the man who has been imprisoned to ordinary standards of citizenship, so far as this can be done within the limits of his sentence. Unless some use can be made of the period of imprisonment to change the anti-social outlook of the offender, he will, on leaving the prison gates, after a few weeks or months again become a danger, or at any rate a nuisance. He may, indeed, be worse than before, if the only result has been to add a vindictive desire for revenge on society to the selfish carelessness of the rights of others which he brought into prison with him. The change can be, and is, effected in a good many cases by vigorous industrial, mental, and moral training, pursued on considered lines by officers, teachers, and prison visitors of character and personality. The effect of such training, properly conducted, is to induce self-respect, and to arouse some sense of personal responsibility. Failures there are, and always will be, but the records of successes justify the system.

—

Bengal Jail Discipline Committee

Mr. Justice Pearson and Messrs. Marr and Momin, members of the Bengal jail discipline committee, have presented their report. Parts of this report breathe a far different spirit from the report of the Commissioners of prisons and the Directors of convict prisons in England, referred to above. About Messrs. Pearson & Co.'s report *The Bengalee* writes in part :—

> The Committee has unbounded faith in fear as a motive of wholesome human conduct. And in the name of discipline the Committee has suggested liberal resort to solitary confinement, penal diet, and whipping. Loss of liberty is no punishment, according to Mr. Justice Pearson and his colleagues. Imprisonment should ordinarily be rigorous. And for the short term prisoners, loss of liberty being no deterrent according to them, the jail must show him its deterrent aspect from the start. The short-term prisoner should not only have rigorous imprisonment, but he should be given hard labour from the first. The only other fear that he may have before his mind's eye after the first day or two in prison will be, Mr. Justice Pearson's panacea for all indiscipline, whipping, solitary cell and penal diet.
>
> The Committee recommends that the detenus, who are not convicts, should not be kept in jails. But if they are there, then according to the Committeee they should be treated as convicts, as otherwise it becomes difficult for the jail authorities to maintain discipline among the ordinary convicts. The aversion of the Committee to the detenus is clear in every sentence of the report dealing with them. While the Committee itself suggests the introduction of indoor games and even simple gymnastic exercises for convicts, the Committee was shocked to learn that detenus in some instances were allowed outdoor games like tennis and badminton. It never occurred to the Committee that detenus had never been tried nor convicted. With that attitude towards detenus the Committee naturally is against the discrimination by prison authorities in their treatment of political prisoners. In all civilised countries that discrimination is shown. But the Committee seems to be in favour of copying the terroristic methods of the Tsarist Government of Russia.

—

The Meaning of "Bureaucracy"

In Bengali newspapers the Bengali word "*amlatantra*" is generally used to translate the English word "bureaucracy". And in English dictionaries "bureaucracy", when used as a collective noun, is explained to mean "a or the set of dominant officials" (*Pocket Oxford Dictionary*), "Government officials, collectively" (Webster's *New International Dictionary*). In India, Government officials may think that they are, individually and collectively, the Government, and consider that any criticism directed against them is directed against the Government, and even the judiciary may support this attitude of theirs; but that cannot alter the meaning of English words. And it is to be borne in mind that even the British people are not at present the sole or principal custodians of the English language. The number of Americans speaking it is greater than the number of Englishmen, including colonials. So though judges in India may send publicists to jail for severely criticising the "bureaucracy", the word itself will continue to mean what it does.

The whole set of officials of a particular government, from top to bottom, may sometimes act against the ideals cherished or professed by that government, for selfish reasons of their own. In such a case a thorough exposure of the doings of these men should not reasonably be held to be an arraigument of that government.

—

Appreciation by Brother Journalists

In January last we had the privilege of publishing an article by Dr. J. T. Sunderland on "America's Interest in India". This article has been recently reproduced by

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Forward on its editorial page, with the omission of a few lines, and with the heading, "Is India England's Domestic Concern?" and it has also been quoted from elsewhere. But in no case that we know of has *The Modern Review* been mentioned. We do not know why. We are modest, we believe, but we can assure our contemporaries that if they had mentioned our name, it would not have made us blush.

—

Prisoners Without Trial

Subhas Babu has been released for reasons of health. But why has not the report of the official medical men who examined him been published? Why is it to be treated as confidential? Subhas Babu's countrymen are entitled to know how his health broke down and how and where he caught the infection of phthisis.

And what about the other men detained without trial whose health also has broken down and some of whom are nearer to death's door than he was or is? They may not possess such personal distinction or numbers of distinguished friends as he. And it may also be an immaterial thing that their patriotism has been as genuine as his. But they, too, are human beings, deprived of liberty without any open trial before any ordinary court of law or even any secret trial before any extraordinary court of law. They should either be released at once unconditionally or brought to trial before an ordinary court of law.

The rule is that they are only to be detained, in order that "law and order" and public peace may not be jeopardised by their public activities. No law, regulation, ordinance, or rule lays down that the conditions of their detention are to be such as would impair or ruin their health or shorten their lives. But the fact is, newspapers everyday publish news of the ill-health and maladies of many of them. It is not at all convincing to be told that the incidence of disease among them is not higher than that among the general public. Do any separate statistics exist regarding the incidence of disease among persons of the age, usual health and position in life of the detenus?

—

Discovery of Revolvers and Bombs Again

We have not yet heard that any question had arisen regarding a general release of detenus, or the abolition of any department of the police, or the softening or repeal of any repressive laws, or the granting of autonomy to India. It may be taken for granted, therefore, that the arrest of a young man with a revolver on the day of the last Rajrajeswari immersion procession and the discovery of bombs in the possession of four young men at a railway station in Dacca district are purely lucky accidents. One of these young men, it seems, carried a bomb in his hands as village smokers carry a hookah, and made no secret of depositing it under a table at the station, perhaps just to give his hands some rest. If he had displayed similar nonchalance on some battle-field, he could have qualified for the Victoria Cross. Why did he not apply for admission to Sandhurst?

—

Sir Atul Chatterjee and the Labour Conference

That Sir Atul Chandra Chatterjee has been elected to preside over this year's sessions of the International Labour Conference at Geneva is for him a personal distinction which he may value. But it cannot, as he claimed, be considered "a compliment to India"; for he does not represent India. If he represents anybody, it is the Government of India. Moreover, as in the past he persistently tried to burke the discussion of the question of forced labour in this country, India may not feel proud of the honour done to him.

Geneva, May 26.

In his presidential speech at the Labour Conference, Sir Atul Chatterjee commented on the large number of workers in Asia and the rapid development of industry and manufactures there on modern lines. It would, he said, be a mistake for the International Labour Organisation to concentrate attention too exclusively upon Europe and America.

He declared that it was most gratifying that in both Japan and India the principle of industrial legislation had been accepted not only by all political parties but by employers and workers. The existence of a labour organization guaranteed that the principles of labour embodied in the Treaty of Versailles would not be lost sight of.

He concluded by expressing the belief that the Labour Organization would make a valuable contribution towards harmonizing the serene attitude towards life characterising the East with the strain and stress of the new age.—*Reuter.*

If the development of industry and manufactures in the exploited and subject countries of Asia had taken place purely under the auspices of their nationals with

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their own capital or with foreign capital under their control, it would have been a matter for unalloyed gratification.

Sir Atul's warning that "it would be a mistake for the International Labour Organization to concentrate attention too exclusively upon Europe and Asia," shows that attention has hitherto been so concentrated.

It may be all right not to lose sight of the Treaty of Versailles. But Reuter has not informed the Indian public whether Sir Atul touched upon the reasons why India was made to ratify the Washington Hours of Labour Convention in 1921, though the foremost industrial countries of the world have not yet done so—a topic on which we commented in our last issue, pp. 647-48.

—

League Commission on Opium

It is an interesting piece ot news that a Commission of the League of Nations will visit this country in due course and will report to the League as to India's compliance with the Opium Convention. Has this fact anything to do with the genesis of the Indian States Opium Conference at which the Viceroy delivered his opening speech, and with the appointment of an opium enquiry committee in Bengal ?

The time to consider whether India is to be congratulated on the visit of the League Commission will come after its Report has been published and action taken thereupon.

—

Mr. V. S. Sastri's Appointment

No better selection could have been made than that of Mr. V. S. Sastri for the office of the Government of India's Agent in South Africa. But the appointment of Mr. Tyson, I.C.S., as his secretary has given rise to some speculation. Had Mr. Sastri anything to do with the choice ? Or was Mr. Tyson appointed without previous consultation with his principal ? It was suspected in the case of some such appointments in the past that Indian officials were given British assistants in order that the latter might control and keep watch over the former. In the present instance there is a redeeming feature also. The white settlers in South Africa look upon all Indians as coolies. They will now see a British member of the heaven-born service serving under an Indian.

Mr. Tyson's pay has been fixed at Rs. 2000 per mensem. What is the salary to be paid to Mr. Sastri ? We have been told that Mr. Sastri must live in magnificent style to prove that he is not a coolie ! He must then have a princely salary and sumptuary allowance ; for his personal savings and income are, like those of the proverbial church-mouse, nil. They say, John Bull's heart can be reached only through the stomach. Personally, we think this singling out of John Bull is perhaps malicious. Psychological human physiology says that this is probably true of all races, more or less. So let Mr. Sastri play the host to the extreme limit of his income !

—

Mr. Giri's Resolution on Forced Labour

It gave us much satisfaction to note that Mr. V. V. Giri, representative of Indian Labour at this year's session of the International Labour Conference at Geneva, had given notice to the International Labour Office that he would, *inter alia*, move the following resolution on forced labour :—

(1) "This Conference recommends to the Governing Body and to the International Labour Office to enquire into and report on the question of "Forced Labour" as prevailing in certain countries, in Asia and in Africa and in some of the colonies, and to place this question on the agenda of the Conference at its early future session."

His other resolutions are also very important. The report of the debate on these resolutions as well as how they have been disposed of should make interesting and instructive reading.

—

"An International Conscience"

The Guardian, of Calcutta, writes of the League of Nations that "its main service to mankind consists in creating an international conscience and international public opinion." This means perhaps that the League has already created an international conscience. Has it ? Or it may be meant that it is one of its objects to create such an international conscience. We certainly admire such an object and should sincerely rejoice if this object were gained. But as *ex nihilo nihil fit*, it should be first indubitably proved that the leading nations (not the leading peoples) of the world possess a

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conscience and follow it in their collective capacities. For, national conscienceless ness piled on national conscienceless mountain-high cannot give the world an international conscience. If the League of Nations consisted only of those nations which are conscientious in their dealings with other nations, its moral authority would be greater and the chances of the birth of an international conscience would also be greater.

As for an international public opinion, the existence of the League may help to produce it indirectly owing to the demonstration of its impotence on crucial occasions.

The Guardian opines :

The League may be impotent to remedy certain specific grievances of the subject races, but the fact that these grievances may be brought before a tribunal of impartial judges is bound to affect for the good the administration of those races.

The subject peoples of India, Indo-China, Java, Korea, Formosa, etc., should feel much obliged if the *Guardian* would point out to them the article or articles of the covenant of the League according to which their grievances may be brought before a League tribunal of impartial judges. What is that tribunal ? There is a provision, we know, for giving a hearing to the aggrieved inhabitants of mandated territories. But is there any similar one for subject countries proper ?

—

Bill to Rid South Africa of Indians ?

A letter "from our own correspondent" has appeared in several Indian dailies in different provinces, enumerating the provisions and giving the text of a new South African bill known as the Immigration and Indian Relief (Further Provision) Act, 1927, which the correspondent would prefer to call the Emigration and Indians' Deportation (further provision) Bill. According to him, it "has sounded the death-knell of Indian interests throughout the country". The important points of the Bill have been summarised by him as follows :—

1. The supreme power entrusted to the Immigration Officer, which was held up to the present time by the Minister himself.
2. Children born outside the Union must enter the Union within three years of their birth with their mother.
3. Forfeiture of the rights of domicile if a person absents himself from the Union for the period of more than three years and if he does not keep on the continuance of residence in South Africa for the period of at least three years.
4. Wholesale deportation of those Indians who entered the Union before through illegal means and who were lately pardoned and considered as the residents of South Africa by the Act of Parliament and the Public Commission.
5. Tempting offers to repatriate the Indians from South Africa.

The correspondent adds :—

There is no mention of any desire on the part of the Union Government to ameliorate the conditions of the Indians as regards trade, education, etc., in the present Bill, whose aim is now quite obvious to weed out the Indian nationals from the country.

Let it be said without the fear of contradiction that this Bill, even without the chapter of the reservation of separate areas, is sufficient to exterminate the Indians from this country. If the Bill becomes a law, more than 75,000 Indians shall be compelled to clear out of the country, in the course of the next five years.

—

"Sanjibani's List of Outrages on Women

In his presidential speech at the Muslim Conference at Barisal, Sir Abdur Rahim referred to the cases of abduction, ravishment and kidnapping of girls and women in Bengal as a few cases of sexual irregularity. In some cases, the girls or women abducted have not yet been rescued or traced and a few are believed to have been murdered after rape. Many outrages are committed by gangs of Muslim ruffians who remove the girls or women from village to village with the help of their friends and relatives and the connivance or help even of their women-folk. Outrages on Hindu women by Hindu scoundrels are not negligible in number, there are also a very small number of cases of Hindu brutes assaulting Muslim women ; but in the majority of cases the offenders are Muslims and the victims Hindu women.

Owing to fear of social ostracism and of loss of social respectability, most of the cases of outrage on women in Bengal are hushed up. But even the small fraction that come to light are shocking. The Bengali weekly *Sanjibani* has been compiling a list of such cases from the year 1329 B. S. In its issue of May 26 the record has come up to the three hundred and fifty-second case.

If this shame and curse of Bengal is to be wiped out, both Hindus and Moslems and persons of all political parties must co-operate. Hindus must not remain content with throwing all the blame on Muslim

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ruffians. There are great defects in the Hindu social and domestic arrangements which give ruffians opportunities to victimise girls and women. These must be set right. Muslims also must take a serious view of the matter. They must not try to justify, explain away or minimise the guilt of their fellow-believers. This shame and curse must and will be stamped out. Let Muslims also have a hand in the blessed work.

In the history of all peoples, there are facts which they ought to be ashamed of. No amount of "success" can encircle these with a halo of glory. So far as these past signs of savagery go, they should not be used, either overtly or covertly, as precedents to be followed in our modern and more civilised days. One such fact is mentioned in Draper's "Conflict between Religion and Science," pp. 100-101, in the following passage :—

"A nation may recover from the confiscation of provinces, the confiscation of its wealth ; it may survive the imposition of enormous war-fines ; but it never can recover from that most frightful of all war-acts, the confiscation of its women.....It was the institution of polygamy based on the confiscation of the women in the vanquished countries, that secured for ever the Mohammedan rule. The children of these unions gloried in their descent from their conquering fathers. No better proof can be given of the efficacy of this policy than that which is furnished in North Africa. The irresistible effect of polygamy in consolidating the new order of things was very striking. In little more than a generation, the Khalifa was informed by his officers that the tribute must cease, all the children born in that region were Muhammadans and all spoke Arabic."

Our object in quoting this passage is not to create prejudice against present-day Muhammadans inhabiting India. Even if they could be proved to be the descendants of those who adopted the policy of confiscation of women, which they are not, descendants cannot be held responsible for the deeds of their ancestors. Our object in quoting the passage is to show that the fruits of an wicked method cannot be good : Muslim countries in North Africa are neither politically independent, nor culturally advanced, nor economically prosperous, nor are among the leaders of progress in any other direction. No evil system of the past should influence the mentality of any modern people, even if it could be shown to have produced any lasting worldly advantage.

—

Release of Subhas Chandra Bose

We are very glad that Babu Subhas Chandra Bose has been released unconditionally. We hope he will recover completely and will ere long be able to resume his services to the country with the zeal and thoroughness characteristic of him.

Subhas Chandra Bose
[From a photo taken two days after his release, *Calcutta Municipal Gazette.*]

It is fortunate that he was released just in time perhaps to prevent some unknown public servants of India from being charged at the bar of public opinion with culpable homicide or some such offence. His Excellency the Governor of Bengal has rendered these men signal service by releasing him in the nick of time. A similar consideration should prompt His Excellency, who wishes to play the game, to release many other detenus.

—

Higher Education of Indian Women

Miss Sitabai Narayan Ajgaonkar proceeded to Oxford in 1923 after graduating from the

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Bombay Elphinstone College with honours in Sanskrit. The following year she got the degree of B. Litt. there for a thesis, which was praised by her professors. In December last her paper on the position of women in the *Mahabharat* earned for her the doctorate of philosophy of Oxford. She is the first Indian and third Oxonian woman to get it.

Srimati Naina Devi of Bihar, a student of Benares Hindu University, is proceeding to England for higher education at Government expense. She is the first Bihar woman to be sent abroad for education by its Government.

Miss Aparna Das Gupta, B. A., of Lahore, daughter of Professor S. N. Das Gupta of that city, has been given a state scholarship to enable her to prosecute higher studies in England.

Miss Aparna Das Gupta

We are not against but for qualified Indian men and women going abroad for education. But ordinary education up to the highest standard should be made available for all in this country.

U. S. A. Wants Human Cattle from India.

The following extract will show that, though America makes racial discrimination against India in an insulting and injurious manner, she has such a low opinion of the self-respect of our people and of the British Government of India that she thinks it would be easy to obtain human cattle from India for growing rubber :—

Special to The New York Times.

Palm Beach, Fla., March 16.—Importation by the United States Government of several thousand Hindu labourers in order to test the possibilities for developing a rubber industry on the Southern cotton lands is advocated by Captain Arthur Herbert Vaughan-Williams, a retired British Army officer and brother of Lady Lauderdale, now in Palm Beach.

Captain Vaughan-Williams, who has been experimenting with Turkish tobacco in Florida since last November, believes, with Thomas A. Edison and Harvey Firestone, that this section of country can be made to produce rubber for commercial purposes at a profit, providing the problem of high labor costs can be solved.

"I am quite sure," the Captain said yesterday, "that if this country were to ask the British Government for permission to import several thousand Hindu laborers from India, such permission could be obtained easily enough.

"These laborers could be brought over for a period of from three to five years and paid at the same rate they are being paid at home, with their board and keep provided. They can live on a handful of rice a day and it would cost little enough to keep them.

"There are vast sections of waste lands in Florida and Georgia which could be converted into rubber plantations, and if nothing else were accomplished the American Government at least could determine what possibilities these lands offer for the development of a rubber industry."

Hindus, Chinese and Japanese have helped in railway construction in America, and have converted deserts and marshes into gardens by their labour and agricultural skill: but they have now no right to emigrate there. For the excavagation of the Panama Canal, the services of Negro, Hindu, Chinese and Japanese labourers were obtained; but Asiatics have no longer any right of entry there. We are not masters in our own homeland and are treated with contumely in British colonies and dominions as inferior specimens of humanity. No wonder, then, that America should turn to India for a supply of cheap human cattle, and expect the obliging British Government to give permission to obtain such a supply. But no Indian, be he a so-called legislator or a paid or unpaid servant of the British Government, should be a con-

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senting party to such a humiliating transaction.

—

Service to Badrinath Pilgrims

Pandit Hridaynath Kunzru, honorary general secretary, Prayag Seva Samiti, has appealed to the public for cash subscriptions and other contributions, and volunteers to enable the Samiti to help the numerous pilgrims who go every summer on pilgrimage to Badarikashram in the Himalayas. Such help takes the shape of medical relief, blankets, warm clothing, and food. The appeal deserves to meet with a liberal response.

All cash subscriptions should be addressed to Babu Man Mohan Das, Financial Secretary, Seva Samiti, Ranimandi, Allahabad. All other contributions should be sent to Pandit Mool Chand Malaviya, Prayag Seva Samiti, Rishikesh (Hardwar) and all intending volunteers should send their applications to him stating their qualifications. The Samiti will provide free lodging and boarding to volunteers, who will have to meet their travelling expenses up to Rishikesh.

—

Wanted Organising Ability

We are not Fascists, but we are not above learning from anybody. *The Daily Telegraph* writes regarding the eighth anniversary of the foundation of the Fascist movement :—

The eighth anniversary of the foundation of the first group of Fascists by Mussolini in Milan, and the famous private meeting in the Hall of the Apostles in March, 1919, when hardly fifty of his personal friends and followers attended and had the courage to face what seemed then to be the overwhelming forces of Communism and Bolshevism, was celebrated to-day throughout Italy by the inscription in the ranks of the Fascist party of more than 80,000 new recruits who have been promoted from the Juvenile Fascist organisations into the more advanced ranks of the adolescent advance guard, and in token of his promotion each young member was presented with a militia rifle."

The future of all movements rests with the younger generation. Hence, there is the Russian Young Communists' International, the Young Socialists' Movement, the Y.M.C.A., and the Boy Scouts Movement all over the world, the Juvenile Fascist organisation, etc. Eight years ago, there were hardly 50 Fascists now there are at least 80,000 recruits every year. But in spite of forty years' existence the Indian National Congress has not yet got 100,000 members, though the population of India is 320 millions.

—

Widow Remarriage

The Hony. Secretary of the Vidhava Vivah Sahaik Sabha, Lahore, writes :

Reports of 357 widow marriages have been received from the different branches and co-workers of the Vidhva Vivah Sahaik Sabha, Lahore (Punjab) throughout India in the month of April 1927. The total number of marriages held in the current year, i. e., from 1st January to the end of April 1927 has reached 1188 as detailed below—

I. According To Caste

Brahman 260, Khatri 156, Arora 141, Aggarwal 163, Kaisth 66, Rajput 111, Sikh 122, Misc. 169, Total 1188.

II. According To Provinces :—

Punjab and N. W. F. P. 625, U. P. 365, Sind 1, Delhi 26, Bengal 61, Madras 18, C. I. 2, Bihar and Orissa 48, Rajputana 31, Assam 11, Total 1188.

III. Voluntary Donation :—

Voluntary donation received during the month is Rs. 133, and total amount during the year is Rs. 413.

—

A Case for Sangathanists

Pandit Lakshmi Kant Bhatt, a Malaviya Brahmin of Allahabad, has published a leaflet stating among other facts that he has been "outcasted" for ever from his community for the "offence" of getting his second daughter married to a gentleman belonging to another branch of the Brahman caste, namely, Pandit Ramchandra Kukreti, B.A. (Cantab), Barrister-at-Law. He has also described his other sufferings consequent on his excommunication. We cannot vouch for the accuracy of his statements. He concludes his leaflet thus :—

I love my religion and therefore I am sticking to it. Otherwise no man with even a little of self-respect in him would ever like to remain any longer in a religion which punishes its own innocent adherents. After all I gave my daughter to a Hindu, and that to a high caste Brahman. I have not chosen yet to go outside Hinduism and even Brahmins. But by the resolution of excommunication I stand condemned in a way that I can mix socially nowhere in Hinduism. I and my family can marry with nobody now and dine with nobody. The same Hinduism which I love so much has no place for me and it is kicking me at every step. I am simply stating a bare truth when I say that if I embrace Islam Religion, I would be accepted as an equal among the equals. If I turn a Moha-

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medan there can be no social and religious bar to my forming marriage alliance with the greatest of the Mohamedan community, provided I possess the requisite qualification and status. I can dine with Mustafa Kamal Pasha, if I choose. But in the Hindu Community I have no place under the sun. My brother and relations cannot dine with me and my family. I cannot see my daughters and can be allowed no association with them. These are hard facts which I have related.

As Sangathanist leaders like Pandit Madan Mohan Malaviya and others want to reclaim and do justice even to "untouchables," we appeal to them to be just to this gentleman, and, of course, sympathetic, too.

—

Railway Development in East Bengal

It has been announced that in the course of the next five years 400 miles of new railways will be opened in East Bengal at a cost of three crores and thirteen lakhs of rupees. So far as the travelling and commercial needs of the people are concerned, the conservation and development of the waterways of this region would have quite answered the purpose, and motor vehicles would have met the requirements of those who wanted quicker means of transit. But the waterways are allowed to be silted up, leading to decline in health and the throwing out of employment of numbers of men engaged in building and plying boats. The construction of railways will put money into the pockets of the English people (about 8d. in the shilling spent for construction, etc.), provide new posts for Englishmen and Anglo-Indians, make the country more malarious, lead to the killing of village industries, facilitate the introduction of urban vices, etc., deprive many boatmen and boat builders of their living, and accustom people to insulting treatment at railway stations and trains. Even *The Statesman* writes :—

> Much of this mileage, it will be observed, traverses country which is, or was, well served by waterways. Many of these are silting up and are now useless for purposes of transport and communication ; but one wonders what might not have been effected if the money which is now being poured out on railways had been devoted betimes to developing the natural transport system afforded by the network of rivers traversing Eastern Bengal.

—

"Bose Clemency'

Under the above caption, *The Statesman* published the following *Reuter's* message from London, dated May 25, 1927 :—

> "The decision to release Subhas Chandra Bose is welcome evidence that our Indian Administration is not inaccessible to the considerations of humanity", says the *Manchester Guardian*.
>
> "But we hope more is to come", the paper adds.

It has no doubt come as a pleasant surprise to the *Manchester Guardian* to find the Government of India developing symptoms of being accessible to humane considerations. We also have been surprised similarly ; but we do not believe that it was any humane consideration that prompted the Government of India to release Subash Chandra Bose from his unjust imprisonment We are of opinion that it was mere discretion that guided the Government ot India to release this innocent victim of brainless suspicions.

But *The Statesman* has surprised us even more by using the word "Clemency" in connection with the release of one who has never been convicted of any crime. Get hold of any promising young man of good family and high scholarly attainments, who proves to be an able organiser of the forces opposing bureaucratic administration, proclaim him a potential murderer or incendiary, put him in prison and close your eyes to the fact of his having to share his cell perhaps with a consumptive or a leper, as the case might be ; then release him after he is declared by experts to have contracted an incurable disease and rendered completely *hors de combat* AND CALL IT CLEMENCY. This is indeed brass of hardest quality !

—

Media of School Instruction in U. P.

It is the declared policy of the Government of the United Provinces, and it is the correct policy, too, that all elementary and secondary education should be imparted through the pupil's own vernacular. The Department of Public Instruction in the United Provinces has definitely laid down that up to and including class VIII, English should no longer be the medium of instruction for subjects other than English, and these should be taught in the students' own Vernacular. As soon as the Board of High Shcool and Intermediate Education was formed, it began to discuss this principle with a view to introduce it up to class X. The Board decided last year that all candidates should be examined in subjects like History and Geography for the High School Examination through the medium of

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Hindi and Urdu and in special cases, English. The reasons which can be urged against making English the medium of Examination of Hindustani students for subjects other than English may very well be urged against making Hindi or Urdu the medium of Examination in these subjects in the case of those boys whose mother-tongue is not Hindi or Urdu. The Anglo-Bengali School, Benares, and the Anglo-Bengali Intermediate College, Allahabad, have enjoyed and are still enjoying the privilege of teaching and examining students up to class VIII in Bengali. Now on account of the above decision of the Board, a student in any of the two Institutions who is promoted to class IX will have to learn History and Geography in either Hindi or Urdu or English and will also be examined in this subject through the medium of either of these languages, whereas up to class VIII he was taught this subject in Bengali and was also examined through the medium of Bengali. Now the position of such a student can easily be imagined. His knowledge of subjects other than English can not be as thorough as that of his more fortunate fellow-students whose mother-tongue is either Hindi or Urdu, and he would be very much disadvantageously placed in comparison with them.

It is argued that if the Bengalis are to remain in those provinces they must learn the vernaculars of those provinces ; and if their children are allowed to be examined through the medium of Bengali, they will not care to learn the languages of those provinces properly and correctly. Nobody says that the Bengalis of the United Provinces should not learn Hindi or Urdu ; in fact these languages must be made compulsory for them just as English is compulsory. But this question need not arise at all, as the Department of Education in those provinces demand that boys up to class VIII should learn at least two vernaculars. So every Bengali boy up to class VIII must know either Hindi or Urdu. If the standard of these languages taught up to class VIII is not deemed sufficiently high, then these languages may be made compulsory for the Bengali students up to class X, but they should be examined in subjects like History and Geography through the medium of Bengali.

It may also be argued that the Bengalis, domiciled in these provinces should adopt the mode of living of the people of these provinces and should talk Hindi within their family circles. Such a thing would have been desirable or possible if the domiciled Bengalis could intermarry with the people of these provinces. But they cannot do so ; they have to turn to Bengal for the marriages of their children.

It is also argued that the recognition of Bengali as one of the vernaculars for examination will involve unnecessary additional expense. But, if any body looks into the list of examiners who are appointed year after year in various subjects, he will find the names of a good many Bengali gentlemen amongst them. Some of them may easily be made to examine the answer-books of the Bengali students written in Bengali. Moreover, the Bengali students will not grudge the payment of a rupee or two extra in order to get their answer books written in Bengali examined by examiners knowing Bengali.

Moreover, nothing should be done which would hamper the education of Bengali girls in the United Provinces, and the number of such girls receiving education is increasing year by year. For them it is absolutely essential that Bengali should be the medium of instruction. There are more than 20,000 Bengalis domiciled in these provinces, and the number of Bengali boys reading in various classes of different schools is about 3000.

The number of candidates who take-up a subject like Commerce, Modern European Languages, Domestic Science, etc., is exceedingly small, but the Board has made provision for examination in these subjects. So the Board should not grudge making provision for the examination of the Bengali boys and girls through the medium of Bengali.

The Calcutta University recognises many Indian languages which are not the vernaculars of Bengal. The U. P. Education Department and the Allahabad University should show equal statesmanship and sympathy.

—

A Historic Musical Event.

We ought to have noticed in our last issue the celebration of the Beethoven centenary in Bangalore in March last. But better late than never. Mrs. Margaret E. Cousins had kindly sent us a reprint of a very thoughtful and appreciative description of the festival. It is stated there that in India the honour belongs to an advanced Indian state, the state of Mysore, of having recognised that a master artist is a World Citizen

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and of having honoured him as such through giving wide publicity to his best work.

"At first sight, one wonders what possible connexion this German creator of noble music can have with India. That the Mysore Ruler, his Band conductor, and the music-loving public of Mysore and Bangalore saw the centenary date as an occasion on which they should do public honour to Beethoven shows how far ahead in culture, in broadmindedness, in musical appreciation Mysore actually is, for it seems to be the only part of India which has, in this way, organised a regular Beethoven Festival lasting practically a week and including a concert for school pupils, an evening Grand Symphony Concert, and a Chamber Concert.

"His Highness the Maharaja became patron of the festival in conjunction with the Resident and the General of the British Army commanding Madras Presidency. His Highness willingly lent his Palace Orchestra for the festival and it was supplemented by players from the Bangalore Branch of the British Music Society. There were forty Indian bandsmen, several Britishers, an Irish solo pianist (Mrs. Cousins), a German conductor, all sharing in the happiness of recreating the compositions of the master-musician Beethoven. .....There were 50 players in the Orchestra and 16 different kinds of instruments. A very valuable educational use was made of the festival for school children. About 400 pupils were brought to the final rehearsal of the Symphony Concert, and before the programme began, a melody was played by each kind of instrument to demonstrate to the boys and girls its special quality of tone-colour.....

"Months ago, when the suggestion was put before His Highness the Maharaja that such a festival should be held, he saw how increased its effect would be by some representation of Beethoven himself, the man, and he placed an order for the sculpturing of a bust of the composer. This has been cleverly executed by Mr. Alderton of Mysore almost double life size. It stood on a pedestal by the piano, draped with the Mysore State colours, and crowned by the conductor's daughter with a wreath of laurels. That strong worn face with the noble brow and the atmosphere of victory over deafness, ill-health, loneliness, poverty, and the ingratitude of his loved nephew was an inspiration to the work of the festival.....

"Beethoven would have been surprised to hear a band of Indians playing his great and difficult symphony so worthily. For these men to have conquered the technique and spirit of a system of music utterly different from their native Carnatic music, is a proof that music can indeed become a universal language, if only there is the fostering patronage of educational authorities big enough to include all kinds of musical culture in their musical training."

Mrs. Cousins suggests in her letter to us that the Mysore Festival would serve to show how the link Beethoven made with India, as described in one of our articles on him, re-asserted itself spontaneously from India on his death date.

Opium Consumption in and about Calcutta

The Calcutta Gazette has published figures relating to the consumption of raw opium in and about Calcutta and in the industrial districts of Serampore and Barrackpore, which show how shockingly widespread and indulged to excess the drug habit is in these areas. The figures are given below, showing the population of the different areas, the quantity of opium consumed in seers, and the rate of consumption per 10,000 of the population.

Areas	population	Seers	Rate
Calcutta, Howrah and Bally	1350756	11545	85 4 Seers
Serampore	171384	1453	84.7
Barrackpore	337,688	2149	63.6

According to the standard fixed by the League of Nations, only about six seers of opium per 10000 people are required for strictly medicinal use. The amounts consumed in the areas mentioned above are enormously in excess of the six seers standard. The secretary of state for India thinks that, as medical help is not freely and adequately available in most parts of India and as, according to him, the people use opium largely for medicinal purposes, 30 seers per ten thousand persons should be the standard in India. But that functionary must admit that in Calcutta physicians of various descriptions abound. Why then in Calcutta is the consumption of opium almost three times as large as even the egregiously high standard fixed by him ? The fact is, the plea put forward by the Government for fixing a high standard of legitimate consumption in India has been long exploded. If the consumption of opium in different districts were compared with their rates of mortality, it would be found that in some healthy districts the drug is consumed in larger quantities than in some very malarious districts. While on this topic, we may point out that it is stated in the *Assam Congress Opium Enquiry Report*, pp. 46-47, that

In the whole of the medical evidence given by our witnesses, among whom were many doctors with a life-long experience of Assam conditions, there was not one who advocated the free use of opium by illiterate villagers as a cure for the diseases prevalent in Assam. On the contrary, they pointed out to us that opium addiction among the Assamese villagers reduced the power of resistance and rendered severe attacks of infectious diseases, such as kalaazar and cholera, more liable to end fatally.

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It is impossible for us to enter at length into the whole medical question, but it will be sufficient for our present purpose to say, that this Government contention now carries no weight, either with the educated people of Assam, or with the bulk of the village population.

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The Truth about Tagore's "Visit to Java"

A Calcutta message has been published in newspapers all over India that

It is understood that Dr. Rabindranath Tagore has received an invitation from the Dutch Government to visit Java, in order to study the remnants of Indian culture and civilisation in that island, Dr. Rabindranath Tagore, it is understood, has accepted the invitation. It is likely he will proceed to Java in September, accompanied by some distinguished Indian artists and historians.—Free Press of India.

We have the best authority for stating that Rabindranath Tagore has not received any invitation from the Dutch Government of Java, neither is it true consequently that he has accepted the invitation of the Dutch Government.

The fact is, the poet has long earnestly desired to go to the island of Bali with at least one Sanskrit scholar with him to study the Hindu civilization and culture of that island. He also wishes to collect there materials for the history of India and to make permanent arrangements for carrying on research with that object in view. He himself will not probably remain there long. He desires to leave behind some competent historical and Sanskrit scholars to carry on the work. He rightly considers this work of vital importance. And it is a task which may not be impossible of achievement under his auspices. As said before, he has received no invitation from the Government in Java. Those from whom he has received encouraging response are archaeologists and students of ancient history there. The research work which they are doing is likely to be faciliated if they receive the co-operation of Indian scholars.

If funds and competent workers be available, the investigation and collection of materials need not be confined to Bali. Java and Sumatra also require to be ransacked in the interests of the history of Indian colonization and of the spread of its culture.

Though the main object of the poet's visit to these islands is cultural and historical, he would also in effect be the spiritual and cultural envoy of India to the people of those regions. In view of the importance of the visit, it were much to be wished if some Indian lovers of Indian culture and civilisation spontaneously came forward to finance the expedition.

—

Java and Adjacent Islands

Professor Dr. Bijanraj Chatterjee's article in this issue will give our readers some idea of what a rich field for Indian historical and cultural research the islands of Java, Bali, etc., present, and of the results already obtained. Dr. Chatterjee has travelled extensively, in Tibet, Indo-China, and Java, and has already written a work on Cambodia. Should a man like him be able to accompany the poet Rabindranath Tagore to Bali and other islands, he would be able to do much more work.

Bali or Little Java is about 75 miles long and 50 broad. "The Balinese are a superior race, and speak a language related to the Javanese. They excel as sculptors, and in working in gold, silver, and iron. Their religion is Brahmanism of an ancient type."

The Young East (Tokyo) for April contains a very informative and interesting article on Buddhist vestiges in Java, Sumatra, Bali and other adjacent islands, by the Japanese Buddhist professor-priest, the Rev. E. Uno. Says he of the Balinese :—

The natives of Bali are of entirely different origin from those of Java. But, when the Mohammedans conquered the Hindoo race together with the natives of Java, several hundred years ago, and prohibited Buddhism and Hinduism throughout the island, a great number of the believers of the two religions fled to the island of Bali, where they s ttled themselves, made themselves a homogeneous part of the natives of Bali by means of intermarriages. The present natives of Bali are the descendants of mixed race as stated above. So if we visit Bali, it is not for the purpose of examining the relic of the obsolete Hindoo-Buddhism, as in Java, but with a view to inspecting a religion now having influence among the native people. Bali is a very small island, but I saw there a good number of magnificent cathedrals of stone. While in Bali, I studied the contents of the Hindoo-Buddhism, which has many believers among the natives. And unexpectedly, I found in it a key to explain the relation between the Buddhism and Hinduism, which flourished in Java in old days. How did I discover the valuable key ? I saw that almost all the cathedrals of Bali, and almost all the paraphernalia of those cathedrals were of Hinduism The ceremonies were observed according to the

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manners of Hindoo priests. But, to my pleasant surprise, I discovered that the spirit, which pervaded the followers of Hinduism, was of pure Buddhism. I saw the priests were talking about Karma, the doctrine of transmigration, and everything that Buddhist priests talk about here in Japan. For instance, such sermons as were given at the cremation of the King were absolutely of of Buddhist nature. In a word, the religion of Bali is Hinduism in form, but Buddhism in nature.

From this article we learn another interesting fact. It is that a Buddhist revival is in progress in Java. The Rev. E. Uno writes :—

I intended at first to study the relics of the now obsolete Buddhism and Hinduism. But when I visited Djokjakarta, I was almost startled with the unexpected news that Prince Notodiradja, younger brother of the King of the country, was making strenuous efforts for the revival of Buddhism. The movement, however, was not permitted, because the country had Mohammedanism for its national religion. Therefore, Prince Notodiradja quit his high post, and is now continuing his movement at Bandoeng of West Java. Fortunately, he found his supporters among the peers of the court of King Soerakarta. With the co-operation of those friends, Prince Notodiradja is freely holding Buddhist meetings. I hear that the number of people now working for the revival of Buddhism in the district is over 6,000. Those friends of Buddhism say that the old people of Java were obliged to accept Islam with the promise that propagation of Mohammedanism in Java would be allowed for five hundred years to come. Now the term of five hundred years has just expired, so it is high time that Buddhism should take its place. I said that the number of the people, who are working for the revival of Buddhism in Java, is about 6,000. But, it is very probable the number is much larger to-day. The result of my investigation in the South Seas Islands is thus very encouraging from the standpoint of a Buddhist. I believe that if we put forth a good effort, we shall be able to revive the spirit of Buddhism even among such savages as Batak tribes, not to say of the peaceful natives of Java and Malay; for, as I have repeated in the forgoing paragraphs, they are still under the influence of Hindoo-Buddhism.

—

Cow-slaughter during Bakr'-id

In view of the coming *Bakr'-id*, the following observations of the late revered Swami Shraddhanandaji in his *Liberator* for July 1, 1926, should be deeply pondered over by both Hindus and Muslims :—

* * * "As regards the sacrifice of cows, the attitude of the Hindus has never appealed to me. I do not think more than thirty thousand cows are slaughtered [during *Bakr'id*] throughout India. But the Muslim religiously believes that the sacrifice of one cow can take seven *Momins* to paradise. But not less than ten lakhs of cows and bullocks are annually butchered in cantonments to supply flesh diet to the British Army, about fifteen lakhs are slaughtered for the sake of the Christian and Muslim civil population and about 40 lakhs are slaughtered for foreign trade in hide and beef. Why is no Hindu disturbed at all this butchery ? The answer given is that the Muslims make a provoking display of *kurbani* and therefore Hindus become beside themselves. But the 65 lakhs of cows and bullocks are also openly taken to the slaughter-houses. Why are the Hindus not provoked by those processions of thousands of cows ? The Muslim in his very ignorance (according to the Hindus) thinks that he is doing a meritorious religious act. Is it an occasion to be annoyed at the ignorant act of our brother ? Let the Hindus pray to God to lead our brother right and to convince him that the sacrifice of all passions and not that of blood and flesh is acceptable to the Most High. Not harted but love and pity should be our guide towards them. I am certain that if this attitude is adopted, not only will the idea of teasing Hindus depart from the minds of our Muslim brethren, but they will seriously think whether the sacrifice of the cow is at all necessary."

—

Sivaji's Impartiality and Religious Toleration

In the course of his Sivaji Tercentenary presidential speech at Bhawanipur Prof. Jadunath Sarkar is reported to have said :—

Shivaji made no distinction among them in respect of creed or caste, but gave equal opportunities to all and put the fittest man in the fittest place. He had a number of Mahomedan officers—like the admiral Siddi Misri, and His Munshi Qazi Haidar—the latter of whom afterwards entered Aurangzib's service and rose to be Chief Justice of the Mughal Empire. He had many Muslim horsemen and Captains too. Besides, he richly endowed Muslim saints like Baba Yaqut of Kelesi, and carefully respected the Quran. Thus he followed the indispensable rule of Empire over a composite population by giving full religious toleration and equal opportunities of service to all. To call Shivaji a Hindu champion is to curtail his greatness and also to be false to history.

Even a hostile Muslim historian like Khafi Khan highly praises his protection of all religions, his personal morality (as regards women) and his strong administration of justice.

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